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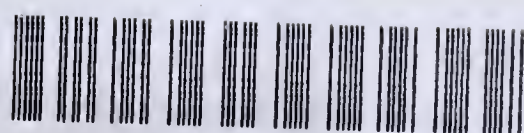


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THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

JANUARY, 1883.

ARTICLE I.

THE RISE OF THE EPISCOPATE.

A translation from Dr. Heinrich Schmid's "Handbuch der Kirchengeschichte," by PROF. E. J. WOLF, D. D., Gettysburg, Pa.

The more the Church spread and the sharper its contest with heathenism, the greater were the changes which the simple arrangements and regulations derived from apostolic times had to undergo. Measures had to be devised for the maintenance of order in the individual congregations, which their rapid increase rendered more difficult; and bonds had to be established uniting these individual congregations with each other, especially as the Church could not withstand heathenism except by presenting a solid front. The very nature of things accordingly made changes necessary, but we cannot trace them historically in their transition from the apostolic age, because from the imprisonment of Paul to the time of Hadrian there intervenes a lamentable gap in history. We notice

I. THE INDIVIDUAL CHURCH (*παροικία*) AND THE RELATION TO IT
OF THE OFFICIAL TEACHER.

The most complete change had taken place in the clerical office and its position in the congregation. Its most important modification consisted in the fact that a clear distinction

now appears between *πρεσβύτερος* and *ἐπίσκοπος*. While every congregation in the apostolic age had a larger or smaller number of presbyters who are to be regarded as the proper overseers of the Church and who were of co-equal rank, it has in the present period become a fixed fact that every city congregation has a single superintendent, a bishop to whom the presbyters are subordinate. What had hitherto been the one office of *πρεσβύτερος* and *ἐπίσκοπος* was now divided into two. Still another feature is added to this, during the course of this period (from the close of the apostolic age to Constantine M.). Whereas during apostolic times the official who was promiscuously called bishop and presbyter was confined in his office to a single congregation, the government of the entire Church resting solely in the hands of the apostles, now the totality of the bishops, the Episcopate, constitutes the governing power of the whole Church. These changes in the clerical office were accomplished slowly and gradually. The Episcopate may in many places have existed as early as the days of the apostles, possibly in Jewish-Christian congregations, the Jewish constitution having suggested it—and perhaps, too, in a few other localities that were honored by men of peculiar eminence as was the case for instance with John at Ephesus.

But other and extraordinary circumstances must have caused the universal establishment of the new institution. Among these circumstances are to be mentioned the gradual passing away of the apostles, which rendered it necessary to cast around for such persons as would be able to assume the direction of the Church; then, the farther extension of Christianity which would make it more difficult for a plurality of elders to command obedience, and finally, the appearance of heresy. The requirements of unity and order seem accordingly to have given rise to the Episcopate. This is attested by the Ignatian Epistles in which union with the Bishop and the subjection of the Church to him are urged on the plea that he is the representative and the organ of unity. And it is especially attested by the fact that from the time when Gnosticism was invading the Church, more and more stress was laid upon the Episcopate.

The progress of the Episcopate proceeded, so far as we can

trace the matter, according to the following stages: It is found first in this period in the Judæo-Christian congregations and is there especially supported by the Clementines. In the Gentile-Christian churches it is first met with in the beginning of the second century at Antioch, Ephesus and Smyrna. The Epistle of Polycarp to the Church at Philippi shows that there for several decades later there was still no difference between bishop and presbyter. The grounds so strongly urged in its favor by Ignatius came in course of time to obtain general acceptance, and it may be regarded as settled that from the middle of the second century the Episcopate was pretty generally introduced throughout the Church.

The need, which was more and more felt, of having some organic government for the whole Church contributed materially to this general introduction, for, with the bishop the distinction must be observed between his position in the individual congregation and his position in relation to the Church at large. His elevation above the presbyters was in the first instance effected in the individual congregation in order to procure a better administration of the latter, and properly it is only from this point of view that Ignatius enforces the Episcopate. There prevailed, however, at the same time a consciousness of the need of bringing the single Churches into closer relations with each other, in order that unity of action in all the churches, that is, in the whole Church might be attained. This task devolved naturally upon the bishops who stood already above the presbyters in the respective churches, and just because this duty could be discharged by them alone it became more and more necessary to raise bishops above the presbyters in all the churches. Only in this way did the bishop come to have a material advantage over the presbyters. In the individual congregation he enjoyed, especially during the first period, only a preëminence of honor over the presbyter. His office there did not differ essentially from that of the presbyter. Hence Irenæus designates the bishops *πρεσβύτεροι* and the office of the presbyters he calls outright the Episcopate. The presbyters discharged the same functions as the bishops, namely, teaching and dispensing the Sacraments, with only this difference that the presbyters were not to exer-

cise these offices without the consent of the bishop, and the bishop exercised the peculiar privilege of ordination and confirmation. His ecclesiastical office, however, that is his position as a functionary of the whole Church belonged to the bishop exclusively, and this it was which primarily confirmed his superior rank.

In proportion as men recognized the necessity of assigning to the bishop this two-fold relation to the single congregation and to the Church, they endeavored also to develop loftier conceptions of the position and the office of the bishop in the congregation. These conceptions, however, differed widely in themselves. Ignatius says, the bishop presides as the representative of God, the presbyters as the representatives of the Apostles. He holds that we are to be subject to the bishop as Christ was to the Father, and he makes our relation to Christ dependent upon our relation to the bishop.

According to the Clementines, the bishop is the representative of God and of Christ to the Church. The Church is compared to a ship. God is the captain of it, Christ the steersman, the bishop the strokesman. He is the visible representative of Christ. He therefore who sins against the bishop sins against Christ, and he only can be saved who submits himself to the bishop.

Tertullian, on the other hand, compares the bishop to the Jewish High-Priest. Cyprian goes beyond all others. He makes an absolute distinction between the rank of the bishop and that of the presbyters and deacons. Of the bishop he says: *Deus facit sacerdotes suos*, while the presbyter is the creature of the Church and the deacon the creature of the bishop. The bishops he calls "*successores apostolorum*" and he claims for them the prerogatives of the Apostles, hence no one can pronounce sentence against them. He says furthermore of the bishop: *Christum repræsentat atque vice ejus non gubernat tantum et regit, sed et judicat*. These were rhetorical exaggerations. Two conceptions, however, are in course of time brought forward which become permanently incorporated with the Episcopate. The one is that the bishops are invested with the power of the keys and that they are the mediators of salvation. This idea arose

in opposition to Montanism, which connected these things not with a specific office but with those persons who had the extraordinary endowments of the Holy Ghost. Cyprian gave to this idea its most distinct development. The other idea was that the bishops as the successors of the Apostles were the mediators and conservers of the pure tradition. This idea was closely related to that of the Church as *Ecclesia Catholica*, which was in this period especially developed by Irenaeus and Tertullian. That, it was maintained, is the Church, which has overspread the whole earth and which is everywhere the same, having the same origin and the same doctrine. The importance of these propositions was brought out in the contest against the heretics. As these brought forward new and hitherto unheard-of doctrines, this itself, it was argued, demonstrated that theirs was not the true doctrine, for all doctrines were old and all originated with Christ and the Apostles. That is accordingly the true Church in which that is believed and taught which from the time of Christ and his Apostles has been believed and taught, whereas heresy consisted everywhere in deviating from this faith and teaching something peculiar. This is the very meaning of *αἵρεσις*, to teach what is peculiar according to one's own opinion, instead of following what is universal.

Thus it became an important question how to find this *Ecclesia Catholica*, how to be assured of this doctrine which proceeded from Christ and the Apostles? The answer given was that the doctrine of Christ was at first delivered orally and was preserved in memory by the congregations and from time to time transplanted from one congregation to another. To know, therefore, what is correct doctrine, one must search for the doctrine which had throughout the centuries been firmly held by the churches, and which had been handed down from one period to another. This is *Tradition*, and it was made incumbent on the bishops to ascertain and to preserve this tradition. Hence the bishops were now esteemed not only as the teachers and representatives of doctrine but also as the conservators of tradition. It was claimed that they descended in legitimate succession from the Apostles, each having in turn obtained the doctrine from the other. To attain certainty in doctrine, therefore, is to submit

one's self to the bishop. This accordingly is the development which was made in this period: To secure the unity and order of the Church it was deemed expedient to commit its government into the hands of those who held the highest rank in the individual congregations. These are consequently the only Church-Officials, (the others being simply office-bearers in the individual congregations), and with them there came to be gradually associated the idea that they, because of their being the successors of the Apostles, were, in distinction from all others, the genuine mediators of salvation and of pure doctrine, having been ordained by God for the preservation of truth and salvation to the Church. Lofty, however, as the position of the bishop had gradually become in the Church, it was by no means an autonomy. His preëminence over the presbyters in the individual congregation was viewed simply as a preëminence of honor and he could not transact any matter without the coöperation of his presbyters. To the congregation there was likewise still accorded a participation in the interests of order and law. It took part in the election of the bishop and confirmed the nomination of presbyters made by the bishop. This was the case at least in Africa notwithstanding the bold claims which Cyprian there set up in behalf of the episcopal authority.

II. THE UNION OF THE CHURCHES WITH EACH OTHER.

From the importance of presenting all Christendom as a united whole followed the necessity of establishing a mutual bond of union between the churches. The progress of this was slow, and during the present period a complete union of all the churches into an organic whole was not attained. The beginning was made in this period from below and the first point reached was that which constituted the bishop of a city a centre with which were connected the neighboring rural congregations. Up to that time the rural churches had their own superintendents (*χωρεπίσκοποι*) who stood independent like the bishop of a city. This independent position they had now to surrender and their relation to the bishop of the neighboring city at once became the same as that of the presbyters of the city. A small number of congregations were in this manner united with each

other and thus arose the *Diocese*. Then, again, the dioceses stood likewise in need of a bond of union with each other and the first stage in the realization of this was offered by the *Synods*.

Such Synods, assemblies of a number of the clergy, were in the first instance brought about by the rise of Montanism and the Easter controversy. Afterwards, in the beginning of the third century, they became in Greece a permanent institution for the settlement of all general business. Most of the provinces soon imitated this custom and they were then held regularly once or twice a year. These Synods were attended by the clergy of a province whose interests were indetical. The dioceses of a province became in this way more closely associated with each other and thus arose a second and larger group. To the diocesan union was added the *Metropolitan* union, to the *διόικησις* the *ἐπαρχία*, and as the bishop of the city acted as the president of the diocese so the bishop of the capital of the province became the president of this second union. He, the metropolitan, had to watch over the interests of the province, convoke the Synods and preside over them, keep the oversight of the bishops of the province and form the medium of communication with the other provinces.

The relation of the metropolitans to the bishops of the province must not, however, be regarded as of a piece with that which was sustained by the diocesan bishop to his clergy, the presbyters. The metropolitan held no higher clerical rank. His dignity was simply that of a bishop on whom devolved an additional and a peculiar function.

With the metropolitan union a point had been reached where the different provinces might have formed a connection with each other, similar to the union of the different churches within a diocese. But, in the first place, the metropolitan union was not established throughout the entire Church. It had been developed only in the East, not at all in the West. So far as the metropolitan union did exist, it may be clearly noticed that it was solely the interests of external order that called it into being, and furthermore that the superiority accorded to the metropolitan was due solely to the external cause of his being bishop of the capital of the province.

Had centralization continued to develop in this way, efforts would necessarily have been made to form a union of the metropolitans similar to the union of the bishops of a province. But of this movement, too, we meet only with initial stages. We find namely that to several bishops, whose sees were the capitals of the larger districts of the Roman Empire, was accorded a certain right of supervision over those countries, and that they consequently sustained to these a relation corresponding to that of the metropolitans to the bishops of their province. Thus there stood above the metropolitans who resided in such country a still higher authority. Such were the bishops of Rome, Alexandria and Antioch. The principal countries, Italy, Egypt and Syria had accordingly each such a head. They were called *Patriarchs*, *Exarchs*.

All this constitutes the inception of a centralization which was, however, not consummated. But as far as it progressed we may easily see that the higher position accorded to one bishop above the others had its ground solely in the conviction that in this way the order of the Church might be more easily maintained.

Still the question may arise whether there was not along with this a movement toward centralization from another quarter and upon other grounds. For proof of this no appeal can be taken to the circumstance that at an earlier period in the Church a sort of superior authority was, upon other grounds, ascribed to the bishops of certain cities and especially to the bishop of Rome, for the authority thus ascribed to them had no reference to the government of the Church. Such cities were Philippi, Thessalonica, Ephesus, Rome. Appeals were wont to be made to them when a question arose concerning the purity of doctrine, inasmuch as these cities had for a long time enjoyed the instructions of the Apostles. They were called *Sedes apostolicæ*, *matrices ecclesiæ*. But it was solely in matters of doctrine that an appeal was taken to them, and especially to Rome, which bore the distinction of a two-fold *Sedes apostolica*. But no precedence was accorded to them in anything else.

Toward the close of this period, however, Cyprian, the Bishop of Carthage, comes forth and (in his famous work: *de unitate ec-*

clesiæ) designates the Bishop of Rome as the head of the Church, and that not because he is bishop in the capital of the whole Roman Empire, but because he is the successor of Peter and sustains to the other bishops the same relation which Peter bore to the rest of the apostles. Yet this very Cyprian still acknowledges that Christ conferred upon the other apostles the same authority and dignity as upon Peter, and concludes from this that every bishop is in authority the peer of the other. He does not concede an actual superiority of the Bishop of Rome over the other bishops, still less his supreme headship of the Church, but he regards him as merely representing symbolically the unity of the Church. Although the premises on which the papacy properly rests may be discovered in the statements of Cyprian concerning the Bishop of Rome, yet such a conclusion was not drawn by himself and still less by the Church of this period. To her the different classifications of the clergy then obtaining had their ground exclusively in the necessity of maintaining order in the Church. Cyprian expressed but one thought which had an important bearing upon succeeding ages, this namely, that the position of the bishop was a matter of divine prerogative.

ARTICLE II.

THE LAW OF BURIAL AND OF BURIAL GROUNDS.

By REV. WILLIAM HULL, Hudson, N. Y.

On account of transgression God said to the great ancestor of mankind, "Dust thou art and unto dust shalt thou return." This involved the dissolution of the "earthly house of this tabernacle," and created a necessity for a burial place when the soul had left the material habitation. With but slight exceptions the dead of the human family have been buried—a few have been burned. The recent attempt to introduce cremation into this country has met with but very little success. Mankind will continue to bury their dead.

When Abraham left Ur of the Chaldees and traveled toward the setting sun—when he wandered as a sojourner in the land which his seed were to occupy as a perpetual inheritance—the time came when the companion of his life fell into the deep slumber of death, and the illustrious patriarch was compelled to seek a burial place for her remains.

He therefore bought of the sons of Heth the "possession of a burying place" in the field of Ephron the Hittite. His purchase comprised the cave of Machpelah in that field, for which he paid four hundred shekels of silver. "And the field and the cave that is therein, were made sure unto Abraham for a possession of a burial place by the sons of Heth," Gen. 23 : 20. There Sarah, Abraham, Rebekah, Jacob, Leah, Joseph and others were buried. Coming down through the centuries we find the Great Master weeping at the grave of Lazarus, and until this day when death looses the brittle cord of life, mankind seek burial places for the departed.

For ages the burial place was under or around the church, so that "church yard" and "burying ground" became synonymous terms. This area is called by the Germans, "God's Acre." In recent years incorporated cemeteries have become popular, and

in the vicinity of large cities immense tracts of ground have been set apart for the burial of the dead.

I. THE SAFEGUARDS THROWN AROUND THE DEAD BODY BY THE
LAW.

When the vital spark has fled—the spirit (having returned to God who gave it) ceases to be the custodian and protector of the body—then the care of it devolves upon other hands. By his last will and testament an individual may make provision for the disposition of his body. The assassin Charles J. Guiteau willed his body to Rev. Dr. Hicks. An eccentric individual in Massachusetts a few years ago provided in his will that the skin should be removed from his body, tanned, and the leather used for a drum—that upon one side should be inscribed the Declaration of Independence and upon the other the Constitution of the United States, and that upon this drum on each annual 4th of July, on Bunker Hill, the tune of “Yankee Doodle” should be beaten. He provided that his skeleton should be suspended in the museum of the Medical Department of Harvard University, and that the remaining part of his body should be buried by the highway and over it a tree planted to be nourished by the remains, so that under this tree the wayfaring man and the traveler might repose and refresh himself. The directions of the will were not executed.

There have been instances where by devise the body has been turned over to the medical schools, and there have also been cases where persons while living have sold their bodies for dissection after their decease.

Where no testamentary disposition has been made of the body its custody depends upon the next of kin, and they are to decide upon the time of burial, the place of burial and the manner of burial.

The law does not recognize any pecuniary value in a dead body, and hence if it were mutilated, or stolen, or destroyed, no civil action for its damage, or its value, would lie against the offender or offenders in behalf of the next of kin, or any person having the dead body in custody.

It has been held that where a body, including coffin and shroud, had been stolen and carried away, that the executor

could bring a civil action and recover damages for the value of the coffin and shroud.

An action for trespass may be maintained against any one who violates the rights of the dead by the owner of the premises where the injury is consummated.

Under the Common Law, the *Lex Non Scripta*, it is provided that all indignities against the dead are indictable offences, and punishable as acts against common decency, which demands a proper respect for the dead. These offences appertain to criminal law and are punishable as crimes against the public.

After the dead have been placed in their graves the protecting arm of the law is still thrown around them as it was while living, and before their sepulture when dead. The courts have decided that the right to the individuality of a grave continues as long as the occupant can be identified. (*Matter of Brick Presbyterian Church*, 4 *Bradford's Reports*, 503.) It devolves upon those joined to them by the ties of kindred to see that their repose in the tomb be not disturbed. The courts have decided that the bodies of the dead belong to the surviving relations, to be disposed of as they may see fit, but subject to such burial regulations as are reasonable and proper for the public health and advantage. (*Bogert vs. Indianapolis*, 13 *Indiana Reports*, 134.)

It was a misdemeanor at Common Law to dig up dead bodies for the purpose of selling them. This desecration of the grave was indictable and punishable. The courts declared it a practice contrary to common decency and shocking to the general sentiments and feelings of mankind. (*The King vs. Lynn*, 2 *Term Reports*, 733.)

So great is the respect of the law for the peaceful repose of the dead, that it will not allow bodies to be disinterred even for the purpose of dissection and the advancement of medical science. It is highly important that bodies be secured for this purpose for the benefit of the living, but the law will not allow the sanctity of the grave to be invaded for that purpose, and the courts hold that it is an offence at common law to disinter the dead even for such a humane and laudable object. (*Commonwealth vs. Cooley*, 10 *Pickering's Reports*, 37.) Bodies must

be procured for such purposes in some other manner than by robbing the grave. The bodies of executed criminals when not claimed by their friends, and the bodies of friendless paupers can be secured for that purpose.

Were there to be any relaxation of this rule of law, there could be no assurance on the part of surviving relatives that the peace of the grave was unbroken, and no certainty that the remains of the dead were beneath the spot over which the tear of affection falls.

II. THE LAW PROTECTS THE MONUMENTS, FENCES, AND SHRUBBERY CONNECTED WITH THE RESTING PLACES OF THE DEAD.

Not only are these protected by the Common Law, but in many of the States very severe penalties are inflicted by statute upon persons who wilfully or maliciously injure, deface, remove or destroy any tomb, monument, gravestone, or any memorial of the dead, or cut, break or injure any fence or inclosure about tombs, or trees, shrubs or plants within burial inclosures. Some of the penalties for such offences are as high as \$500 fine and twelve months imprisonment.

The heir has a right of property in the monuments and escutcheons of his ancestors, and he may maintain a civil action for damages against any one defacing or destroying them.

Such offences are also indictable at common law, apart from statutory provisions, and they come under the head of "malicious mischief."

III. THE NATURE AND EXTENT OF THE RIGHT OF BURIAL ACQUIRED IN A CHURCH GROUND.

It has been held by the courts that where lots in a churchyard or cemetery have been purchased of a religious corporation, that this is not a title in *fee*, but that it only constitutes an *easement*. Webster gives the following definition of *easement*: "In law any privilege or convenience which one man has of another, either by prescription or charter, without profit: as a way going through his land, &c."

We can perhaps best illustrate this aspect of the law by citing a few cases. *William H. Richards* brought an action in New York City to obtain a perpetual injunction against the *North-west Protestant Dutch Church*, to restrain them from removing

the remains of the plaintiff's relations from a certain vault and from destroying the vault. Before a decision was reached the remains in question had been removed to Greenwood Cemetery and the vault had been demolished. The plaintiff asked that the defendants be compelled to replace the bodies, to restore the vault to its original state, and to refrain under pain of commitment from any further interference with his rights.

The proof showed that in 1817 the corporation of the church deeded a piece of ground, twelve feet by twenty, in the churchyard adjoining the church in Franklin street, to the grantee, "*his heirs and assigns forever*," for the purpose of a burial place, and the corporation expressly stipulated in precise terms that the vault should "*never be dug up, disturbed or destroyed*."

Shortly after the plaintiff built a vault on the ground, in which from time to time the bodies of his deceased relatives had been deposited, until in 1852 on the petition of the corporation of the church, an order was made by the Supreme Court authorizing the sale of the church edifice and of the whole church premises, including the ground in question. A sale was made, the report of the referee confirmed and the bodies, with the approbation of a large majority of the relatives, were removed decorously to a suitable burial place purchased for the purpose in Greenwood Cemetery.

In delivering the opinion of the court, Judge Roosevelt said: "The right of burial, it seems to me, when confined to a churchyard, as distinguished from a separate, independent cemetery, although conveyed with the common formula, "*heirs and assigns FOREVER*," must stand upon the same footing as the right of public worship in a particular pew of the consecrated edifice. It is an *easement* in and not a title to the freehold, and must be understood as granted and taken, subject (with compensation of course) to such changes as the altered circumstances of the congregation or the neighborhood may render necessary."

"Like the sale of a church pew, which gives the mere right to worship in the particular place while the church stands and is occupied for religious purposes, the sale of a church vault gives, it would seem, the mere right of interment in the particular plot of ground, so long as that and the contiguous ground

continues to be occupied as a church-yard. The owner of the *easement* may be, in case of disturbance, and no doubt is, entitled to a reasonable compensation or equivalent, but he cannot interpose a veto to the disposition of the soil should the court, as was actually the case in this instance, on application of the legitimate church officers, deem such disposition proper, and order it accordingly."

The action was dismissed with costs. (*Richards vs. The Northwest Protestant Dutch Church*. 32 *Barbour's Reports*, 42.)

Another leading case in illustration of "the nature and extent of the right of burial acquired in a church ground," is that of "*The Matter of the Brick Presbyterian Church in New York City* reported in 4 *Bradford's Surrogate Reports*, 503." That church which was formerly located on the triangle formed by Nassau, Park Row and Beekman streets, and now occupied by the New York *Times* building and other buildings, had sold in 1771 a portion of the church ground for burying vaults, ten and a half by thirteen and a half feet in size, for fifteen pounds each. Some of the deeds had the words, '*in fee forever*,' and one was a lease for nine hundred and ninety-nine years."

About the year 1850 the public necessities required the widening of Beekman street fifteen feet, and this took off a row of vaults, thirteen in number, one of which was called the "Minister's Vault" and belonged to the church. The widening also took away eighty graves containing about one hundred bodies, of which five were identified. One was the grave of Moses Sherwood who had been buried fifty years. His grave was marked by a marble headstone, with the word "Sherwood" on it. His remains were identified by his daughter, Maria Smith, by a ribbon with which his hair was tied in queue, found lying with his skull and bones.

Damages were awarded to the amount of \$28,000 for the land taken in the widening of the street, and the question arose as to whom the money should be paid. The twelve vault owners claimed twelve-thirteenth of the money—one vault belonging to the church—while Maria Smith claimed that from the fund a new grave should be procured for the remains of her father,

Moses Sherwood, that the monument should be placed at its head and that the cost of removal be defrayed.

The church contested the claim of the vault owners to the whole fund, and claimed that they did not hold the land in fee but that they only possessed an easement—that the fee was in the church, and that the measure of damages to the vault owners was what other vaults would cost in the city, or at most other vaults in Greenwood Cemetery.

The Supreme Court appointed Hon. Samuel B. Ruggles, a noted lawyer and jurist, to hear the case and report.

He took the proofs and heard all the parties in interest, and decided that although the conveyances were in fee, yet as they specified only a particular and restricted use of the land, it was only an easement that they acquired and that the fee really remained in the church. As the expense of a vault in Greenwood, including iron railing and the cost of reinterment, was proved to be \$590, he awarded to each of the vault owners that sum with interest, and \$100 to Maria Smith to reinter the remains of her father. Of the \$28,000 a little over \$8,000 went to the vault owners and nearly \$20,000 to the church. The report was fully confirmed by the Supreme Court, and that tribunal declared Maria Smith entitled to the remains of her father and the monument that stood at his grave and that \$100 be awarded her for the expense of reinterment. The order of the court directed the church to reinter separately the remains found in any other of the graves whenever identified by the next of kin.

Mr. Ruggles summarized his conclusions as follows:

1. That neither a corpse nor its burial is legally subject in any way to ecclesiastical cognizance, nor to sacerdotal power of any kind.
2. That the right to bury a corpse and to preserve its remains, is a legal right which the courts of law will recognize and protect.
3. That such right in the absence of any testamentary disposition belongs exclusively to the next of kin.
4. That the right to protect the remains includes the right to

preserve them by separate burial; to select the place of sepulture and to change it at pleasure.

5. That if the place of burial be taken for public use, the next of kin may claim to be indemnified for the expense of removing and suitably reintering their remains.

The principles laid down in this case have been frequently quoted by the courts and the doctrines fully approved.

IV. THE RIGHTS OF THE DEAD IN ANCIENT BURIAL GROUNDS.

In the early history of the country public burial grounds apart from churches had their beginnings. In many instances the owners of the lands did not convey the title, but retained it themselves. The neighborhoods buried their dead in such places without inquiring into the title. The law throws its protecting arms around these sleepers and says that they shall not be disturbed. It presumes that such lands were dedicated by the original owners to such a pious and charitable use, and it estops their heirs from using such ground for other and common purposes. This benign principle of the law is well illustrated in the case of *Hunter vs. The Trustees of Sandy Hill*, 6 *Hill's Reports*, 407.

The plaintiff brought an action in ejectment to recover a small strip of land in the village of Sandy Hill. He proved a paper title to the land in dispute, derived under a patent granted to James Bradshaw and others on the 18th of May, 1762. The defendants could not show any transfer to themselves. They proved that in 1775 several soldiers were buried at the place now called "the old burying ground;" that in 1776 James Bradshaw, one of the patentees, together with other persons residing on the patent, cleared off this spot for the avowed purpose of having it used as a burial ground for the inhabitants of the town; that a permanent fence was built around it in 1793; that it continued to be used as a public burying ground until 1812, when it became full of graves and a new burying ground became necessary. In 1814 the Commissioners of Highways of the town laid out a road to the west bounds of "the old bury-

ing ground," and shortly after the Trustees of the village, in order to continue the road to Main street, opened a way across the north part of "the old burying ground," and removed some of the bodies to the new burying ground and suffered others to remain. A freshet carried off a bridge on the road laid out by the commissioners and the new road fell into disuse, and with it the way across "the old burying ground to Main street." Then the plaintiff built a temporary fence across the way, which the trustees of the village removed and inclosed it themselves, claiming the way as a part of "the old burying ground."

When the evidence closed the plaintiff contended that he was entitled to recover,

1. On the strength of his paper title.

2. On the ground that if the land in question was ever dedicated to the public as a burying ground, the right of the original owners revived when the trustees opened a road through it, or ceased to use it for the purpose for which it was dedicated.

The Circuit Judge, however, decided that the facts showed a dedication of the land to the public, and that the use that had been made of it as a road did not divest the rights acquired under the dedication, nor give the plaintiff a present right of possession. The plaintiff appealed from that decision to the Supreme Court.

In delivering the decision of the latter tribunal Judge Beardsley said: "Land may be dedicated to pious and charitable purposes, as well as for public ways, commons and other easements in the nature of ways, so as to conclude the owner who makes the dedication. This is general doctrine. Public highways and sites for court-houses, churches and other public buildings are familiar instances of the application of the principle. It has been applied to a spring of water for public use, a public square in a village and to a public burying ground."

The Judge cited numerous authorities to sustain this position.

He further said in regard to this dedication: "Ordinarily some conveyance or written instrument is required to transmit a right to real property; but the law applicable to dedications is different. A dedication may be made without writing; by act *in pais* as well as by deed. It is not at all necessary that the

owner should part with the title which he has ; for dedication has respect to the possession, and not to the permanent estate. Its effect is not to deprive a party of title to his land, but to estop him while the dedication continues in force from asserting that right of exclusive possession and enjoyment which the owner of property ordinarily has. The principle upon which the estoppel rests is, that it would be dishonest, immoral and indecent, and in some cases even sacrilegious to reclaim at pleasure property which has been solemnly devoted to the use of the public, or in furtherance of some charitable or pious object. The law will not therefore permit any one thus to break his own plighted faith ; to disappoint honest expectations thus excited, and upon which reliance has been placed. The principle is one of sound morals, and of most obvious equity, and is in the strictest sense a part of the law of the land. It is known in all courts and may as well be enforced in law as in equity."

The Circuit Judge was fully sustained in both the positions he had taken—a new trial was denied and in closing his opinion Judge Beardsley said : "What right, if any may hereafter arise in favor of those who can make title from the original owners it is not necessary now to inquire. The land is still a public graveyard, enclosed, known and recognized as such. When these graves shall have worn away—when they who now weep over them shall have found kindred resting places for themselves—when nothing shall remain to distinguish this spot from the common earth around, and it shall be wholly unknown as a graveyard—it may be that some one who can establish a good "paper title" will have a right to its possession, for it will then have lost its identity as a burial ground, and with that, all right founded upon the dedication must necessarily become extinct.

Thus we see how the law throws the wing of its protection over the dead and over their last resting places. It shows a reverence for the earthly house in which the immortal spirit has tabernacled. It appreciates the precious ties which have been broken by death, and which linked the dead in tenderest sympathy to the living.

The law does not permit a hair of the dead to be injured or their last repose to be disturbed by sacrilegious hands. It is a

credit to our civilization that the law has such a tender regard for the remains of those who have passed away from the activities of life, and that it watches with such an argus eye over their precious dust.

Judge Ruggles, in his opinion in the "Brick Presbyterian Church Matter," to which we have already referred, says: "The sepulture of the dead has been regarded in all ages of the world as a religious rite, and the place where the remains of friends have been deposited is always esteemed as consecrated and hallowed. Diogenes and his followers it is true looked upon burial with contempt, and held it unimportant whether their bodies should be burned by fire, or devoured by beasts, birds or worms; and some of the French philosophers of modern days have descanted upon the 'glorious nothingness of the grave, and that nameless thing, a dead body,' but the public sentiment and secular jurisprudence of civilized nations hold the grave and the dead body in higher and better regard. In France even, the home of this school of modern philosophy, it has been adjudicated by her secular courts, that the land where dead bodies are buried, shall not be profaned by culture, until the buried dead have mouldered into dust."

You will have observed from the quotations we have made from the opinions of our jurists, how deeply they are impressed with the sacredness of the grave and with a reverence for its occupants. This is doubtless derived from the declaration of the great Teacher who said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth, (John 5 : 28, 29).

"The trump shall sound, the dust awake;
From the cold tomb, the slumberers spring:
Through Heaven with joy their myriads rise,
And hail their Saviour and their King."

ARTICLE III.

HOW TO DEVELOP AND DIRECT THE BENEVOLENCE OF
THE CHURCH.*

By REV. GEORGE SCHOLL, A. M., Baltimore, Md.

The question which it is proposed to discuss in this article is one of increasing interest and importance in view of the fact that magnificent opportunities for extending the Redeemer's kingdom are open to us on every hand. The foreign field may be fairly said to be illimitable. The number of laborers employed and the amount of money now expended in the work of evangelizing the heathen, would still fall far short of the necessities of the case, even though agencies should be increased tenfold. In our own land the field which is providentially opened to the Church of the Reformation is well nigh boundless. In addition to the general work of evangelization in which our Church is engaged in common with other denominations, hundreds of thousands of immigrants, whose early religious training was received in the Lutheran Church, are annually settling in our country.

To provide a thoroughly educated and evangelized ministry for these millions who are already in our midst and are still coming in yet larger number, to assist them in the planting of churches, the founding of educational institutions and the publication of religious literature, lays a claim upon our Church greater perhaps than rests upon any other denomination in this country. In view of these well known facts it must be evident to all that the development and direction of the benevolence of the Church is, with us, *the live question of the day*.

It is taken for granted in this discussion, that the Church has resources within herself capable of being developed. She has not only intellectual, moral and spiritual, but also financial resources for carrying on the work which God has given her to do.

*Lecture on the Rice Foundation, delivered before the students of the Theological Seminary, Gettysburg, Pa., May 17th, 1882.

The first step, it would seem, toward developing the benevolence of the Church, is to inculcate the spirit of benevolence; for it is not possible to conceive of a Church engaging with any degree of heartiness and liberality in missionary work that is not already possessed of the missionary spirit.

The spring of any action must precede the performance of it. Taking it for granted, then, that the Church has financial resources adequate for the successful prosecution of her work in all of its departments, the solution of the whole question will be seen to lie in the development and cultivation of the spirit of benevolence. And here is opened to us, as Christian workers, a vast and difficult field; for we must bear in mind that, in endeavoring to fill the treasuries of our various boards, it is not our work to bring the gold and silver from their original deposit in the quartz of California and Nevada, but out of the grasp of the human spirit. A skillful engineer may plan and construct a Sutro tunnel, together with all other necessary mechanical appliances, by means of which he brings out and coins his millions. That is a comparatively simple and calculable work. And so with commerce, manufactures, agriculture and business enterprise in general. It is not so difficult to lay down laws and methods by the following of which money may be made and property accumulated. But how to touch the heart that moves the hand that turns the key of the millionaire's safe or manipulates the combination lock on the business man's money drawer and gives liberally of that gold and silver to the work of the Lord, this is quite another matter. The methods employed in the development of the one mine are quite distinct from those employed in the development of the other. That is mechanical, this is spiritual work. There the grasp of matter, here the grasp of spirit must be overcome. What methods then shall we employ and what influences shall we bring to bear upon the people in order to develop and cultivate in them the grace of *giving*?

It is hardly necessary to say, and yet that we may have a self-evident truth from which to start we will say it, that the first step is, to bring men to a saving knowledge of the Lord Jesus Christ. The divine life in the soul is the root from which all

the Christian graces spring. "Of thorns men do not gather figs, nor of a bramble bush gather they grapes." The Christian grace of giving cannot be developed in an unregenerate heart. It is one of the fruits of the Spirit. Without this divine work in the soul, as a beginning, it is useless to attempt to maintain the Church, to extend the Redeemer's kingdom or to build up *any* distinctive Christian institution in the world. With it all things pertaining to the spiritual kingdom are possible. The person who, through the operations of divine grace, has fully entered into the spirit of him who gave himself for us will, in like manner, give himself and his substance to the work of human redemption. This truth must be clearly presented, constantly dwelt upon and emphasized; for in our work of developing the benevolence of the Church we will succeed or fail as we fail or succeed in building up our people in Christly character.

We will bear in mind, however, that while a saving faith in the Lord Jesus is indeed the foundation and the only foundation for a Christian character, it is simply a foundation on which to build a symmetrical, Christian life. As believers are to grow in grace and knowledge in general, so also must they grow in this particular grace of giving. One may be truly pious and yet have very limited views of the meaning of Christian life and duty. There must be breadth of view as well as depth of experience, and hence the necessity of instruction that the man of God may be "furnished completely unto every good work." Our faith in human nature leads us to believe that, with the grace of God in the heart, a correct knowledge of the teaching of the Scriptures on the subject, and a proper conception of the nature of the Christian's calling and of the character of the work to be done the people will cheerfully and liberally respond to every reasonable call. This work cannot be accomplished, however, in a day or even in a generation. It is the work of centuries, and consequently must be persevered in faithfully, patiently and systematically. I will mention a few particular truths that ought to be impressed on the minds of our hearers with the same constancy that we preach Christ to them.

1. *That giving is a fundamental principle of the Gospel of*

Christ. Christianity, as a historic fact, has its beginning in God's gift of his Son; and Paul says, "He that spared not his own Son, but delivered him up for us all; how shall he not with him freely give us all things?" He gives his people the "bread" and "water" of life; he gives his "peace;" he gives "rest;" he gives the "Comforter;" he gives "himself; he gives his "life;" he gives the "hidden manna," the "crown of life," the "morning star," and "power over the nations." "I give unto them eternal life." Christianity, as exemplified in the life of its Author, is, from its inception to its completion, a system of *giving*; and its whole aim is, to beget in us the same character that he bore and enter us into the same kind of a life that he lived.

And it ought not to be such a difficult matter to lead those who accept the word of God as their rule of faith and practice to receive this principle and live according to it; for nothing is more clearly taught in the Scriptures than that believers should, in spirit and practice, be followers of the Lord Jesus. "I have given you an example, that ye should do as I have done to you." "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." He declares that as the Father hath sent him into the world, even so has he also sent us into the world. "Let this mind be in you, which was also in Christ Jesus," says Paul; while Peter says, "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps;" and John, who of all the apostles was perhaps the deepest in the spirit of the Master, says, "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" In our preaching we must constantly insist upon this truth, that the very essence of Christianity is to be like Christ, and that the central fact, around which all the other facts of his life gather themselves and from which they derive their significance is, that he gave himself for the redemption of the world. This fundamental principle of the Gospel must be clearly and constantly set before the people.

2. And not only must we insist on the fact that giving is a fundamental principle of the Gospel, but that we are to *give of that which we have and not of that which we have not.*

In our preaching we have been so long accustomed to give a metaphorical and spiritual interpretation to the parable of the talents, that the people have well nigh lost sight of the fact that his primary teaching has reference to the right use of money. Certain sums of money were given to different servants; to each according to his ability to make use of it. One traded with and doubled his money while another digged in the earth and hid what he had received. We have explained that by talents is meant learning, intellectual ability, moral and spiritual power, social position and influence of any and every kind; that all such possessions and attainments are divinely entrusted talents to be consecrated to God and employed in his service. I do not say that this is not a legitimate interpretation of the story of the talents, but I do say that it is high time for us to emphasize the fact that its primary intent is to teach us the proper use of money. While we hold that there is an order of men who are called of God to consecrate their all to him and his service we must be careful not to limit that order to ministers of the Gospel and missionaries, nor yet to church officers and Sunday-school teachers: it must include every disciple of the Lord Jesus. I would not utter a word that is calculated to detract from the sacredness of the ministerial office, but must nevertheless insist that every disciple of Christ is divinely called to consecrate whatever ability he may have to the work of human redemption no less than the minister of the Gospel. The ability to organize and successfully conduct any commercial or manufacturing enterprise is no less a God-given talent than the ability to preach the Gospel, and no reason can be found, either in Scripture or in the nature of things, why one should consecrate his talent to the service of God rather than the other.

Christianity does not determine what occupation a man shall engage in except so far that it must be a legitimate one. It must have a good end in view; it must not injure any one; it must be of such a character that the one engaging in it can

daily invoke the divine blessing upon it. Beyond this I do not see that Christianity determines that I shall be a merchant rather than a farmer, a carpenter rather than a blacksmith, or a preacher rather than a physician. God in his providence—a providence that you and I may not at all be able to understand—decided that question for us before we were born in all probability. But Christianity does demand of every one of us that, in whatever department of service we may providentially find ourselves, we shall do our work in such a way and with such a spirit that God may be glorified and men may be made better. The Christian merchant, the Christian farmer, the Christian physician, the Christian mechanic, all have a work to do that is as important as that which the Christian minister does. Nothing, it seems to me, is more clearly taught in the Scriptures than this. The Church, as society is now organized, can no more dispense with any of her members, be they merchants, farmers, shoemakers or coal miners, than the body can dispense with any of its members. “If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing?” “Now ye are the body of Christ and members in particular.” The twelfth chapter of Paul’s letter to the Romans, and the twelfth chapter of his first letter to the Corinthians, settle this point beyond dispute. As a matter of fact we know that many a member of Christ’s body, by consecrating his money-making talent to the service of the Master, has accomplished an hundred fold more toward the furtherance of his cause than he could possibly have done by entering the ministry for which he had no talent. In our work of developing the benevolence of the Church, therefore, we will backed by reason, experience and Scripture, teach that one man is no less divinely called to contribute his money for the education of men for the ministry than another is to consecrate himself to the work of the ministry; that the man who builds or assists in building a mission church on the frontier is doing a work equally as important as the man who preaches in it; that the missionary of the cross who carries the good news of salvation to distant heathen lands and the man whose money sends him thither and

supports him in the work are "fellow-workers" who, other things being equal, shall be equally rewarded of God.

I lay no claim to originality in advancing these views, but I do think that, as ministers of the word and teachers of the people, we have not given the prominence to this particular phase of the Gospel of Christ which its importance demands, and which we must give it if we would cultivate a spirit of benevolence in our people.

3. In the effort to win men to a life of holiness the word of God appeals to different motives, such as the hope of heaven, the fear of hell, a regard to "what will profit a man" in time and eternity, as well as the more noble motives of gratitude, love, a sense of moral obligation, and a desire to glorify God. And so in endeavoring to induce the people to contribute liberally toward building up the kingdom of Christ we may, I think, legitimately appeal to a variety of motives. The desire to save souls ought to be sufficient, perhaps, to induce men to give; but if, in addition to this motive, we can bring other considerations to bear upon them we will do so.

If you consider, for example, the relation of Home Missions to our stability and continued prosperity as a nation you will find, if I mistake not, a very strong argument in favor of a vigorous prosecution of that branch of the Church's work; and consequently also an effective appeal to every Christian and patriot for means to carry it on.

Our country occupies a peculiar position among the nations of the earth. It is emphatically a *new* country. We are only an hundred years old, as a nation, while England, France and Germany have a thousand years of national life, not to speak of some of the eastern nations whose history reaches back two, three and four thousand years. Many of the old nations have had their day and are now in a state of decay or of vassalage to the younger, the more vigorous and progressive nations; while to us seems to have been left the honor and the mighty responsibility of the latest and vastest experiment in human government. Paul said to the philosophers at Athens that "God had made of one blood all nations of men to dwell on all the face of the earth;" but in our day it seems that "all nations

of men" are dwelling not "on all the face of the earth" alone but on the broad face of this great land of ours. The overflow of the earth is pouring itself into this youngest of the nations. Whatever the forty-seventh Congress may think of the situation and whatever action they may take concerning it, surely there can be no question in the minds of Christian people as to what is the duty of the Church of Christ in the premises. If this country is to continue to be a centre of Christian influence in the world, as Providence seems to indicate; if it is to be a nation whose God is the Lord; then there is thrown open to us the grandest field for Christian work that the ambassadors of the Lord Jesus have ever been called upon to enter and cultivate.

It has been my privilege to be a member of the Board of Foreign Missions for the last five years, and I think I have a fair appreciation of the importance of the work which is being done in other lands; and yet I do not hesitate to express the belief that, if we did not have the men and means to carry on both the Home and Foreign work at the same time, it would be the highest wisdom for the Christian Church in America to withdraw every dollar of the millions that are now expended in the foreign field, and recall every one of the hundreds of missionaries that are laboring in other lands and concentrate all her efforts in the evangelization of the millions of immigrants that have poured in upon us from every nation under the sun, and that are still coming in increasing numbers. And this for the same reason that the Divine Master did not spread out his three years labor over the whole Roman Empire, nor yet over the whole of his own little nation, but confined his efforts mainly to the thorough instruction of a comparatively small band of disciples. Then he filled with his own wisdom and fired with his own spirit and then sent them out to do the work. And so if this one nation among the nations of the earth can be made and kept a distinctively Christian nation, there will be no doubt of the world's final evangelization.

In a great battle the General says to his officers and men, "Yonder is a position that must, at all hazards, be taken and held by our troops. The brow of yon hill is the pivot on which

this battle will turn. That is the strategic point of the field. If it costs the lives of a thousand men we must have and hold that position." And so in the conquest of the world for Christ. This country is the strategic point in the great contest for universal spiritual dominion. And I do not set up this claim for our country simply because it is our country but because, in the providence of God, it has become the meeting ground for the nations of the earth, and from which the various nationalities will carry back to their own people, if we do our duty by them while they are here, not only the latest and best results of civilization, but also the Christian religion, which is the root whence our civilization springs.

It has been said that "America is the hope of the world." If this be true we might also add that a Christian America is the hope of Christendom. Will not every man who prays, "Thy kingdom come" find, in these considerations, a strong incentive to liberality in the support of the Home Mission cause? Then again there is a section of our land that occupies the same relation toward the country as a whole that our nation occupies toward the nations of the earth. If you look at a map of the United States you will see that the fortieth parallel of north latitude runs, through, or near by, the cities of Philadelphia, Columbus, Ohio, Indianapolis, Springfield, Ill., some forty-five or fifty miles south of the State line between Iowa and Missouri, forms the line between Kansas and Nebraska, runs through Denver, Colorado, fifty miles south of Salt Lake City and through the northern halves of Nevada and California on the Pacific coast. This imaginary line runs through the very heart of our great nation; and if you take the belt of country that lies between the parallels that run two degrees north and two degrees south of the fortieth you will have what now is and, in all probability, always will be the controlling power in our country. This belt includes the whole of the great States of Pennsylvania, Ohio, Indiana, nearly all of Illinois, the greater portion of Iowa, Missouri, Kansas, Nebraska, Colorado, Utah and Nevada and the northern half of California. While indeed this belt comprises only a comparatively small portion of the whole country, still, on account of its location and its mineral and

agricultural resources, it will always be the belt of wealth, of population, and so also of moral and political power. The Western States, or what a few years ago were called Western States, Ohio, Indiana, Illinois, Iowa, have already, on account of their vast population, a controlling interest in governmental affairs; and in the course of a few decades these States, together with those lying still further west, will contain a majority of the voters of this country. The west together with (perhaps without) the aid of the eastern section of the belt lying between the thirty-eighth and forty-second parallels of latitude will govern this country.

Shall that controlling section of the country be leavened and moulded by the Church of Jesus Christ? It ought to be; it may be if the Church does her duty; it must be if our country is to continue a distinctively Christian land.

There is no such conservator of our free institutions as Christianity, and it is easy to see that, for political and national reasons alone, no more important and far-reaching work can be undertaken by eastern money and eastern brains and eastern hearts than the establishment of Christianity in those future empire States. If this view of the situation does not powerfully stimulate the liberality of our people toward the work of Home Missions and Church Extension I do not know to what motive we shall appeal.

Boston may or may not be the "hub of the universe," but the fortieth parallel of north latitude is the axis on which the destiny of our country turns; and while the Church does not neglect to extend herself north and south of this line still her chief purpose, if she is wise, will be to firmly establish herself, from the Atlantic to the Pacific, on this central belt. It is the strategic ground of the battle-field.

The importance of this work will be seen in an intensified light when we remember that a very large per cent. of the settlers of the central and western parts of this belt are of foreign birth, the majority of whom need to be Christianized and all of whom need to be Americanized. I do not now speak of this work for the sake of the souls that are to be saved. This is understood at all times; the direct work of saving souls is the

burden of all the Church's effort; but here is an additional motive for Christian effort and liberality—we not only save souls but we save this country also. In view of these facts have we not a grand work before us? and shall not every man in whose breast there throbs a patriotic heart feel constrained, by such considerations, to give liberally of his means for the evangelization and so also for the political salvation of his country?

I rejoice in the privilege of living in an age like this—an age of grand opportunities and yet grander prophecy. I believe that we have reached a turning point in our national and religious life; that the time has come when our men of princely wealth are beginning to look to a different class of investments from those which have hitherto absorbed all their means; that instead of bank and railroad and manufacturing and commercial and speculative combinations there will be educational, evangelistic and missionary syndicates formed. The Otis legacy of a million of dollars for foreign missions, and the more recent gift of a million dollars by Mr. Slater for the education of freedmen and their children, is a prophecy—a fore-gleam of what we may hope to see and hear more frequently in the near future. Men will yet come to see more fully that the true wealth of the nation consists in her educated and Christianized citizens rather than in her railroads and silver mines, and will invest their money accordingly. To bring the people to look at the subject in this light is the true way of developing the benevolence of the Church. We may not be able to give millions but we have been giving tens of thousands and hundreds of thousands of dollars to the work of evangelizing our own land, and we intend to largely increase our contributions to this cause for we will yet, most certainly, be brought to see, if we do not already see it in this light, that money and effort contributed to the support and extension of the religion of Jesus is the only permanent and eternally paying investment.

4. And how shall we present the subject of *Foreign Missions* to our people in such a way to develop in them a larger measure of liberality toward this branch of the Church's work? I will not attempt even to indicate the different arguments that may be employed and the motives that may be appealed to in

the furtherance of this work ; neither is it necessary that I should do so for there is certainly no lack of definite knowledge concerning the main features of this cause and the Church's duty toward it.

There are at least some few things in this world that seem incapable of further simplification. If, for example, a gardener wants a handle for his hoe he will hardly call a convention of architects and mechanics to discuss the subject of hoe-handles and the best method of constructing them. He will simply go to work and make the article without saying anything about it. The science of mathematics may not be perfect in all of its details but I doubt whether any man, however great a genius he may be, will ever improve the multiplication table. When the student comes to that he finds nothing to do but to sit down and learn it thoroughly.

So there are some things in Christianity, I believe many things, about which nothing remains to be done, on the part of those who make a profession of it, except to *practice* them. The mission work of the Church, I hold, is one of those things. The Saviour puts the whole matter in a nut-shell and brings it down to the comprehension of the obtusest mind when he says, "The field is the world * * go ye into all the world and preach the Gospel to every creature." I think you will agree with me in the opinion that though we should discuss the subject of missions from our pulpits and in our synodical conventions for half a century longer, we will not be able to get the work into a better shape or state it in simpler and purer language than that in which we have already had it for the last eighteen hundred years. There remains absolutely nothing to be done except to carry out the plain and emphatic command of the Saviour. But still the work is only fairly begun, and now the question is, how shall we present this cause in such a way as to stimulate the people to the performance of their known duty?

The two great rivers of Europe, the Rhine and the Danube, the former of which, rising in Switzerland, flows in north-west course and empties into the North Sea, while the latter, rising in the Black Forest, flows in a south-east course and empties

into the Black Sea, form an almost continuous channel of about two thousand miles in length which, in ancient times, was the boundary line between the Roman empire of the south and the barbarians of northern Europe. In the year two hundred and eighty the Roman emperor Probus built a stone wall from the neighborhood of Newstadt and Ratisbon on the Danube, stretching across hills, valleys, rivers and morasses, as far as the Wimpfen on the Neckar, and at length terminating on the banks of the Rhine, after a winding course of near two hundred miles. This wall, connecting the two mighty rivers, completed a continuous barrier of more than eighteen hundred miles, separating northern from southern Europe and fencing the rude barbarians of the north out of the highly civilized Roman empire of the south. For many years the superior skill and great military power of the empire succeeded in maintaining this line of defence and separation. On one side of the line was high civilization; on the other rude barbarism. On the south side self-conceit, self-complacency and self-indulgent luxury; on the north restlessness, discontent and turbulent activity.

But the time came when the two hundred miles of stone wall ceased to be an obstacle, and the Rhine and the Danube were no longer a barrier to the barbarians who came pouring down from the north in overwhelming numbers, overrunning the whole empire, conquering everything as they went, and establishing their kings in the very palace of the Cæsars.

The testimony of history establishes the fact that neither stone walls nor legislative enactments can fence a restless and energetic people into or out of any one portion of God's earth for any length of time. The day for such vain and foolish devices is past. It proved a signal failure in the third century and will prove an equally great failure in the nineteenth century. The time for fencing nations apart is past. These are the times for binding them together by railways, by submarine cables, by steamship lines, by commercial treaties and by the yet stronger bonds of the Gospel of the Son of God.

I admit that our country needs a defence of some kind against all non-American and non-Christian influences from whatever

source they may come, but that defence must have its foundation in the thoroughly American and Christian character of our people. We want no other and we need no other defence.

The historian seems to intimate that the true policy of the empire would have been to level down her stone walls and extend the privileges of Roman citizenship north of the Rhine and Danube. History, we are told, repeats itself; and it may be that, in the years to come, the student of our history will raise the question whether it would not have been a wiser policy, and withal more economical, for us of the nineteenth century to Christianize the pagans of Asia than to build walls of separation between them and us! A broad view of this question will, I think, convince every thoughtful person that the Foreign Mission cause, no less than that of Home Missions, claims the attention and liberal support of every citizen of this country simply as a means of defence and self-preservation, not to speak of higher motives.

5. In our effort to develop the benevolence of the Church it is highly important, too, that we *adopt and adhere to some plan of work*. I do not mean that it would be either desirable or wise to adopt some particular plan to be introduced into all of our churches. Such an effort was made a few years ago, but signally failed as, no doubt, any other plan would fail if the attempt were made to make it universal; but every congregation ought to carry on its work in a systematic way. There are a number of methods in use any of which are good provided they are properly worked. These various plans for gathering the contributions of the people have been so fully discussed in the Church papers of late that it is unnecessary for me to dwell on this point. I remark, however, that we must not rest our hope for an increase of liberality in the Church on any plan or system that we may introduce. Though our churches were filled with rich members, though we have committees and sub-committees on systematic beneficence, and though we have this plan and that plan by which to collect funds for carrying on the benevolent operations of the Church, all will not avail if the grace of giving has not been cultivated in the hearts of the people. The various plans for collecting money that have been heralded

as the final solution of the problem of systematic beneficence remind me of the experience of a gentleman out west. He was a recent arrival from the old country and consequently not very extensively acquainted with the new fangled ways of this western world. He was an observing man, however, and wide awake to everything that was going on around him. Among other things he had noticed that some of his neighbors manufactured a quantity of very excellent sugar from the sap of their forest trees. Without communicating his intentions to any one he resolved that he, too, would go into the sugar-making business the following Spring. Accordingly during the Winter he purchased several hundred vessels in which to catch the flowing sap, provided a number of barrels and hogsheads to serve as reservoirs, built a furnace and set the boilers after the most approved plan. When the proper time came he went into the woods and tapped his trees, just as he had seen his neighbors do, and then awaited results. But the sap wouldn't flow and he didn't know what to make of it, and so he concluded to call upon one of his neighbors and see whether he could solve the mystery for him. To his infinite mortification and disgust he discovered that the trees which he had tapped were not sugar trees at all. All his elaborate preparations for manufacturing maple sugar had failed to draw out a single bucket of the saccharine fluid, for the simple reason that his trees were not of that kind. I judge the Committee on Systematic Beneficence, appointed by the General Synod some years ago, could tell you of congregations that, having adopted the box plan, as it was called, are still in debt for the boxes though they cost only seven or eight cents apiece, I believe. They never raised enough money to pay for the machinery—not indeed because they were not able to give, but because they were not of the giving kind. One might just as well tap dog-wood or gum trees for sugar water as to put missionary boxes or benevolence envelopes in hands of some people. It is not so much a system of giving as the spirit of giving that we need in our churches.

The spring in the hillside does not wait until some one digs a channel for its waters before it begins to flow, but it flows right on and makes a channel for itself. If a man is benevo-

lently disposed, if he has caught the Spirit of him who taught that "it is more blessed to give than to receive," if he has been made to realize that he is the Lord's steward and that all his goods are subject to the Divine call, he will give liberally of his money whether or not you furnish him with an envelope or a little box to put it in. Still, I repeat, it is important that each congregation adopt some plan by which to collect its benevolence. Here and there we find people who give, and that liberally, in a spontaneous way, but the majority need the aid and stimulus of some system. There is no reason why men who owe so much to method in the conduct of their own affairs should not use method in carrying on the Lord's business. Very few men, it is to be presumed, allow themselves to be guided by mere impulse, or endure lack of method on the part of those in their employ, in carrying on their own business operations while at the same time many of them give to the work of the Lord only when they feel like it. In the counting-room they work according to some definite, well matured plan; in the Church they work and give according as the impulse takes them. The Lord's work will continue to suffer until his people put Bible principles into the use of material wealth, seeing to it that some definite portion of their income, to be gaged by their ability, is sacredly set aside and regularly given for the support of the Church and the spread of the Gospel. By systematizing the work much may be accomplished toward developing the benevolence of the Church and filling the treasury of the Lord. Work according to system, then, but do not lose sight of the fact that just as the best of pumps cannot bring water out of a dry well, so the most elaborate plan of systematic beneficence will fail of accomplishing the desired end where the grace of giving has not been developed and cultivated in the Church.

6. *A judicious expenditure of the money contributed* is also an important factor in the work of developing the benevolence of the Church. Our people, quite naturally, will be encouraged to give more liberally when they see that what they have already given is being expended to good advantage; and *vice versa*.

While of course it is unreasonable to expect that no mistakes shall ever be made in the choice of locations for mission.

enterprises, in the selection of young men as beneficiaries of the Church, and in sending the right men and women into the foreign field, still an examination of the reports of our various Boards will, I think, convince any candid minded person that fewer mistakes are made by the custodians of the funds of the Church in carrying on the work of the Lord than occur in almost any other department of business. And the work is done more economically, too. A successful business man who, not long since, ventured the opinion that the administration of the business of our Foreign Board ought not to cost more than ten or twelve per cent., was astonished beyond measure when I informed him that it cost only one per cent., and that for several years the cost had actually been less than one-half of one per cent. The delusion which some people still entertain, that "it costs a dollar to send ninety cents to the heathen" will be dissipated by the presentation of such facts, and business men who want to know whether a given enterprise pays or not will be encouraged to contribute still more liberally.

There is one great obstacle in the way of our benevolent work to which I allude briefly in closing. It is an evil for which we, as pastors, are perhaps quite as frequently responsible as our congregations. I refer to the evil of so completely *exhausting our resources on our local work that we have nothing left to send abroad*. There are many congregations that have so burdened themselves by building fine churches that they are barely able to meet current expenses say nothing about supporting a missionary or two.

It has been said—it ought always to be said, for it is true—that a better and more honorable offering is made to our Master in ministry to the poor, in extending a knowledge of his name, in the practice of the virtues by which that name is hallowed, than in material presents to his temple.

Do the people need place to pray, and calls to hear his word? Then it is no time for hewing marble, or smoothing pillars or carving pulpits; let us have enough first of walls and roofs. Do the people need teaching from house to house, and bread from day to day? Then they are deacons and ministers we want, not architects."

Are we then, as ministers of the Gospel, to advise against the building of fine churches? Oh no; at least not when there remains nothing more important to be done. But I doubt whether it can be made to appear that it is altogether right to build marble churches for the benefit of a handful people, the majority of whom are already Christians, when there are still millions of our race who have not yet heard the Gospel of Christ. Dives, "clothed in purple and fine linen and faring sumptuously every day," while the starving Lazaraus, lying on the door steps, vainly asks for the crumbs that fall from the table, is never considered as being exactly in the line of Christian duty. Does it ever occur to us when sitting in our upholstered pews under our arched ceilings, faring sumptuously on the Gospel feast that has been so elaborately prepared for our fastidious tastes, that outside of the frescoed walls by which we have surrounded ourselves, yea, at the very door steps of the temple, thousands of our brethren are dying eternally for the want of the plain and simple bread of life which we might give them? Is it right for me to sit down to a grand feast for which I have but little appetite while my brother is starving for the want of a crust? Is it right to spend thousands and hundreds of thousands of dollars on the mere paraphernalia of religion in order to make it attractive and palatable to our satiated appetites, while others are hungering and thirsting for the bread and water of life? I do not believe it. But does not the Bible inform us that Jehovah himself authorized the building of a costly and magnificent temple for his service? It does; but it was a whole nation that built it. It was not each tribe and every family in each tribe that built a temple.

The sorry spectacle that is presented in our day is this, that in every little village and town each handful of worshipers must have a temple of its own, and the result is that their financial resources are so drawn upon in the building and maintenance of it that they have nothing left to lay on the altar of their temple. I believe that these mortgaged and debt-ridden churches of ours, however splendid they may be, instead of being helps actually stand in the way of spiritual growth and the spread of the Gospel. Such seems to have been the history of the temple at

Jerusalem. Instead of making the people more Christly it only inflated their vanity and puffed up their pride. The very men who trailed their long robes so sanctimoniously around its altars could turn about and spit in the face and mock and murder the Lord of the temple. No wonder that, when called upon to admire the stately pile, he said with such terrible emphasis, "See ye not all these things? verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." 'I have had enough of hewn marble and polished cedar wood; enough of brazen altars and burning incense, now "Go ye into all the world and preach the Gospel to every creature." Build up the great spiritual temple of which this is but an imperfect type—the *soul*-temple which is to fill the earth, and unto which all the nations shall flow.' This, I say, is a great evil in our day. Let us not countenance it. Our Church has financial and spiritual resources that are capable of making her a great power in the world. On us as ministers of the word and teachers of the people devolves the great responsibility of developing these resources and giving the right direction to them. This is our work. May God help us to do it.



ARTICLE IV.

THE QUESTION OF PRIMEVAL MONOTHEISM.

By M. VALENTINE, D. D., President of Pennsylvania College.

In the *Princeton Review* for May, 1881, Prof. W. D. Whitney of Yale College gives us the statement: "No trace of monotheism is to be found anywhere in the world except with a polytheism behind it." This is an assertion that, in substance, has been frequently repeated in late years. The point involved is a question of fact. About fifty years ago Auguste Comte, the author of the *Positive Philosophy*, taking the hint probably from the writings of De Brosses, undertook to lay it down, that under the necessary law of human development, the race has passed, in its theological ideas, through three stages of progress, beginning in fetishism, or the worship of the objects of nature,

advancing then into polytheism, or the worship of many gods above nature and exercising power over its various movements, and at length reaching monotheism, in which all the existences and movements of nature are unified under one God. There is naturally a strong affinity between this view and the scientific hypothesis of evolution and man's descent from the lower animals. Those who accept this derivative genesis of the human race have exhibited a natural inclination and readiness to adopt this theory of primitive fetishism. The favor with which Darwinism has been received has helped to secure it a wider acceptance. It seems to be called for by the representation that the earliest condition of man, having just emerged or just emerging out of the pre-human state, was one of exceedingly low intelligence and brutal savagery. From the beginning in fetishism it is alleged there was a natural, if not necessary, development into polytheism—the next earliest form of religion. This Prof. Whitney, in common with many others, declares to be found lying behind or back of all monotheism. Whether or not the polytheism thus asserted as preceding all monotheism be held as grown out of or resting on fetishism is of little account, as the claims of fetishism to be looked upon as marking any distinct period or stage of development has been thoroughly cut up by the roots, by Prof. Max Müller's able discussion of it.* But polytheism, whether viewed as fetishistic or not, is thus claimed to be universally the earliest form of religion.

Now wholly apart from the relation of this question to the hypothesis of the evolutionist descent of man, and recognizing that the primitive form of religious belief is a fair subject for candid and independent inquiry, it must be kept in mind that the point thus raised is simply a *question of fact*. And as assertions like the one now under criticism are loosely and constantly repeated, and Prof. Whitney has added the weight of his eminent name to this view, it is proper to call attention to the fact that the case is not near so certain as the unqualified statement quoted would make it, and the assertion is contradicted by the latest and best authorities on the subject. This

*Origin and Growth of Religion, pp. 50–123.

article is meant simply for this purpose, and it is proposed that these authorities speak for themselves. But a few words are added to indicate the bearing of their testimony.

1. Dr. A. M. Fairbairn, of the University of Aberdeen, in 1876, gathered together the results, then available, from the investigations of philologists in England and on the continent, as to the earliest words, or roots of words, used as names for Gods among the various nations of the Aryan or Indo-European family. He shows how these words have been traced back, not only to the earliest times represented in the literature of these separate peoples, but to the time beyond the period of their separation and migrations, with the following results:

"While the Indo-European mythologies in their earliest literary forms reveal a developed and multitudinous polytheism, their elements become simpler and fewer the farther they are traced back. * * The process of simplification continues; the younger the polytheism the fewer its gods. But behind the Homeric poems, and the Vedas, and the separation of the Iranic-Indian branches, lies the period when Celt and Teuton, Anglo-Saxon and Indian, Greek and Roman, Scandinavian and Iranian, lived together as a single people. At this point comparison can be again instituted." As to this exceedingly early period, before the migration from the original home of these nations, he says: "Excluding the coincidences natural to related peoples developing the same germs, we find two points of radical and general agreement—a proper name of one God, and the term expressive of the idea of God in general. The name is the Sanskrit *Dyaus*, the Greek *Zeus*, the Latin *Ju* in Jupiter, the Gothic *Tius*, the Anglo-Saxon *Tiw*, the Scandinavian *Tyr*, the old Germrn *Ziu* or *Zio*. On this point scholars are agreed. Sanskritists like Dr. Muir and Professors Müller, Aufrecht and Lassen, Greek scholars like Curtius and Welcker, German like Grimm, and Celtic like M. Adolphe Pictet, unite in tracing the cognates back to a common root, and therefore to a primitive name. A name for God had thus been formed before the dispersion." * * "Perhaps it is too much to argue that the general eminence and prevalence of this name proves the su-

premacv of the God it designated. Two inferences, however, may be meanwhile allowed—(1) that the word in its primitive form was the name of a deity, (2) that the deity it denoted was acknowledged and worshiped by the Indo-European family as a whole.”

After examining the general terms used to express the meaning of the name, Prof. Fairbairn adds: “We may now attempt to formulate the primitive Indo-European idea of God. We can at once exclude the fancy that it was a fetish or an idol-god, such as the savages of the South Sea Islands may now worship. The God of our fathers was no ghost of a deceased ancestor seen in feverish dreams. They stood in the primeval home in the highlands of Northwestern Asia, looked, as Abraham once did, at the resplendent sun flooding the world with life and light, at the deep, broad, blue heaven, a bosom that enfolded earth, bringing the rain that fertilized their fields and fed their rivers, and the heat that ripened their corn, at the glory its sunlight threw upon the waking, the moonlight upon the sleeping earth, and at the stars that ‘globed themselves’ in the same boundless heaven, and went and came and shone so sweetly on man and beast, and they called that far yet near, changing but unchangeable, still but ever moving, bright yet unconsumed and unconsuming Heaven, *deva*—God. To Indo-European man Heaven and God were one, not a thing but a person, whose *Thou* stood over against his *I*. His life was one, the life above him was one too. Then, that life was generative, productive, the source of every other life, and so, to express his full conception, he called the living Heaven Diespiter, Dyauspiter—Heaven-Father.”

2. Prof. Max Müller, who is unquestionably one of the foremost philological scholars of our age, and who is not restrained by any conservative prejudices, clearly and positively dissents from this claim for primeval polytheism. In “Chips from a German Worship,” he says: “There is one kind of monotheism, though it would be more properly called theism, or henotheism,* which forms the birth-right of every human being. What distinguishes man from all other creatures, and not only raises him

*From *ἕως, ἑνός*, one, as opposed to *μόνος*, one only.

above the animal world, but removes him altogether from the confines of merely natural existence, is the feeling of sonship inherent in and inseparable from human nature. * * This primitive intuition of God, and the ineradicable feeling of dependence on God, could only have been the result of a primitive revelation, in the truest sense of that word. Man, who owed his existence to God, and whose being centered and rested in God, saw and felt God as the only source of his own and of all other existence. By the very act of creation, God revealed Himself. * * This primitive intuition of God, however, was in itself neither monotheistic nor polytheistic, though it might become either, according to the expression which it took in the languages of man. It was the primitive intuition which supplied either the subject or the predicate in all the religions of the world, and without it no religion, whether true or false, whether revealed or natural, could have had even its first beginning. It is too often forgotten by those who believe that a polytheistic worship was the most natural unfolding of a religious life, that polytheism must everywhere have been preceded by a more or less conscious theism. In no language does the plural exist before the singular. No human mind could have conceived the idea of Gods without having previously conceived the idea of a God. * * It might seem, indeed, as if in such a faith the oneness of God, though not expressly asserted, was yet implied, and that it existed, though latent, in the first revelation of God. History, however, proves that the question of oneness was yet undecided in the primitive faith, and that the intuition of God was not yet secured against the illusions of a double vision. * * If an expression had been given to that primitive intuition of the Deity, it would have been, 'There is a God,' but not yet, 'There is but One God.' The latter form of faith, the belief in One God, is properly called monotheism, whereas the term of henotheism would best express the faith in a single God."*

It is apparent that Max Müller's 'henotheism' is fundamentally monotheistic, although the oneness is viewed as *not yet*

*Vol. I, pp.347-350.

connected with a distinct negation of more than one God. In the Hibbert Lectures, "Origin and Growth of Religion, as illustrated in the Religions of India," 1878, while he shifts the origin of the idea of God from an intuitional to an inferential basis, he reasserts the henotheistic view and denies a primitive polytheism. He says: "If we must have a general name for the earliest form of religion among the Vedic Indians, it can be neither *monotheism* nor *polytheism*, but only *henotheism*, that is a belief and worship of those single objects, whether semi-tangible or intangible, in which man first suspected the presence of the invisible and the infinite, each of which, as we saw, was raised into something more than finite, more than natural, more than conceivable; and thus grew in the end to be an *Asura*, or a living thing; a *Deva*, or a bright thing; an *Amartya*, that is not a mortal, and at last an immortal and eternal being—in fact, a God, endowed with the highest qualities the human intellect could conceive at the various stages of its own growth. * * This, then, is what is meant by *henotheism*, a phase of religious thought with which we have become acquainted for the first time through the Veda, though there can be little doubt that other religions also had to pass through it. * * It must not be supposed, however, that what I call henotheism, in order to keep it distinct from polytheism in its ordinary meaning, existed in India only. We see traces of it in Greece, in Italy, in Germany."*

Whatever may be thought of the consistency of this form of religious conception with the modified basis on which it is rested in this later statement, it is certain that Max Müller persistently repudiates the idea that polytheism lay at the roots of the earliest theistic conception.

3. P. Le Page Renouf, one of best accredited Egyptologists, in the Hibbert Lectures of 1879, on the *Religion of Ancient Egypt*, answers the question of the earliest form of religion in that country, as shown in archaic documents, thus: "The whole mythology of Egypt may be said to turn upon the histories of Ra and Osiris, and these histories run into each other, sometimes in inextricable confusion, which ceases to be wonderful

*pp. 250, 275.

when texts are discovered which simply identify Osiris and Ra. And, finally, other texts are known, wherein Ra, Osiris, Amon and all other gods disappear, except as simple *names*, and the unity of God is asserted in the noblest language of monotheistic religion. There are many very eminent scholars who, with full knowledge of all that can be said to the contrary, maintain that the Egyptian religion is essentially monotheistic, and that the multiplicity of gods is only due to the personification of the attributes, the characters and offices of the supreme God.”*

Renouf then adds the matured testimony of the late Emmanuel Rougé, than whom, he says, no scholar is better entitled to be heard: “No one has called in question the fundamental meaning of the principal passages by the help of which we are able to establish what ancient Egypt has taught concerning God, the world and man. I say *God*, not gods. The first characteristic of the religion is the Unity [of God] most energetically expressed: God, One, Sole and Only; no other with Him. He is the Only Being—living in truth. Thou art One, and millions of beings proceed from Thee. He has made everything, and He alone has not been made. * * But how reconcile the Unity of God with Egyptian polytheism? History and geography will perhaps elucidate the matter. The Egyptian religion comprehends a quantity of local worships. The Egypt which Menes brought together entire under his scepter was divided into nomes, each having a capital town; each of these regions had its principal God designated by a special name; but it is always the same doctrine which re-appears under different names. One idea predominates, that of a single and primeval God; everywhere and always it is One Substance, self-existent, and an unapproachable God. * * Are these noble doctrines then the result of centuries? Certainly not; for they were in existence more than two thousand years before the Christian era. On the other hand, polytheism, the sources of which we have pointed out, develops itself and progresses without interruption until the times of the Ptolemies. It is, therefore, more than five thousand years since, in the valley of the Nile, the

*Page 92.

hymn began to the Unity of God and the immortality of the soul, and we find Egypt in the *last ages* arrived at the most unbridled polytheism. The belief in the unity of the Supreme God and in his attributes as Creator and Lawgiver of man, whom he has endowed with an immortal soul—these are the primitive notions, enchased, like indestructible diamonds, in the midst of the mythological superfetations accumulated in the centuries which have passed over the ancient civilization.”*

Although Renouf explains in a different way the co-existence and relation of the polytheistic terms of Egyptian mythology, he does not dissent from Rougé as to the fundamental monotheism of the primitive Egyptian religion.

4. The testimony of Dr. C. P. Tiele, of Leiden, in “History of The Egyptian Religion,” just translated and published, does not differ essentially from that of Renouf. He says: “In all that the monuments tell us about the beliefs of the ancient Egyptians, two things may be clearly observed: first, a vivid consciousness of the spiritual nature of the deity combined with coarsely sensuous representations of the various gods; secondly, a no less vivid consciousness of the oneness of God conjoined with the greatest diversity of divine persons. * * The case is in no way different with the second contrast I referred to, the lively consciousness of the unity of God conjoined with the greatest multiplicity, the most extravagant diversity of divine persons. Monotheism is, in fact, expressed in the clearest terms in many an Egyptian treatise, yet it would not be easy to discover a richer polytheism than that which flourishes on the banks of the Nile. * * The learned regarded the many divine persons only in the light of revelations, manifestations; not as some would have us believe, as emanations of the one immortal, uncreated, hidden God. The gods were his creatures. Ra himself created his members, and his members are the gods. The hidden God by whom, in the beginning, all things came into existence, is a being who is one only, but afterwards he revealed himself, and he reveals himself continually in innumerable forms. It was on this account that people were so tolerant

*Pages 92-94,

of all forms, of every conception of deity, provided it was confined to the locality of its home; and it was on this account also that foreign forms of religion were so easily adopted. Thus, although the thought—God is one—was expressed ever more and more emphatically, polytheism was nevertheless quietly allowed to propagate itself. This was because to the mind of the Egyptian, the proposition, God is one, was bound up with the other, his manifestations are numberless. * * In its development, it belongs, not to the exclusively monotheistic, nor to those in which polytheism preponderates, but stands just at the point at which men try to reconcile the unity and spirituality of God with the multiplicity of his manifestations.”*

5. We quote only one other authority—Prof. James Legge, Professor of the Chinese Language and Literature in the University of Oxford. In his earlier life Prof. Legge was a missionary in China, and by his familiarity with the Chinese language and thorough mastery of its literature, in which he is a recognized authority, he is one of the most competent witnesses on this subject. In his “Religion of China,” (1881) speaking of the two *primitive* Chinese characters Ti and T’ien, as affording a clue to the original form of belief, he says: “Thus the two characters show us the religion of the ancient Chinese as a monotheism. How it was with them more than five thousand years ago, we have no means of knowing; but to find this among them at that remote and early period was worth some toilsome digging among the roots or primitive written characters. I will only add here, that the relation of the two names which we have been considering has kept the monotheistic element prominent in the religion proper of China down to the present time, and prevented the prostitution of the name Ti, as Deus and other corresponding appellations of the Divine Being, were prostituted.”† * * “Five thousand years ago,” Prof. Legge concludes with emphasis, “the Chinese were monotheists—not henotheists, but monotheists; and this monotheism

*History of Egyptian Religion, pp. 216–223, edition, “English and Foreign Philosophical Classics,” Houghton, Mifflin & Co.

†Page 11.

was in danger of being corrupted, as we have seen, by a nature worship on the one hand, and by a system of superstitious divination on the other.*"

Only a few words need be added to indicate the value and force of these testimonies. *First*, they are from the most recent and competent authorities among specialists in investigating ethnic religions. Dr. Fairbairn, it is true, is not fairly in this class, but he has collated the results of specialists. Max Müller, Renouf, Prof. Tiele, and Prof. Legge, are among the foremost in this department and without conservative tendencies that would interfere with open vision of the truth. *Secondly*, their investigations cover the ground of the most *ancient* nations and literature accessible to scholars. The civilizations of Egypt and China are admitted to be among the oldest of the world. The latest and most thorough philological and historical research, therefore, presents the earliest traceable form of the religion of the most ancient peoples of whom we have any records—outside of the Jewish—as profoundly monotheistic. In this they agree with the equally ancient writings of the Old Testament as to the Semitic peoples, and they fully convict Prof. Whitney of writing in forgetfulness or disregard of at least some of the facts in the case, when he publishes: "No trace of monotheism is to be found anywhere in the world except with a polytheism behind it."

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ARTICLE V.

THE LENGTH OF OUR SAVIOUR'S PUBLIC MINISTRY ACCORDING TO THE GOSPEL OF ST. JOHN.

By REV. J. C. JACOBY, A. M., Zanesville, Indiana.

This subject is no less interesting than difficult and perplexing. There has been a great diversity of opinion in regard to it in the Christian Church from a very early period until now. The early Church Fathers were far from being a unit on this subject; and the theologians and critics of our day have not made much improvement on them. Nor do we feel that we have reached a definite conclusion; but we will try candidly and impartially to present some of the facts as the "disciple whom Jesus loved" has given them. We say candidly and impartially, because only a candid and impartial consideration of these facts can relieve us of the many preconceived and prejudiced ideas which we are all apt to entertain on this subject.

Critics in reckoning the length of our Saviour's public ministry have made the number of feasts of the Passover recorded between his baptism and the crucifixion the basis of their reckoning. Hence there are three theories, known as the *Bipascal*, *Tripasschal*, and *Quadrapaschal*, according to the number of feasts which our Saviour is supposed to have attended. The advocates of each of these theories profess to base them on chronological authority, and principally on the chronology of the Gospel by St. John. Which of these, then, is the correct theory?

As we read St. John's Gospel, we find the Jewish festivals in the following order: John 2 : 13, τὸ πάσχα τῶν Ἰουδαίων, "the passover of the Jews;" 5 : 1, ἑορτὴ, or ἡ ἑορτὴ τῶν Ἰουδαίων, "a" or "the feast of the Jews;" 6 : 4, τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων, "the passover, the feast of the Jews;" 7 : 2, ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία, "the tabernacle, the feast of the Jews;" 10 : 22, τὰ ἑγναίνια, "the dedication;" 11 :

55, τὸ πάσχα τῶν Ἰουδαίων, "the Jews' passover." Thus we see that St. John mentions very distinctly three feasts of the passover, but leaves us in doubt as to what was the second feast which he mentions. This at once disposes of the first, the bi-paschal theory, and leaves us to determine between the tripaschal and quadrapaschal. To do this we must first ascertain what was most likely the feast to which St. John refers in 5 : 1, and then see what bearing this will have in determining the length of our Saviour's public ministry.

What feast, then, was that mentioned in St. John's Gospel, 5 : 1 ?

There have been no less than five feasts suggested as in all probability the one which our Saviour is here said to have attended. This itself bespeaks diversity of opinion. Some have maintained :

1. That it was the second feast of the Passover of our Lord's ministry. This view is based on good MS. authority and the authority of some good modern critics.

2. That it was the feast of Pentecost. This view is adopted by Cyril of Alexandria, Chrysostom and by the Greek Church generally ; and later by Erasmus, Calvin and Beza ; and still more recently by Bengel.

3. That it was the feast of Purim. This seems to be a somewhat popular view, and was first suggested by Kepler. Petavius and many of the best modern critics and chronologists, such as Lange, Hug, Olshausen, Meyer, Wieseler, Stier, Neander and Winer, have adopted this view.

4. That it was the feast of Tabernacles. This view has fewer supporters than any of the others, and is not very strongly contended for, even by those who have endorsed it. Cocceius is its main defender. It is also supported by one MS. (131) which adds ἡ σκηνοπηγία.

5. Some have maintained that it might have been the feast of Dedication to which St. John here refers. But this view like the former never found its way into public favor.

Of all these views it has been pretty generally conceded by the best authorities that it must have been one of two feasts : either that of the *Passover* or that of *Purim*. And having it thus

narrowed down, we may be able to examine it more intelligently and with less difficulty. Let us look therefore at the claims for each of these views. We will notice:

I. THE AUTHORITIES FOR AND AGAINST THE FEAST OF THE PASS-OVER.

That it was the feast of the Passover is sustained by such MSS. as the codices (C) Ephremi, (E) Basiliensis, (F) Boreeli, (H) Wolfü, (I) a fragment of Tischendorf, containing portions of Matt., 17 : 22—18 : 3; 18 : 11—19; 19 : 5—15; Luke, 18 : 14—25, and John 4 : 52—5 : 8, and 20 : 17—26, (L) Regius Parisiensis, (M) Campianus, (A) San-Gallensis, (N) Sinaiticus and about fifty others. It is also supported by the Sahidic, Coptic and Syriac VSS. Irenæus contends that it was the Feast of the Passover. Origen mentions this view, "but," says a competent critic, "it is not certain that he approved of it." Later, such critics as Luther, Calovius, Scaliger, Grotius, Lightfoot, Lampe and Kuinoel were among its defenders. These are the authorities in favor of the Feast of the Passover.

But is objected to this:

1. That the article preceding *ἑορτή* is omitted in many and very good MSS. and hence it could not have been the feast of the Passover. Some of the MSS. omitting the article are: the Alexandrian (v. c.), Vatican (iv. c.), Harlianus (x. c.), Boergianus, Beza or Cantabrigiensis, Cyprian, Vaticanus (x. c.), Nanianus (x. c.) and a MS. in the library at Moscow containing the Gospels as far as John 7 : 39, Tischendorffianus IV., a MS. brought by Tischendorf from the East which is now in the "Bodleian Library," and Tischendorffianus III., also in the "Bodleian Library," collated by Tischendorf and Tregelles. These and some other MSS. omit the article. Origen omits it, and such modern critics as Lachman, Alford, Tregelles, Westcott and Hort.

Thus far the arguments are pretty evenly balanced, as we have nine MSS. and three VSS., along with some of the most reliable critics in favor of the insertion of the article before *ἑορτή*, and eleven MSS. and some of the most reliable critics of our age in favor of its omission.

Robinson (Har. Gos. p. 190) endeavors to meet this objection

by a rule known as "the rule for the definitive genitive." There is a rule in Gesenius' Hebrew Grammar (Sec. 109) to this effect: "In Hebrew a noun before a genitive is made definite by prefixing the article, not to the *noun itself*, but to the *genitive*." Mr. Robinson claims that this idiom is transferred by the LXX. into the Greek and gives the following examples to illustrate his point: Deut. 16 : 13, where we have *ἐορτὴν σκηνῶν ποιησεῖς*, &c., "Thou shalt observe the feast of Tabernacles;" and 2 Kings 18 : 15, *καὶ ἐν θησαυροῖς οἴκου τοῦ βασιλεως*, "And in the treasures of the king's house;" and from the N. T., Matt. 12 : 24, *ἐν τῷ βεελζεβούλ ἄρχοντι τῶν δαιμονίων*, "By Beelzebub, the prince of demons," and other similar examples, Luke 2 : 11, Acts 7 : 5, "Hence," says he, "in the passage before us, according to the analogous English idiom, we may render the phrase, *ἐορτὴ* by 'the Jews Festival' which marks it definitely as the passover."

2. It is objected that in the four different places where St. John, 4 : 45, 6 : 4, 11 : 56, 12 : 12, mentions the feast of the passover, the article is always used, and hence if this had been the feast of the passover the article would have been used here also. "Indeed," says one writer, "St. John has nowhere mentioned the feast of the passover without the article, and if this passage (5 : 1) refers to the passover, then it must be an exception to the rule." "Yet," says Gardner (Har. Gos. p. 28, 29), as an offset to this objection, "neither the presence nor the absence of the article can be considered as entirely decisive. 'A feast of the Jews' may undoubtedly refer to the passover; and 'The feast of the Jews,' may possibly be understood of any of the three great festivals."

3. It is objected that wherever St. John mentions either the feast of tabernacles or the passover, he mentions them by name, as in 2 : 13 we have it distinctly stated, *τὸ πάσχα τῶν Ἰουδαίων*, "the passover of the Jews," and, in 6 : 4, we have the double statement *τὸ πάσχα ἡ ἐορτὴ τῶν Ἰουδαίων*, "The passover, the feast of the Jews;" and in 7 : 2, we have *ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία*, "The tabernacle, the feast of the Jews." "Why therefore," they ask, "should he omit both the *article* and the *name* in this passage, if it refers to one of these principal feasts?"

This objection is well grounded and by no means easily met, unless we accept, as an answer, that of a shrewd critic, who says. "Apply Robinson's rule of the definitive genitive and remember that in the Gospels, *facts* and not *uniformity of statement* are aimed at, and we have a solution of this objection."

4. In 6 : 4 we have the statement, "and the passover a feast of the Jews was nigh." Now if 5 : 1 does refer to the passover, then the words *μετα ταυτα*—"after these things"—must either include all that transpired during an entire year, or St. John has left us a blank of one year just in the midst of our Lord's ministry. One of these conclusions must follow, as the events recorded between these two passages are too few to occupy an entire year of our Lord's ministry. "And," adds Farrar (*Life of Christ*, Vol. II, p. 469), "it can not have been the feast of tabernacles immediately succeeding the first passover mentioned by St. John (2 : 13) because six months are too short a period for all the events which had intervened since the journey through Samaria; neither can it have been the feast of tabernacles in the subsequent year, for then a year and a half would have elapsed without a single visit to Jerusalem." These are apparently grave difficulties, but every candid and thoughtful reader, we think, will receive the following solution, by a reliable commentator, as satisfactory: "That our evangelist, till he comes to the final scenes, confines himself almost wholly to what had been omitted by the other evangelists. To them, therefore, we are to go for the Galilean events which occurred between those passovers."

II. THE AUTHORITIES FOR AND AGAINST THE FEAST OF PURIM.

This was a feast celebrated in the month of Adar (corresponding to our March) in commemoration of the providential deliverance of the Jews from the cruel massacre, projected by Haman. The arguments in favor of this feast are:

1. That the time of this feast best corresponds with the season of the year in which Jesus evidently went up to Jerusalem. Meyer (*Lange's Com. on John* p. 180) says: "Which feast is meant appears with certainty from chapter 4 : 35, compared with 6 : 4. For chapter 4 : 35 was spoken in the month of

December, and from chapter 6 : 4 it appears that the passover was nigh at hand ; hence the feast here intended must be one following between December and the passover, and this is no other than the feast of Purim, which was celebrated on the 14th and 15th of Adar, that is, in March, one month before the passover."

It is claimed, therefore, that in as much as the feast of Purim preceded the Passover only about a month, and, as the feast of the Passover was near at hand, it best corresponds with the records of St. John.

But it has been objected:

1. That this was no temple feast, but on the contrary was kept as a home festival by reading the Book of Esther in the synagogues and "sending portions one to another, and gifts to the poor," Esther 9 : 22, and hence it is not likely that Jesus would have gone to Jerusalem to this feast which was not required, and then not have gone to the passover.

In reference to this objection Farar (Life of Christ, Vol. I, p. 369) says: "The answer seems to be that, although Jesus was in Jerusalem at this feast, and went up about the time that it was held, the words of St. John do not necessarily imply that he went up for the express purpose of being present at this particular festival. The passover took place only a month afterwards, and he may well have gone up *mainly* with the intention of being present at the passover, although he gladly availed himself of an opportunity for being in Judea and Jerusalem a month before it, both that he might once more preach in those neighborhoods, and that he might avoid the publicity and dangerous excitement involved in joining the caravan of the passover pilgrims from Galilee." Whether or not this is a satisfactory answer to the above objection, the reader will judge for himself.

2. It is objected that the infirm man was healed on the Sabbath (chap. 5 : 9), which Sabbath belonged to the festival, as the whole context shows (5 : 1, 2, 10-13). But the feast of Purim was never celebrated on a Sabbath, and when it happened to fall on that day was regularly deferred" (Gardner's Har. Gos. p. 29).

This objection seems very plausible at first thought, but it will not stand the test of a candid and scrutinizing examination. It is all very true that the infirm man was healed on the Sabbath, but it is *not true* that the "*whole context*" shows this Sabbath to have belonged to the festival. It simply shows that our Saviour healed an infirm man on the Sabbath day without any reference to the feast. This Sabbath may either have preceded or followed the festival. The context neither states when Christ arrived at Jerusalem, when he left it, nor how long he was there. Hence there is no ground for this positive statement, "this Sabbath belonged to the festival, as the whole context shows." If, however, this assertion is based on a mere inference, then just the contrary may be inferred with equal, if not greater, plausibility than this. For, if this feast had been on the Sabbath, it is not likely that Christ would have had the same opportunity of inciting a controversy with the Jews, as they would most likely have been busily engaged at the temple and not so likely to have seen the healed man carrying his bed. Hence this objection evidently claims too much, and in so doing it refutes itself and falls under its own burden. It is always best to be fair and honest in the presentation of arguments, even though they be against us.

Here then we have the chief arguments *pro* and *con.* in reference to these feasts. To weigh them and decide the matter in a positive way would be assuming the infallible authority of a Pope. But we feel warranted in stating, as our conviction, that the weight of argument preponderates in favor of the feast of the passover. We are led to this conclusion for the following reasons:

1. If the article is at all needed before *ἐορτὴ* to designate the feast referred to in John 5 : 1, as the feast of the passover, it is supported by some of the best MSS. now known as well as by a number of second-class MSS., three VSS., and a number of the most reliable critics of modern times.

2. Because the arguments are less conflicting and hence support each other.

3. Because it is more in harmony with the external facts and evidences.

III. WHAT BEARING HAS THIS UPON THE LENGTH OF OUR SAVIOUR'S PUBLIC MINISTRY?

As already stated, the chronology of St. John's Gospel is largely based on the feasts of the passover. There are other considerations which ought to be taken into account in a general study of this subject, but, as we limited ourselves to the records of St. John, they are beyond our bounds. St. John mentions three feasts of the passover, exclusive of the one in question, which fall within our Saviour's public ministry, the first one having been celebrated about six months after he entered his public ministerial labors, and the last one at his crucifixion. Now, if our conclusion be correct and the passage in St. John 5 : 1 refers to the feast of the passover, then we have four feasts of the passover coming within the time of his public ministry. Hence it must have been about three and a half years in length. If, however, St. John 5 : 1 refers to the feast of Purim, it could only have been two and a half years.

ARTICLE VI.

WHAT ARE THE QUALIFICATIONS NECESSARY TO CHURCH MEMBERSHIP?

By REV. E. D. WEIGLE, A. M., Littlestown, Pa.

There may be at least four reasons for the discussion of this question:

1. The unfaithfulness, worldliness, indifference, formality, and even wickedness of not a few church members.
2. The difference of opinion among men as to what are the qualifications necessary to church membership.
3. The difference of method of different churches to lead persons unto the attainment of that which is believed necessary to true church fellowship.
4. The constantly increasing number of those who, when confirmed, soon leave the pew and the altar, whose names on our church books are a sad reminder either of their unfaithfulness or of the church's mistake.

The proper compass and accurate measurement of a subject

in its entire scope, meanings, bearings and tendencies are important matters. There are two ways in which the truth might be reached in the consideration of what the necessary qualifications to church membership are—a negative and a positive way. It might be said, the qualifications necessary to church membership do not consist,

1. In the simple fact of baptism.
2. In the mere matter of indoctrination.
3. In the solemn rite of confirmation, and being a guest at the table of the Lord, even,
4. In an outward conformity to God's law, and a degree of Christian activity,
5. But in true evangelical conversion from sin and a complete renewal of the heart by divine grace, and,
6. An unconditional and sincere obedience of the heart and life to God's will.

These points might all be truthfully and profitably maintained. But it is believed that much of our preaching and teaching is calculated to do harm, or, at least, to mislead, because we speak of some things really necessary to salvation in such a negative and one-sided manner as to make the impression that they are of minor importance. Some things, which in themselves will not lead to our salvation, are so related to it as to necessitate their presence, if only as vehicles of grace, in order to the application of redemption to our individual souls.

The topic naturally resolves itself into two questions, closely related. *I. What does church membership involve? II. What are the necessary qualifications?*

The first question may be briefly answered by referring to our liturgies. According to the Lutheran system, infants by their baptism, adults by confirmation, and unbaptized adults by baptism and confirmation come into church connection. An examination of the vows of parents at the baptism of their children, of adults at confirmation, or at baptism and confirmation, as the case may be, will clearly reveal to us what church membership involves. According to our approved liturgies church membership, on the part of infants by their parents in the par-

ent's name, on the part of adults themselves, either at their baptism or confirmation involves,

1. A renunciation of the dominion of Satan, of the world and of sin. 2. A profession of faith "in the triune God, Father, Son and Holy Ghost, and a sincere desire to be received into the fellowship and the glorious liberty of the true followers of Christ," and 3. A promise faithfully to continue in the doctrines of Christ, and to render a conscientious obedience to all his precepts and commandments until death." In other words, it involves,

1. A solemn renunciation of the world, the flesh and the devil, and 2. A cordial acceptance and putting on of Christ, the outward manifestation of which shows itself in a public profession of faith in Christ and an open avowal of a purpose of Christian fidelity to him until death. It is interesting to note that the Lutheran Church is in substance in harmony with the early Church. The catechumen, who was obliged to attend a course of catechetical instruction, covering a period from one to three years before his baptism, had to comply with three requirements before the rite was administered which introduced him into full fellowship with the Church: 1. A solemn renunciation of the devil. 2. A profession of faith in the words of some received creed, and 3. A promise to live a Christian life.

No fault can be found with the scriptural, historic and reasonable character of the qualifications the Church's standard of admission requires. It involves what is undeniably orthodox and scripturally necessary. The thought that any assume these vows of discipleship without sincerity of heart and a devout purpose to fulfil them, is shocking to a Christian conscience. When we contemplate the flippant manner in which not a few persons assume, and some churches administer them, though remembering how our own Church guards itself against an insincere assumption, by previous indoctrination and the most solemn vows of discipleship, amounting almost to an oath of allegiance, we come to the consideration of the qualifications necessary to church membership under a sense of an overwhelming conviction of the importance and timeliness of the topic under consideration.

II. What then are the qualifications necessary to church membership?

We have sought in vain for help from review and newspaper articles, and books on this topic. It seems not to have been discussed as a specific subject. To seek the truth from what the different Protestant Churches demand of the candidate for admission into church fellowship, as embodied in the different liturgies, whilst suggestive and helpful, is misleading as well, because no two entirely agree. We have therefore concluded to take the Bible, the history of the Church, what our own Church quires, yet not ignoring the truth wherever found in forming an estimate of what is necessary to church membership.

A correct definition of the word, necessary, will afford material aid in coming to a correct conception of the qualifications to be insisted on. Anything which is necessary is something that must be, that which it is impossible to be otherwise without preventing the purpose intended, indispensable, requisite, essential. In qualifying the qualifications for church membership by the word *necessary* in the topic, is evidently meant that without which one could not become and be a regular and worthy church member; anything required, therefore, in the way of *external means* and *internal fitness*, anything absolutely essential to full membership in Christ's visible body—the Church. The *necessary* qualifications to church membership, therefore, will primarily relate to the two things just named—*external means* and *internal fitness*.

A proper scriptural use of the former, and a proper scriptural realization of the latter, will qualify any one for church membership. The latter imply the former. If the external means be wanting, the qualifications are defective from the one side; if the external means be present and the internal fitness has not been attained, this renders the qualifications defective from the other side. And as the qualifications for church membership are not a natural endowment but an acquirement through given means, the external must, in point of time, precede the internal, the visible must antedate the invisible grace.

The external means are the visible Church as an institution of God, the depository and bearer of salvation to men, the Holy

Ghost as a power in the Church and the world, the office of the ministry which dispenses and brings to bear upon the hearts and consciences of men the benefits of the salvation which the Holy Ghost through the Church makes known and offers to men, the word and the sacraments as the divinely appointed means of grace; in a word, everything in the economy of grace external to and apart from us, used by the Holy Ghost to apply purchased redemption, thus bringing us into a relation of grace.

The internal fitness which the use of these external means is to beget in their offering, conveying, applying and sealing character are a sense of sin, the consciousness of pardon, the assurance of faith, the hope of eternal life, the earnest of immortality, and the fixed state or disposition of the soul, to lose all if need be, and to use every endeavor to attain unto those things, here and hereafter, of which the external means speak and to the attainment of which they urge us.

“Some sensuous embodiment religion must have, a festival, an ablution, a sacrifice, a creed, a sacrament, but such is the imperfection of human nature that it will readily substitute the ritual for the truth the ritual was intended to teach”—the shadow for the substance, the sign for the thing signified, the forms of godliness for the power thereof, the vehicle for that which it is to convey, the external embodiment for the internal reality. A want of a due recognition of the proper relation of these two things, which God has joined together, has caused every erratic movement and extravagant failure recorded of the Church in history. All the heresies which have ever troubled the Church, when analyzed and tested in the light of God’s word, reveal the fact that they grew out of an undue exaltation of the externals in religion on the one hand, or their utter rejection on the other. Too much emphasis on the external in religion has evermore produced formality, empty pretence and unholy self-righteousness. An undue exaltation of internal conditions and experiences, at the expense of external means leading to them, has produced fanaticism, a false enthusiasm, rationalism and almost every heresy of history; perhaps more frequently the former than the latter, yet it is not to be overlooked that the subjective in religion implies the objective, the grace communicated, the media

of communication, the internal realization, the external reality, or condition. To appreciate properly the vehicle and not to fail of securing that which it conveys, this ought to be the care and concern of him who comes to appropriate to himself the benefits of God's free grace.

In this scriptural recognition of the objective reality and subjective realization of the objective reality, in matters of faith and practice, is found the harmonious consistency and the chief glory of the Lutheran Church. Rome makes everything of the external in religion; erring Protestantism ignores the external entirely in a misguided zeal to attain unto the internal; consistent Lutheranism recognizes the necessity of both. When Luther parted with his friends on this question, it was not an exhibition of unwonted stubbornness but of fidelity to a mighty principle; he was the servant of an overwhelming conviction.

In regard to the sacraments, about which there has been so much controversy, the Lutheran Church concedes the reality of the objective act of God, which offers heavenly grace through earthly elements, and that of man's subjective position, by which, according to his faith or unbelief, the sacrament ministers to his salvation or condemnation," (Kurtz, Vol. II, p. 131).

It was Luther's zeal for "the grand objective character of the means of grace which led him to apply to Zwingli the opprobrious epithet of Schwärmer, and caused him to refuse to enter into the defensive league against the emperor with the Swiss, which one, in charity, calls 'the sublime disregard of expediency,'" (Prof. Fisher, p. 118; Rev. Oct. p. 301).

It is a most gracious condescension on the part of God, that after he had become man he meets us in a way in which he may bring us into fellowship with himself; he gives us external means in the application of redemption. In these he accommodates himself to our weakness in a most real manner. The blood on the door posts was a sign not to God, but to Israel, as showing their faith and obedience. So now God does not need the external signs of religion, but we need them to help our faith. They are pledges of God's grace. Every fact of history, from the beginning to the present time, shows that the number and manner of visible manifestations of God, and ex-

ternal means used by him, in which he condescends to our capacity to comprehend him and labors, so to speak, to convey to us an idea of himself as the supreme object of love, worship and service, has decreased in proportion to the increase of divine knowledge under a fuller revelation of his will, until, in the presence of the convincing and glorious light of the Gospel, mediated through Christ, we stand before the two simple yet impressive ordinances of the Church, as embodied and set forth in the sacrament of Baptism and that of the Holy Supper.

1. With this view of the employment of external means and the requirement of internal fitness by God, in order to worthy church membership, we find that the very first qualification insisted on from the beginning, in the way of the use of external means, is *Christian Baptism*.

As the laver of ablution stood in front of the holy place in the tabernacle and the temple, at the very entrance, reminding the Jewish worshiper that he must be clean before he approaches God in his temple, so God has seen fit to place baptism at the very threshold of the Christian Church, reminding the Christian worshiper that he cannot come into the fellowship of the saints of the new covenant without the washing of regeneration, "that he must draw nigh with a true heart in full assurance of faith, having his heart sprinkled from an evil conscience and his body washed with pure water," Heb. 10 : 22.

In thus placing baptism first in considering the qualifications necessary to church membership, it is not our purpose to attempt the settlement of any disputed question, as to whether the children of believing parents are born within or baptized into the Christian Church, as to whether baptism is wholly an initiatory or a declarative ordinance, as to whether the parent can believe for the child, or whether the child can exercise faith on its own behalf. It is not our purpose to give prominence to any special view of baptism, much less to the time or mode of its administration. An inquiry into its nature, design, and efficacy shall not be the chief thing even. But we wish to emphasize the *fact* of baptism as a necessary condition of church membership, and hence a necessary qualification; as the sacrament of the grace of regeneration; as a visible word of God, thus as

truly and as really God's word as that which is read from the holy book, or heard from the sacred desk; as a vehicle of grace, in which grace is not only represented, set forth and offered, but communicated and sealed, where the necessary human conditions are not wanting—a vital faith in the reality of that which baptism signifies, and in the efficacy of God's grace in whatever way offered and communicated.

The perversion of Romanism and of hyper-orthodoxy in Protestantism on the one hand, making baptism the only and absolutely efficient means of our regeneration, and the error of rationalistic fanaticism and faithless skepticism on the other, ignoring baptism entirely as necessary to salvation, explaining away the obvious meaning of God's word, are but the extremes of the same unrighteous misconceptions and alike receive the condemnation of right reason, the Church's best consciousness, the teachings of history, and the infallible, not-to-be-questioned word of God.

From the first, as we learn from the history of apostolic Christianity, baptism was looked upon as an indispensable means of grace. Its Romish *opus operatum* character became gradually manifest and received ecclesiastical sanction, as the Church lost its apostolic purity in the mazes of human tradition, growing out of papal enactments. The Anabaptist fanaticism of the 16th century was a most dangerous reaction from this Romish perversion of the true nature, design, and efficacy of baptism. On hearing its extravagances, Luther, the enemy alike of Roman pretension and of fanatical revolution, left the Wartburg and for several weeks directed the arrows of divine truth, by day and by night, not against the usurpations of the hierarchy, not against the exactions of the papacy, not against the profligacy of the clergy, not against the Roman Church, a system, so corrupt in spirit, doctrine and life, but against the fanatical prophets of Zwickau who were on the verge of bringing about not a reformation but a revolution. These heretics, among other things, were wrong on the subject of baptism, and Luther combatted and denounced them as earnestly and as severely as the Romanists.

The Pietistic movement of the 17th century, though not free

from extravagances, was a most salutary reaction from the errors of a dead formal orthodoxy. Pietism did much to lift lifeless orthodoxy into true relations of a living and saving Christianity. Without ignoring the use of external means, the unreasonable denunciations and fatal neglect of baptism, in certain quarters, in the last half century in this country, are but the ebb and flow of the same thing. Fifteen or twenty years ago, many in the Lutheran Church would have hardly placed baptism among the *necessary* qualifications of church membership. Times have greatly changed, and may we not be entering an epoch of the Church's history when there will again be an undue exaltation of the form in religion, losing sight of the life that must ever quicken the form?

There may be three reasons why there has been such a laxity of views and such an absence of conviction on the subject of baptism as a means of grace :

1. The fact that it has become largely a family rite, instead of a sacrament of God's house; 2. There is too little made of the solemn covenant idea it embodies; 3. Limiting the benefits of baptism to the time of its administration.

Luther says baptism is no "trifling matter," but the way the ordinance is administered in most instances it cannot but create the impression that it is a "trifling matter." The pastor is called to the home, often the whole family is not required to be present, a name is selected, the necessary water is furnished, the ceremony is performed in a perfunctory manner, without heart, life, or meaning. The vows have been assumed, the child has been baptized, its parents are glad that it has a name, and there the matter too often ends. Private baptisms of this sort have done much to drag baptism from the high position of a sacrament of God's house into the low place of a family rite, not to be neglected, because the child must have a name.

The solemn *covenant* into which the parents entered with God in behalf of the child is imperfectly understood, less perfectly kept, and soon entirely forgotten. The covenants of God with man throughout the whole divine economy, always embodying the elements of human instrumentality, are but the bringing of his gracious will within the domain of man's con-

ception and capacity. In them he pledges life and salvation to the obedient, threatens death and condemnation to the disobedient. In baptism God, the parents, and child, are brought into the most solemn and intimate covenant relation. Human covenants are binding and should be sacredly kept. William Penn, the bi-centennial of whose arrival to this country has been recently celebrated, in his abiding treaty with the Indians took no oath, but let it rest upon the moral power of an amicable agreement, and history tells us how sacredly it was kept. We make entirely too little of the solemn covenant (agreement) element in baptism, which brings the parents and the child, not for the moment, the hour, the day, or the period of youth, but for all time, into the most sacred covenant relationship with God—much more sacred than that of marriage, because baptism is a sacrament. But had we none of these things in favor of the fact and blessedness of baptism as a means of grace, and hence a necessary qualification for church membership, the commission of Christ to his apostles, before he left them, after he had assured them that “all power is given unto him in heaven and earth,” to go and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and his words, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned,” would forever settle the question.

It may be asked, what is the difference between this view of baptism and the gross materialistic view of baptismal regeneration as held by certain Protestant Churches, to say nothing of the Romish Church? The greatest possible difference. The Lutheran view makes baptism a means of grace, the view referred to regards it as the only channel through which regenerating grace is communicated; the one looks upon it as a visible word, coördinate with the written word, the other exalts it above the written word, its absence making the written word futile to save men; the one brings us into the most intimate covenant relation with God; the other incarnates us into Christ by a mystical implanting of a germ of divine life through the ordinance of baptism, so that in virtue of our connection with Christ's

body, the Church, we become organically connected with Christ, the Head, irrespective of a personal faith which comes within the domain of conscious experience; the one is rational, easy of comprehension, and scriptural; the other is mystical, unhistoric and anti-scriptural.

2. A second qualification for church membership which relates to the use of external means is *indoctrination*.

This naturally follows baptism, where the children have been received into covenant relationship in infancy. The first thing to be noticed with respect to indoctrination as a qualification for church membership is, that it is *reasonable*.

The natural no less than God's order is the head, the heart, the life. True Christian character consists in a sound head, a good heart and a well regulated life. The heart is reached through the head, and the life must be corrected by means of the intelligent goodness of the heart; for out of it are the issues of life. Theologically we believe in order that we may know, yet knowledge is, in no mean sense, the first and chief requisite in proper Christian living. We must have knowledge of God before we can fear him, of Christ before we can love him, of sin before we can hate it, of ourselves before we can avoid the wrong and practice the right, of God's word before we can believe and obey it, of God's Church before we can fit ourselves to enter it, of our baptismal vows before we can keep them, of heaven before we can aspire to it, of hell before we can shun it. There can be no intelligent action without knowledge. The action born of impulse or blind feeling will always mislead, or miscarry. Indoctrination is practicable. By this is meant that indoctrination, as a means, is adequate to the attainment of its end. In other words, it is meant to emphasize this simple fact, that where faithful and persistent indoctrination is practiced in the family, in the Sunday-school and in the catechetical class, it has always proved itself not only the most reasonable, but the most practicable method of bringing persons into a relation of spiritual fitness for church fellowship.

In the history of the Church the abuse of indoctrination by means of the time-honored and scriptural custom of catechisation in a mechanical way, has led some churches to ignore it, in-

roducing other and less scriptural methods. The sad products of many well-meant measures in the way of special efforts, to the neglect of indoctrination, are a telling commentary on the importance of the latter. All heart in religion is as dangerous as all head. To gather into the front ranks of Christian workers raw recruits from the world, without any knowledge or discipline, may help the Church through a winter freshet, but it will sadly disappoint it when the summer drought and the whirlwind of opposition come. Wherever the method of annual, periodic, special efforts has entirely replaced the method of perennial indoctrination, it, weighed in the balances of its own fruit, has been found wanting. United with and supplementary to indoctrination, special efforts have been fruitful of good, but severed, they have produced the fruits of evil only.

A mistake too common is in not beginning early enough. We ought to look upon our children as sinners, but also as belonging to Christ, in a general way by their Christian birth, in a special way by their baptism. With the first accents of intelligent speech they should be taught the fear of God, the love of Jesus, their duty to obey God and serve their Saviour. In this way the religious disposition of the soul would receive direction and fixedness at the father's knee and in the mother's bosom. Coming into the Sunday-school and the catechetical class, there would be such a preparedness, aye, such a culture of the mind and heart, that the seeds of divine truth sown by God's husbandman into the soil already prepared by a father's prayers and counsel, by a mother's love and tears, would rush into life, like the seeds of grain sown by the farmer into some well-prepared fertile garden-spot of earth. If our grand method appears to be impracticable we must look for the reason somewhere, in the absence of early instruction, family piety, in the formality of the Church, or the lifelessness of the instruction.

Indoctrination is *historic*. "From the very beginning of Christianity, one chief care of its teachers was to instruct new converts in the Scriptures and in the doctrine and discipline of the faith. As the churches became organized, such instruction formed a regular part of their work and was entrusted to appointed teachers, who were usually presbyters or deacons. The

teachers were called catechists and the pupils catechumens. In the case of adult converts, the latter name denoted the stage of instruction through which they were required to pass preparatory to baptism. But when children were born to Christian parents and baptized in infancy, the catechumenate followed instead of preceding baptism," (Smith's Ecc. Hist. p. 129).

The catechisation of those baptized in infancy, preparatory to confirmation, though very imperfectly done at times, especially during the dark ages of the Church's history was made the necessary condition of church fellowship. For the vindication of catechisation as the best method of preparation for church fellowship, when faithfully done, history has an emphatic affirmative answer.

A number of centuries previous to, and even during the fourteenth and fifteenth, the centuries during which there was such a widespread longing for a reformation of the Church, whilst the wealth of the catechetical literature was great, the object of catechisation was not so much the actual instruction of the youth and people as the impartation of knowledge regarding the mode of baptism and of making confession. It is remarkable that the decalogue first found a place, since the thirteenth or fourteenth century. Previously the enumeration of the seven cardinal sins and the seven cardinal virtues was substituted for the ten commandments. This perversion of the true scriptural intent of catechisation from the thorough indoctrination of the youth in the fundamental principles of the Christian religion to that just stated, grew out of the *opus operatum* conception of baptism, the priestly notion of confession, and the entire corrupt system of ecclesiasticism, as it then existed in the Church.

The reformation set the Church right on the matter of indoctrination. "The gloomy experience which Luther acquired of the incredible ignorance of the people and their teachers, in his tour of visitation among the churches of Saxony, led him to prepare his two catechisms," (Kurtz, Vol. II, p. 55). Pietism, among other things, gave new emphasis to the necessity of indoctrination in a living way, and to-day there is no denomination with any true scriptural vitality which does not incorporate in its polity, practice in its teachings, and insist on in its preach-

ing, the necessity of indoctrination in some form, in order to make intelligent, active, reliable and steadfast Christians.

Indoctrination is *Scriptural*, and this is the chief reason why it should be made a necessary qualification for church membership. The word catechize, being of Greek origin, meaning "to sound or resound," "to sound into the ears of any one," hence "to teach by oral instruction," "thus inculcating the first principles of any science," is of frequent occurrence in the New Testament. In the preface to St. Luke's Gospel, the most excellent Theophilus is addressed that he might know the certainty of these things wherein he has been instructed (catechized). In Acts 18 : 25, we are informed that Apollos of Alexandria was instructed (catechized) in the way of the Lord. In 1 Cor. 14 : 19, Paul expresses a desire to speak in the Church with his voice, that he may instruct (catechize), rather than to speak ten thousand words in an unknown tongue. In Acts 21 : 21, he is accused of informing (catechizing) the believing Jews not to observe the ceremonial law. In Gal. 6 : 6, we hear him saying, "Let him that is taught (catechized) communicate unto him that teacheth (catechizeth) in all good things. In Rom. 2 : 18, we have a similar use of the word, and in Acts 19 : 8, 9, we are told that Paul went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. In the school of one Tyrannus he did the same for the space of two years. Thus we see, without referring to other passages, that in the N. T. the word is not only of frequent occurrence, but that for which the word stands was known and practiced.

Jesus Christ, in his many-sided life, stands before the world preëminent as the great teacher. He taught with authority, the common people heard him gladly, and life and salvation were made conditional on hearing and doing the things he taught.

No one can read the pastoral epistles of Paul to Timothy and Titus without being impressed with the preëminence therein given to soundness of doctrine and giving heed thereto. St. Paul makes mention of the unfeigned faith of the mother and grandmother of Timothy and concludes that, in consequence of

this, the same faith may be expected in him. Having known the Scriptures from a child, which are able to make wise unto salvation, he is exhorted time and again to take heed unto the doctrine. Soundness of doctrine is much emphasized, and there can be no soundness of doctrine where early and careful indoctrination has been neglected.

Whilst our indoctrination should embody everything fundamental in doctrine and essential to correct living, the one to be received into church fellowship ought to know something about the doctrines and history of the *particular* church with which he proposes to connect himself. We want more intelligent, positive and distinctive denominationalism; of sectarianism the less the better. Of the former we cannot well have too much.

An objection often urged to giving such prominence to external means in religion is that many persons both baptized and indoctrinated, and received into church fellowship, show no traces of true godliness in the life. This is sadly true, but the fact that many persons who have been made partakers of the grace of baptism and have enjoyed the blessing of indoctrination, give no evidence in the life that they possess in the heart what the former signifies and the latter emphasizes, does not disprove the divine necessity of either. In the history of the Church, one-sided religionists have frequently jumped at the conclusion that no evidence of their saving efficacy in the life is proof of their utter uselessness. The same may be said of the preached Gospel, which is the power of God unto salvation, of every form and method of Christian doctrine and service. This is just as absolute an error as that of too many who confound baptism and indoctrination with true spiritual renovation, holding that all persons baptized and catechized are necessarily Christians, simply by reason of the act having been done.

3. This leads to the notice of a third qualification necessary to church membership, which relates to internal fitness—*A cordial and unconditional acceptance and conscious realization of what baptism signifies and indoctrination emphasizes.*

The word acceptance is used in its popular sense, and conscious realization as equivalent to the assurance of faith. In the matter of our salvation we can simply cease resisting divine

grace. God does the work. It is our chief work to empty ourselves that Christ may fill us. There may be a good deal of Calvinism in the lines:

“Oh, to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master’s use made meet.
Emptied that he might fill me
As forth to his service I go;
Broken, that so unhindered,
His life through me might flow,”—

yet it has in it much of sound theology. Wherever there is no resistance, there free, unmerited, world-saving grace does its work. We are, therefore, more than half qualified for church membership when we are emptied of self, the world and the devil, so that Christ may fill us with his own presence and blessing. Faith is but the connecting link between man’s conscious need and Christ’s rich provision, the spiritual telegraph over which God’s messages of grace come to the hungry soul, responding to the gracious touch of reconciled divinity. Certainty, conscious assurance, belongs to faith. True faith secures its object. It must, however, be borne in mind that there will be faith in its beginnings, in its further progress, and in its full development. One must not expect of babes in Christ what may reasonably be demanded of full grown Christians. The possession of faith in its beginnings, even as a grain of mustard seed, qualifies for church membership. Whilst conscious assurance lies in the domain of faith’s prerogative, faith itself is one thing and the assurance of faith another. Where there is conviction of sin and a sincere desire to come into the Church, with the expressed purpose to labor for the salvation of the soul and the honor of God, it is believed the clear, conscious and undoubting assurance of the divine acceptance should not be made an *unconditional* qualification for church membership. It is doubtful whether the change made in our Formula of Government from “obedient subjects of divine grace or earnestly striving to become such,” to “obedient subjects of divine grace,” simply, is an improvement. In rejecting the penitent, not yet conscious

of acceptance, the bruised reed may be broken, the smoking flax may be quenched.

It must be insisted on, however, that the mechanical use of external means, regardless of internal fitness, has done the Church much harm. Too many who have orthodox views of baptism and indoctrination and the necessity of church membership, err here. They do not go far enough. They fail of securing what their baptism signifies and their indoctrination emphasizes. They substitute the means for the end, the casket for its contents, the vehicle for that with which it is intended to be freighted. The fault, however, is not with God, nor the means, but with those who are the objects of God's favor, and the subjects in whose interests the means are used.

Let it be admitted that many persons baptized and indoctrinated have not come to a realization of what their baptism signifies and the doctrines teach for many years, and that only by a special awakening and a radical conversion from sin were they brought into a conscious and assured relation of grace, yet who can, who will dare, say how much the baptismal covenant and grace, though imperfectly kept and not consciously realized hitherto, and the faithful indoctrination in partial fulfilment of the solemn baptismal vows, by parents, the Sunday-school, and the pastor, *helped* to prepare the way for, if not bring about, the time of true awakening and real conversion from sin. It is simply a fact that in most cases of conversion, it is the influence of some word or act, or event in early life, which becomes the efficient cause on man's part; not infrequently the memory of some parental influence exerted upon childhood in the Christian home. The whole matter of putting the influences of grace, effecting an awakening and conversion, in their beginnings, their further progress, their development and their products, into one moment, one hour, or one day, is a most radical error. It is belittling the work of the Holy Ghost to presume that what he does in the application of redemption, through its manifold channels and ways, must come in its beginnings, ongoing, unfoldings and issues, within the narrow domain of our personal, conscious experience. It does truly issue in this so far as we are personally concerned, but it is the most unwarranted assumption

to aver that God's grace may not do something *for* us, before it is a conscious power *within* us. This is the mistake persons make who ignore baptism and indoctrination as means of grace, through a misguided zeal to attain unto internal fitness, simply because their cordial acceptance and conscious realization of grace were matters subsequent to, and seemingly distinct from either.

I have had an illustration of the error of such persons in my pastoral experience. It happened that one of our young members, whom I had catechised and confirmed, and who had had the benefit of a special meeting too, concerning whose spiritual fitness for church membership I was not assured, professed conversion at a special meeting of a sister church. Being informed of the fact, I at once visited him to inquire into his condition and to encourage him to be careful to grow in grace, telling him that if he had experienced a degree of grace unattained hitherto, I wished to rejoice with him as his pastor, at the same time reminding him of his infantile condition, being but a babe in Christ, of the certain approach of temptations and of the need of constant watchfulness and prayer.

I failed not to ask him in that interview whether he had learned anything from his spiritual advisers which he had not been told in the catechetical class, whether his knowledge of the catechism was a help or a hindrance to him in the midst of his convictions of sin. His reply was, as nearly as I now remember, "I would not have known what to pray for, or what I wanted but for the memory of what you had taught me." That young man was converted, or led to the life purpose to serve God from the heart, because of a special meeting; he is a steadfast Christian to-day, because he was indoctrinated.

4. This leads to the notice of a final and crowning qualification for church membership,—*a purpose to serve God at whatever cost*; a purpose growing out of a cordial and unconditional acceptance and conscious realization of the *truth*, as visibly presented and spiritually apprehended, thus leading to a full self-surrender to Christ, giving a Christian courage begotten of an all-conquering conviction of the truth, causing one to prefer

God at any cost. Such a purpose actualizes the significance and efficacy of baptism, realizes the intention and end of indoctrination, and exhibits in convincing and ever-increasing fruit what the experience of the heart makes possible, by leading to a higher and constant development of the grace which these offer, unfold, and consciously acknowledge. The purpose of the heart here spoken of, sustains the same relation to the experience of the heart as related to internal fitness, as indoctrination sustains to baptism in the use of external means. The absence of Christian culture in the home, the Sunday-school, and the catechetical class, renders abortive the grace offered in baptism. The absence of a fixed and growing purpose to serve God at whatever cost, will dissipate the most ecstatic religious experiences of conversion.

In leading the sinner to the formation of this purpose, and influencing him to carry it out in the face of all opposition and at any cost, is where the Church so often fails. Our frequent failures as a Church, with our excellent and scriptural method of indoctrination, as a necessary means, has led not a few of our ministers to adopt other and less scriptural methods. Some have combined the historic method of the Church with others, in the hope that greater success might be realized in the preparation of candidates for church membership. As to the entire replacement of catechisation the adverse verdict of history is emphatic. The combination of other efforts with it has been fruitful of good. It is said that Mr. Spurgeon, the famous London preacher, never receives any one into church fellowship, without a solemn engagement to do some particular work in the service of the Lord. It is reported of a certain Lutheran minister that he always secures a promise from candidates applying for membership to sustain the benevolent agencies of the Church, by laying by, for the purpose, a weekly contribution. The Church is troubled with too much lumber which must be carried along; has in it too much driftwood, which moves only when the current rises. Energy and activity are two essential things in a church member, and they are not present in the absence of a well-defined purpose. The Church is, in a sense, a hospital, but

in a truer sense an army. To grow in godliness, there must be exercise in godliness. Zealous Christian activity is not merely the best evidence of divine acceptance, but the only way to nourish, strengthen and increase existing faith. A chief element in the doubtful success of the Salvation Army is, that every convert, according to the measure of his ability, is made an active witness for Christ.

The Church has nothing to fear from without. The danger lies nearer home, it is within her. An uplifted Christ is the mightiest magnet the world has ever known and he is destined to conquer the world, and will draw all men unto himself. "Men have invented other gospels, which are not Gospels. They have tried spiritualism and it has proved to be a vulgar cheat; materialism, and it is what Carlisle called it, 'a gospel of dirt'; atheism, they have tried but God refuses to abandon his world, and men refuse to be orphaned in their Father's universe. The only 'ism' the Church need fear is *indifferentism*." It would be well to lay hands in the solemn rite of confirmation on no one who will not give assurance that it is his fixed purpose actively to interest himself in the welfare of the Church with which he is connecting himself in particular, and in the demands of Christianity in general.

"Leave all," "Follow me," "No man can serve two masters," "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple," count the cost, then build; these are the demands and requirements of the Gospel. The Pauline argument is, lose all, if need be, to win Christ, forget the things behind and press toward those before, and the prize—heavenly fellowship, godlikeness, and an everlasting inheritance in the possession of eternal life—shall be yours.

This, however, is the Church's militant state. In her conflict with evil, in her work of effecting its removal out of human hearts through the agency of the Holy Ghost, she does not always escape wounds and defilement. We must, therefore, not expect to have all saints in our Churches, whatever be the standard of qualification. We are still within the realm of imperfection. Fidelity to truth and work on the part of the min-

istry, watchfulness on the part of the laity, that wholesome discipline and purity of life be maintained and insisted on, is all that God expects. There was a devil in Christ's little Church; there were two covetous, blasphemous liars among the first fruits of Pentecost; the sin of incest troubled the church at Corinth; of the churches of Asia Minor, to say nothing of the rest, that at Sardis had but few names whose garments were not defiled; heaven itself was disturbed by the sin of ambition, changing an angel of light into the prince of darkness. If we do not wish to remain in the Church, because some have been, are, and will be in it, who are not spiritually qualified, we must reconstruct God's method of saving men through human instrumentality; we will hardly dare aspire to heaven, for it was vexed with unholy members. It is the Church's solemn duty, however, to do, as was done in heaven,—to maintain its purity and vindicate its true character by casting out and shutting its door against the manifestly unworthy.

ARTICLE VII.

CHRIST AND THE CONSCIENCE.

By PROF. W. H. WYNN, PH. D., Professor of English Literature and the Science of Language in the Iowa State College of Agriculture and Mechanic Arts, Ames, Iowa.

Certain ideas are so nearly akin, and go so inseparably together in every normal habit of thought, that we know beforehand what must be the fortunes of the one, in the shifting phases of opinion, if only we can clearly discover how the other one fares. Christ and the Conscience represent such twin formulas of thought. Where the one is, there will the other be also. They rest in the same niche in the human mind. The one is the shadow of the other; or rather the one is the image of the other as the sun is mirrored in the bosom of the placid lake. When the sun goes down the image that smiled all day responsive from the surface has flitted away, and the waters of the lake are dark and cold; but yonder on the other side of the planet the same sun goes on forever dropping its image on every glassy plain. It is a noteworthy experience that no man can pronounce sympathetically the name of Christ and retain any purpose of evil in his heart. Christ! Sin! the two words fly inevitably apart; but Christ and Conscience are two words which in the nature of the case must forever interlock.

Now I have this definitely in view, to show that wherever conscience is, in any speculative system of thought, there Christ is also; that if the one is in danger of vanishing in a myth, the other is in like danger also; and that precisely the motives that impel to the swift rescue of the one, must reach out with all eagerness to bring the other home.

I might begin by assuming Christ to be the *incarnate conscience of God*, and that would indeed be a proposition grandly defining him, and bringing him consolingly near to all those who seek the meagre help of formula to keep his image before their minds; but that would involve the larger assumption back of this, that conscience has its roots in God—exactly the point

in dispute. I must not assume this. With the vast fabric of evolutionary ethics before me ; with all that has been done and is under way by the new school of morals, Bain, Spencer, Leslie, Stephen, and others, a legion of subtle and indefatigable laborers in this field, all speaking familiarly of the "evolution of conduct," of the "building up of the principles of right and wrong," out of the purely animal susceptibility to pleasure and pain, and the interactions and exactions of the great social aggregate enforcing its perpetuity by laws, and regulations, and customs, at first appealing to the fears of men, and afterwards blending inextricably with their habits of thought—all this waves me back from the hasty assumption that the conceptions of God and the conscience are inseparably linked.

What if both conceptions are mere abstractions from the varying experiences of men in the "struggle for life." Thus, when the human race emerge sufficiently far from the brute stage of their existence to think, in a way in which presumably the animals cannot think, the mystery of the deep sky, and the far-off sun in his course, and the terror of the tempest crashing through the woods, suggest the working of invisible powers above and around, beneficent and malign, with the same susceptibilities and passions, conflicting interests and feuds, which they themselves know so well, only that the range of these invisible powers is supramundane, and all human destiny is in their hand. This is the far-famed anthropomorphism, the "animism" of the inchoate man. It is essentially his idea of God. But when his thinking powers shall become more heterogeneous and complex, and a craving for philosophic unity has fully taken possession of his mind, he will proceed at first to subordinate this "mob of divinities" to the unchallenged supremacy of some *Jupiter omnipotens, divom pater atque hominum rex* ; next to wipe out Olympus altogether, and leave nothing but the Hebrew Jehovah, or the Christian's shadowy Triune, isolated and enthroned in the far-off depths of the sky. Still personality will remain, and that is but the projected illusion of immature thought. This also will be swept away in the religious evolution of the race, and men will not cease to worship, indeed, but they will worship they know not what. God in

any popular sense of that term will cease to be. The conception in the process of being "built up" has been built away; and we are to witness the strange phenomenon in the future of worshipping assemblies rolling up their anthems to the great Unknown. The logical issue of it all must be that religion will die out, having been found to be but one of the incident illusions of the "struggle for life." Human hearts will cease "to beat with bleeding wing" against the inexorable necessity of things that everywhere hems them in; they will cease to offer up prayers to a Mystery which cannot hear, and which cannot interpose except by rolling back on itself; and the cold residuum will be a sullen silence before a soulless Fate.

Struggle as we may we cannot rid ourselves of the conviction that in any scheme of Agnosticism the conception of God has expired, because essential to that conception there must needs be the presence, in infinite measures, of that class of attributes which we designate mind. If there be no mind there, there is no God; no free providence, no loving intelligence moving the world. There is then naught but a great, blind, brute force rolling up among the stars, and slushing on aimlessly forever in the quagmires of immensity, pitiless, dark, indiscriminately tossing worlds into being, as the child flings his bubbles to the wind, and then as ruthlessly blots them out.

We insist that no rational mind can apply the formulas of the evolutionary hypothesis to the development of religion without arriving at this atheistic goal. And then where is Christ, considering him as a revelation of God in the flesh; and where is conscience, holding that somehow it must have its roots in God! It is not that God is reduced to a Mystery thereby; all revealed religion places vividly behind every manifestation of divinity a limitless perspective of mystery; but it is that God is fixed thereby in a condition of incogitable, unrevealable mystery forever. This is atheism in sacerdotal robes. Any one of any discernment whatever must see that an unrevealable God is practically no God at all; and that the scientist or philosopher who espouses that view must necessarily look upon Christianity as a fable or a fraud. Even Mr. Darwin with no turn for philosophy, and surveying at a distance the subtle work his far-famed hy-

pothesis had wrought in the hands of Spencer, and Bain, and all that busy host that now have the ear of the world, was impelled to say: "Science and Christ have nothing to do with each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any revelation has ever been made." Mr. Darwin was working on the line of inevitable sequence of idea. The laws of physical environment, the struggle for life, the survival of the fittest, natural selection, sweep all over the realm of cognizable things; beyond that, whatever there be, it is out of relation to the human mind. How could a revelation come out of an unrevealable abyss? Science and Christ have just that much to do with each other, that, when the principles of science are made to absorb the whole wide range of philosophic inquest, atheism is the result, and the idea of God revealed in Christ is promptly set down as a myth.

Mr. Darwin does not stand alone. Exactly in this way does this matter rest in the minds of all the leading speculative scientists of our time. Were the last step of their logic as frankly avowed as the busy old man in ill-health saw proper to tell what he thought, they would deny every distinctive claim which Jesus set up in the world, and turn on historical Christianity as a superstition of the past. It would be unfair and unkind to make these men say what they do not want to say, but there is no injustice,—it is even a matter of conscience, to drive their philosophy to its logical goal. They who teach that God is unknowable, and wish nevertheless to retain some sort of religion in their scheme, have no place for Jesus in any sense in which Christendom has figured him to the view, nor in any sense that would give him a central place in the religious consciousness of the race. This place he claims, and this place he must have, if anything like a religion is to be based upon his person and work.

Now turning to conscience we find it in exactly the same strait. All our long-cherished ideas of this tribunal within, as of God blazing out at the summit of the soul, furnishing an impromptu edict when the emergency might arise, an intuition of

right as by an immediate flash amid the entanglements and perplexities of countless causes and incalculable results, and down in the lowest stages of the immature man—all this in the new philosophy is a pitiable mistake. To one who holds to the old idea of a wise and beneficent God, moving in all things, and being himself the brooding providence of every atom, and molecule, and pulsing life-throb, in this universe of worlds, it follows as an inevitable postulate of thought that, being all-pervasive in the souls of men, this God must thrill into them the ethical impulses of his own eternal life. These divine *insinuations* would be conscience, and we should logically hold to their universal operation all over the world. Could the sun hold back its heat and light from any object falling beneath its rays? No more could God immanent in human souls withhold from them the eternal behests of the righteousness which he is.

But evolution, now practically without a God, can of course admit of no such genesis of the moral sense. It comes up like all other things from the jostle of circumstance, from the eternal scramble by which the functions are adjusted and readjusted to their conditions, and tumbled on, under the stimulus of pleasure and pain, to some ideal equipoise between the outer and inner worlds. We must pick up the physiological law by which the *amæba* shrinks from contact with one object and closes in upon another, and carry it on up into the highly complex movements of the evolving man, from savagery to the most complicated stages of civilized life; the moral sense will be found to be the ever-shifting phases of sentiment as to right and wrong, induced by this ever importunate necessity that this equilibration be attained. Thus society must be, and in order to be it must enforce such maxims of self-direction and restraint as will harmonize the centrifugal impulses of the individual members of it, with whom self-interest or at best pleasurable experiences are the governing law. How society should happen to stand over against the predestined cravings of its members, it is not competent to say; or why, indeed, adjustment should not go on without any conflict with the recalcitrant man. The same power moves the outer and inner worlds, and where is the necessity of

the social aggregate enforcing its demands if there be no capacity to resist! But society is only the larger individual feeling out into ampler ranges of pleasure and pain, and it gets, through the accumulating experience of the ages, a joint-stock of principles which it modifies and enforces according as its evolving stages may require. These principles when accepted by the individual as having their own justification in themselves, apart from the authority of society by which they were imposed, become the conscience of the individual, and he moves on under its direction toward the perfect life.

What a conscience is this! Certain tantalizing questions are constantly springing up. Remorse, biting back on the human soul for the violation of moral law, whence is that? It will not do to say that it is a relic of the fear inspired by the coercive measures resorted to by society in enforcing its demands, for often it is not public opinion at all, or the dread of discovery, that whets up the insatiable fang; it is the sense of an invisible eye looking through the gloom. "Hell is murky," says Lady Macbeth, even when, in her insane ravings, she imagines the deed of murder not yet done. "Fie! my lord, fie! a soldier, and afeard? What need we fear who knows it, when none can call our power to account?" The ban of society, the terrors of the law, do lie heavily on the criminal act, but somehow there is a chronic disposition on the part of the evil-doer to hold his guilty deed under the fiery scrutiny of a tribunal he cannot see. The dream of Clarence, in Shakespeare's *Richard the Third*, will illustrate this inveterate inclination of the remorseful spirit to thrust its offending act through the veil, and see it there scourged and tortured by the furies of the mind. It is when he passes the "melancholy flood," that 'the tempest of his soul begins'—a community there armed for flagellation, not in the interests of its own life, but as the fated avengers of the evil done, takes him in charge. "A legion of foul fiends environ" him around, and the great angel "with bright hair dabbled in blood"—the shade of Warwick—commands the furies to their work. So always there is that about the conscience that gets beyond the range of sociological law. Often when the soul has clasped its guilty secret tight, so tight that except by its own

voluntary surrender it could never be given to the world, it has been as worn and wrenched by the inward torture, that it has fled to the public for release, and volunteered its confession in open court. Now if fear of society was the main impulse in this sentiment, how account for the singular phenomenon of a goaded spirit seeking surcease of terror in the terror itself.

Every utilitarian theory of ethics is compelled to compromise or ignore this conspicuous element in the working of conscience, that it involuntarily and implicitly refers its decisions to the other world. Pleasure and pain must take the place of any conceived divine impulse, and "equilibrium" must sit on the throne of the world. Anything may be done, the most subtle and contradictory propositions may be put forth in dead earnest, so that conscience be robbed of its alleged sanctions dating from an extra-mundane source. They who seek the moral sense in enforced utility should seriously ask themselves what significance there is in the fact that religion and the conscience have sprung up together, and that the one has its roots always inextricably intertwined with the other. It will be an easy matter, it is true, to run up religion into such a state of abstraction and thin historical consistence, as to have it fade off into the coldest ethical lines, and then throw back on its early superstitions as reveling often in the most revolting practices of immorality and lust. See the phallic madness and bacchanalian debauch, nay, bloody human sacrifices, whole holocausts of men, as in the case of the Aztecs, offered up yearly on the altars of their gods—and then ask how in such brutish excesses either religion or conscience could have much to do. And yet in these savage orgies there was more of both than we are apt to suspect—enough there was to serve as stepping stones for the upward movement which evolution by hypothesis implies. There was the heart of religion in it all, an aspiring toward the eternal God; and as for conscience there can be no doubt she enforced her cardinal imperatives in the secular relations of life. There can be absolutely no question but that in the wildest fanaticisms of the immature man the religious nature was stretching out toward God, and conscience was just as unerringly fixing in the same source. The two tables of stone on Mt. Sinai were not

more continuously one piece than were the joint-workings of the religious impulse and the conscience in man in the very earliest stages in which human attributes appear. All in the long back past—and the Science of Language so reports with reference to pre-historic times—society has been conspicuously religious in enforcing its decrees; and what can the ubiquitous fact mean except that society in its blundering attempts to realize the inner law must copy minutely every essential element that enters into the individual experience of the moral sense. As a matter of induction, religion and morals are inseparably linked; and we can see over the fields of history far enough to know certainly that if, by any crookedness in the world's currents, they should come to be divorced, it would be impossible for either of them to survive.

Now in this reclamation of conscience we are compelled to dissent from the whole theory of society which the new school of ethics propound. It is a strange jumble of individualism in conflict with the fate-like movements of the mass. The mass enforces utility, the individual accepts; and yet whence can come the wisdom of the mass, except as it is the aggregate experience of the individuals that go to make it up. It is the old riddle of the serpent swallowing itself by beginning at the tail. Moreover it is not true what Mr. Spencer says, that "living together arose because, on the average, it proved more advantageous to each than living apart."* Living together did not so arise. Mr. Spencer forgets the great law of organic unity to which he elsewhere so blindly appeals for the barren analogies he would gather therefrom—how the fleshly body is a community of diverse physiological functions, all working harmoniously together in complete subordination to the whole. The heart did not come into that community because on the whole it found that its functional blood-pumping might be carried on more advantageously in that connection than out in the cold.

*See the "Data of Ethics," p. 134. In this book Mr. Spencer has made a most imposing display of the dreary logarithms of utilitarianism to no effect. One has, while reading it, a kind of undefined sense that something is marshallng, and that possibly a little farther on a decisive battle is to be fought—but it all ends in a magnificent dress-parade.

It is there in organic coördination with a thousand other processes all alike ministering to the health and activity of the whole. It throbs on day and night not for itself alone, but for the general coöperative result in which the whole community must equally share. Of course the pathological condition of the whole is reflected back on each particular organ working in its sphere, but that pathological condition arose from the effective or defective working of these very functions themselves, each having no life in itself except as it is a sharer in the all-inclusive life of the whole. The analogy is a very striking one as it bears upon the deeper currents of the social life of the world. But Mr. Spencer uses it only to illustrate the comparatively superficial law of waste and repair. Society with him is "a mutual-safety confederation" and nothing more, a joint-stock company, a voluntary association for amity and defense.

But think for a moment what this physiological figure means. The organic unity of the whole would speak of some great total of things, some all inclusive life of lives, in which and for which the several organs subsist, and toward which they all instinctively point as an end. This would already breathe of a God on the one hand and a conscience on the other. But are there any actual sociological facts that would give the analogy support? There is no more obvious law in the organic world than that propagation is a sort of living on in an uninterrupted community of life. Men do not enter society, they are born in it; and the child is so long dependent on its parents that the continuity of life is indissolubly sealed. Society breathes round us as our native air. Some schools of the sociological science are so impressed with this fact that they have invented a great Humanity-God, which goes on hovering as an over-soul through the ages, perduring as the generations sift away. It is a fiction of course; but the apotheosis of society is an indirect admonition of the impossibility, in all broad and liberal induction, of shaking off the inference of a moral order in the world. At the head of this, the soul rises instinctively to God, and the reflection of it is in the indefeasible imperatives which the conscience installs.

In this conception of society as God-pervaded always, of

which the omnipresence of religion is a conclusive proof—as forever in the process of becoming in the direction of God's thought—we must cease to trump up the faded images of a transcendental dream. It meets the facts. It assimilates stupendous phenomena which the "mutual-safety" theory slurs over or ignores. Thus, for example, beneficence, which Mr. Spencer works at suspiringly and hard to find a place for it in his "industrial" scheme, and then lugs it in perforce,* is here discovered to be the deepest law. The law of losing the life and thereby finding it, of self-sacrifice, of disinterested use for the benefit of the whole, is no vagary of religious enthusiasm, no sweet vision of "the beautiful but impracticable Nazarene," it is the ideal law toward which all society must move. "The universal basis of coöperation is the proportioning of benefits received to services rendered."† Yes! in a wholly commercial and mechanical view of life. Our analogy of the functional activity of the heart in the human system will place the matter in an immeasurably better light. The heart is where it is by virtue of an order of things made out for it in the womb of time, and it beats on, and beats on, in a kind of perpetual self-abnegation, and has its fruition in beating itself away. It will get back, no doubt, its proportion of the general life. But its immediate office, the soul of its functional activity is, to give itself away to the good of the vital aggregate in which it works.

This is beneficence in the best use of the term, and there are everywhere illustrations of it, of how deep an undercurrent it is in social life, of how civilization advances as it enlarges its sway. In the family, for example, that unit of all social life, this is the pervading law. Here we see it in operation in no mere analogical way. The parents part with their life to their children, and

*"Data of Ethics," p. 147. Logically there can be nothing disinterested, nor strictly speaking voluntary, in a system of utilitarianism where automatism is the law. To one accustomed to respect the ordinary laws of thinking it is constant irritation to see these incompatible notions pushed along complacently, and made to pull under the same yoke. "All voluntary actions are reflex," said Mr. Lewes, without one apparently suspecting that such language could only mean that all voluntary actions are involuntary.

†"Data of Ethics," p. 146.

find their life, indeed, in living it out in them. We are wont now to dwell too gloomily on the repulsive features of savage life; to picture to ourselves the primitive man just a little on the hither side of the wild beast which he captures for prey. We think upon him as living in a cave, or roaming the woods, a creature of appetite, now goaded by hunger to override all tenderest ties and plighted faith in his frenzy for food, then sleeping off a surfeit like a tiger in his lair. Where is your image of beneficence in those primitive families where the man was a brute and the woman a slave? These pictures are drawn with no actual knowledge of the interior home-life of the primitive man, and in the interest of the theory that he emerged from the brute. Suppose that theory to be true, yet it is an inference in every way proper to make from all that Ethnology, and Archæology, and the Science of Language have revealed, that whenever the distinctively human attributes came fairly into play, religion and conscience were promptly on hand, and that the distinction of right and wrong was instantaneously made. Religion appeared because of the brooding consciousness of a God in the primitive mind, and with it, it is impossible to imagine the conscience as lingering behind.

Those who deal with this subject should constantly recur to the thought that when man emerged from the brute—if that event did actually take place in the indefinite time past—he came up a *man* and not a *brute*, the very turn of our idea being such as to require that there be something in man which is not in the brute. And since religion makes its appearance as far back and as low down as it is in any way possible to reach, we conclude—and are compelled to conclude—that the distinctively human attribute consists in the capacity to entertain the thought of God and the ethical behest which that thought implies. If so the parental affection of the primitive man, the love of children and the devotion to clan, were something immeasurably different from the most pathetic attachment of the mother bird for its fledglings or the bear for its cubs. It had an element of beneficence and self-sacrifice in it from the very first, differing from the blind animal impulse which for the object of its affection will plunge incontinently into danger and into death.

But we must not fall into the error of confounding beneficence with purely eleemosynary acts. Beneficence is unselfish devotion to use for its own sake, and not with prime reference to the profits that are to be reapt. Thus defined it is easy to see that it can have only a surreptitious place in utilitarian ethics. There pleasure and pain in their chameleon aspects are the absorbing motives to right action, and so a man will always be giving with the expectation of receiving as much in return. "Complete living" is the watchword with Mr. Spencer, but he means complete living in that ideal state of "equilibrium" between "give" and "take." To experience pleasure and escape pain is the highest motive of individual acts, and the enforcements of society differ from this only in the wider field they cover, and the more subtle ramifications they are able to make. It is easy to see that there is no place for love in such a scheme—love, the very nature of which is that it abnegates itself to another's good.

And exactly at this point it is that the true nature of conscience comes clearly to view. The hedonistic conception of it is arithmetically involved. It is a thing of infinite calculations and a most confusing complication of details. It is an elaborate log-book on a bewildering sea. Whereas the plain matter of fact is that in all the walks of life, from the very lowest to the very highest, and inferentially in every phase of human development, there is the quick oracle of love, the immediate flush of intuition, as to what is due to others in whatever is at the time on hand. Thus there lingers with me a sense always that I ought to do my best in anything in which I am engaged, not for the glory that will accrue, nor for any kind of remuneration that may follow, but because in falling short of that I immediately see that somebody is wronged. This sense is always with me, and it is always with everybody else. It cannot be educated by knowledge although through knowledge its sphere may be immeasurably enlarged. Whether a man knows little or much, whether he has miraculous skill or is the merest bungler in the world, there is an altruistic feeling always with him that he ought to do his best. It is identically the same judgment in every case. Do your best. Ask not the reason why. Roaming the woods for game, carrying grain to market, bid-

ding on exchange, plying trades, founding schools or factories, haranguing multitudes, deliberating in senate halls, managing a home—in every vocation, the humblest and loftiest, conscience is but the iterated whisper: “Do your best.” It is love’s tentacula shrinking back from that which is wrong. Contrariwise it is a remonstrance when the command is not obeyed. When my wood-sawyer “threw under” a large number of chunks that he ought to have split, he felt the rebuke within him that he was not doing his best. Doubtless as he continued the practice the keenness of the admonition wore away, and there may have come a time in his history, when by his protracted refusal to let the moral faculty have its sway, it became so torpid and shrunken that men judging of him would say that he had no conscience left. I am not concerned now to touch upon so extreme a case; but this at all events we must accept as true, that every instance of evil is a conscious rebuff given to the moral sense. If finally its voice is hushed, and it chides no more—and some such state is not unfrequently witnessed in men who cross our paths—it is only an illustration of the settled principle in ethics, that conscience, like any other function, is strengthened by use,—that use, and not knowledge, is the condition of its growth.

This brings me to the point in my discussion round which I have been hovering already too long. How is Christianity related to the moral sense? What was there in the workings of conscience, or in the history of religion, that needed to be supplemented by the revelation of God in Christ? Having settled it that conscience is not the mere product of sociological adjustment, but has its roots in God, that it takes its rise in the deepest springs of humanity, as these trace upward to that organic unity which is the all-inclusive life of the whole, it follows that it must be a universal impartial revelation of God to the hearts of men. Men have hearts—it was assumed by utilitarianism that they were made up of heads alone.

But we are now concerned to see what is involved in the point we have gained. An omnipresent, all pervasive God, wise and good in some way of analogue to these attributes in

man ; in whom, not in the sense of metaphor at all, but in reality, we live, and move, and have our being,—a God thus near the heart of humanity, everywhere and in all phases of its development, his life intertwining with the self-conscious life of all his creatures, it must needs be that he will impress upon them, equally and always, the eternal imperatives of the righteousness which he is. These teeming myriads that swarm on our earth, savage, civilized ; heathen, Christian ; bestial, pure ; good, bad ; seraphic, demoniac—over all the divine life broods, on the supposition that the divine life is, with the same parental solicitude, and the same impartial endowment of the moral sense. This must be so. These creatures are moreover so constituted that they may yield a prompt acquiescence to the slightest breathings of the divine, or their obedience may be tardy or fitful, or they may not obey at all. But the impulse goes on all the same, albeit like the rain that falls upon the bosom of the impervious rock. God does not come and go ; and hence it is that the moral judgment is everywhere the same, the simple discrimination of right and wrong. But “right is what God is, and wrong is what God is not ;” and, therefore, in the endowment of conscience God is making a subjective revelation of himself to all grades and conditions of men, is indeed lighting every man that cometh into the world. Now why is not this subjective revelation sufficient ; why must it be supplemented by an objective, historical revelation of God in the flesh ? If we wish to make good our proposition that Christ and the Conscience are always at one, we cannot afford to see them separated at this point.

There is still another line of divergence which we cannot overlook. A revelation of God in conscience must in the nature of the case extend to the universal race of mankind ; it can know no limitation of time or place. Whereas an objective revelation of God in Christ, coming as it must as a supernatural interfusion with the currents of human history, may linger for many long centuries with a discouraging fraction of the populations of the globe. Must not the two at least be historically divorced ?

In resolving these threads we must keep fast hold of the

proposition that conscience is but God's voice in the soul, and Jesus is the same voice concentered in the flesh. Conscience is "deus in nobis," the divine impulse welling up in the inarticulate instinct of the moral sense ; Jesus is the eternal Logos coming forth into incarnate embodiment on the plane of our mortal life. The voice within is to be supplemented and emphasized by the same voice without ; and of course the presumption is that although the channels are diverse the deliverance will be the same. It would be a hopeless tangle if anything the Son of Man should utter or do should contravene, or countermand, the unchallenged decisions of the tribunal within. Running over his life and discourses, testing his teachings to the utmost, both in what they actually were and in the fruit they produced, we find nothing to which the human conscience would not instinctively respond, nay, nothing which it would not appropriate as essentially its own. Contrariwise Jesus deliberately made the conscience the touchstone of all he had to say. Everything he uttered was to be carried to the bar of conduct, and there tried and illustrated by the same law in accordance with which all character is built up—and his religion was to be a religion of character or nothing at all. "If any man heareth these words of mine and doeth them ;" "Whosoever doeth the will of the Father shall know of my teaching, whether it be of God"—conduct, where confessedly conscience ought to reign supreme, is the alembic into which all these wondrous truths of his are thrown, and they are to find their justification there. Moreover discipleship with him, in what must it consist ? "If ye continue in my word"—that is if it gets the lease of conscience in your lives—"then are ye my disciples indeed." "Whoso hath my commandments and keepeth them"—and no one can for a moment imagine that the commandments of Jesus were in any sense divergent from the avouchments of conscience—"he it is that loveth me." "He that doeth truth cometh to the light, that his deeds may be manifest" not only, but that he may have the corroborating illustration that his conscience can afford.

Indeed so uniformly does our Lord appeal to the *tutorial* or *illustrative* power of conduct in confirmation of what he reveals, and enjoins, that we cannot help wondering that so salient a

feature of his Gospel should have been so long relegated to a subordinate place. It is distinctively his way of calling men to faith in him. All other great sages and reformers reasoned, and reasoned, and reasoned; his utterances fell in aphoristic fullness from his lips, and conviction was to be had by carrying them straightway to the life.

And then also his unique figure cannot be more adequately described than by calling him the *incarnate conscience of God*. So his disciples rendered him, and so he rendered himself. He was the eternal Word of God, not now uttered as was its wont all over the world in the instinctive whispers of the oracle within, but embodied in a human life, the righteousness of God in the flesh. He came not to destroy this law—identically this law enthroned within—but to fulfill it, to take it out of the ceremonial entanglement of the past, and even from the rocky tablets on which it had been engraved, and engrave it in a human life—divine-human, for his righteousness shall be wholly commensurate with the conscience of God. Now righteousness is conscience coming out in act, provided conscience be so defined as always to imply a tacit reference unto God—and Jesus fulfilled all righteousness, and that was his mission in the world.

This conception of Christ and his mission as the objective revelation in human history of the eternal righteousness of God, emblazoning its way by miracle, and gathering around it finally the pathetic halo of the great tragedy of the cross, is probably the widest generalization we can make of the facts, and when it comes to get the recognition it deserves it will bring into harmony many of the otherwise hopelessly estranged elements of the religious thinking of to-day. At present we urge it as God's own rehabilitation of conscience in the world, as putting down in time and sense, and within the limits of a human personality, the eternal archetype of all those virtues which the moral sense installs. Whatever else Jesus is—and I have no question that his vast figure crowds creation's disk; that the eternities are condensed in him; that he is, indeed, all that can be meant by that dazzling imagery of the Apocalypse, the Angel standing in the sun; God in the sky, and Redeemer of men; Mediator; Saviour; Everlasting Father; Prince of Peace—yet he is pre-

eminently the righteousness of God. And as God is always at work in the human soul with the righteous impulses which are the very broodings of his love, it can be no less than the consummation of his providence, the

—“one far-off divine event

Toward which the whole creation moves,”—

that the same impulses should have a divine-human prefigurement in the sympathetic, concrete, experiences of flesh and blood.

But a deeper matter remains to be touched. If it be granted that the objective revelation of God in Christ has its supreme office in supplementing and emphasizing the same eternal principles of righteousness which the conscience installs, where is the necessity of it, seeing that the enforcements of conscience are by supposition enough? Is not this whole matter of incorporating God's righteousness in the flesh a clear case of historical surplusage in a world where economy is the law?

Our answer must take note of the correlated workings of religion and conscience in the evolution of the race. Religion is just as organic an element in human nature as is the moral sense, and so to begin with we are brought face to face with some inherent necessity requiring that these two Godward agencies, the outward and inner, should run parallel with each other in the experiences of men. But it is a necessity lying rather in the exigencies of religion than of the moral sense, though to some extent it must touch upon the territory of both. The office of religion is to carry the mind forward, more and more, toward an absolute conception of the supreme perfections of the Infinite One, who is always felt to be within and above the sum of things we see. As a matter of fact the ideas men have entertained of the Deity have varied with the stages of their advancement, from the low, groveling, half-minded crudities of the fetich, through the frenzies of the Dionysia and the æsthetic ardors and refining cultus of the Amphictyonic god of Delphi, up to the one, sole, self-existent Jehovah of the Hebrew, thrice holy Lord God of Hosts, beside whom there is no other God. And even where the popular mind has settled into a monotheistic faith, the justness and breadth of its conceptions have always

been an exact reflection of the moral and spiritual condition at the time attained.

Now the point I wish to make is, that religion is essentially a matter of history ; conscience is not. Religion often gropes ; conscience is unerring in its sphere. Religion has a long career of evolution before it, coming up from dark superstitions, and ogre hauntings, travailing in the throes of mighty revolutions, swept with the eddy of shifting civilizations, pulsing with every tide of philosophic thought, and yet bearing on forever to a deeper, fuller, more sympathetic, conception of the great God who is over us all. Conscience has no such conquests to make, performing its office in full, striking in to the particular right thing with the precision of God's eye whenever and wherever it is permitted to strike. Nevertheless it shares these conquests in widening the field of its operations, and in carrying its decisions upward toward the ever-receding standard of absolute right.

But conscience is not always obeyed, and sin is the result. Sin, which can have no rightful place in our sociological schemes, is the one stupendous fact in the universe of God which is inseparably linked with the great world-event of the coming of our Lord in the flesh. Of course, in a theme so high it might be presumption in any one to say that in any event he must have come. Perhaps if we could see down deep enough into the far-off eternal sources of the incarnate love of our Lord, we should find sufficient material to justify the hope that he must come to us, by and by, walking familiarly with us on our nether soil, even though the flowers of Eden were yet blooming on the sward. But the coming of our Lord is an historical event, and we must be able to see those tributary causes, which on the line of history run together and are consummated in it. If conscience had always been obeyed, and sin had not cast its baleful shadow over the hearts and lives of men, that particular service to religion, which we are about to note, Jesus had not been required to make, and there would have been no tragedy of the cross. But it is not in the nature of a free man to feel himself compelled to do right ; and so conscience was disobeyed, and the moral order of the soul was broken up.

Now this bad temper will creep out subtly into all the rela-

tions of life, befouling them all, and particularly poisoning the channels through which the currents of religious life are wont to flow. The effect lies before us in the history of the great ethnic religions, which are now being most thoroughly canvassed for whatever lesson they will convey. Religious life in its outward manifestations cut loose from, or failed to retain its hold upon, the unambiguous promptings of the moral sense,—not that those promptings ever ceased, or were ever wholly *as if* they had ceased, but being habitually disobeyed, there fell an inevitable darkness, and moral blight over all those sacred offices in which the soul addresses itself unto its God. We are often appalled at the revolting immoralities of religion, not to speak of the superstition and intolerance, and fanaticism, and bigotry which always more or less creep into its holy offices, because of the besetting and inveterate infirmities of men. We are compelled to look upon drunken orgies, and phallic frenzies, the sensual excesses of the wildest debauch, and not unfrequently the immolation of human victims, in honor of the gods. Devil worship, magic, dark mutterings and peepings, dervish dances, cruel austerities and shocking bodily tortures, systematic asceticism practiced through centuries, all the arts of priest-craft and organized spiritual oppression, long and bloody wars, inquisitions, dungeons, guillotines, racks—all waving the white banner of religion over them, and seeming to be zealous in its name.

These may be called the abuses of religion, through the ignorance of men on the one hand, and the base and artful scheming of their ambitious leaders on the other. But we must look deeper. Religion is the quest of the soul for its God, and these immoralities were not possible except on the hypothesis of the previous breaking down of the moral nature of man. What are all these fanaticisms about; these self-tortures; these bloody expiations; these inspired madnesses; these unstinted pourings of the national wealth on the altars of the gods? They mean that God's emphatic whisper in the soul has been disregarded, and that a consequent sense of the divine displeasure is at work; and the outward expedients are fanatical measures for buying him off. No doubt there will be a class of men always ready

to traffic in religion as they would traffic in the souls and bodies of men; but men would not so willingly be their dupes if there were not some inappeasable compunctions within. They were first chased by the Eumenides of a guilty conscience, and these were the means of putting them to sleep. The gift to the offended deity of the best they had, of the best the nation had, sheep, oxen, maidens, men, princes, kings themselves, will turn away his wrath, and bring back to the land its wonted prosperity and peace. This is, indeed, atoning immorality by a more monstrous immorality in its stead. But even so it is impossible to doubt that the outraged conscience promptly came forth from her violated sanctuary within, and unsparingly condemned these imposing cruelties as a fruitless evasion of her sovereign law. When the first Hebrew child was thrown in the bosom of the burning Moloch, there was, undoubtedly, besides the fearful shock to natural affection, a deep, long groan of conscience, both in parent and priest, protesting that the thing was not right. And that protest must go on, as the practice magnifies itself into an institution, until Josiah shall go down into Tophet and sweep the thing away.

Still the human mind is bewitched; the infatuation in one shape or another continues, that by these exhausting outward sacrifices the defied sovereignty of conscience may be somehow atoned. This was the specific and inveterate disease of religion which the coming of our Lord was intended to heal. It was thought to hold its realm outside of, and exempt from, the sway of conscience, and to be mainly occupied with providing a quit-claim against her intrusive demands. There was a long divorce-ment hanging like a nightmare on the world. The Jewish religion, notwithstanding the supernatural providences that for thousands of years hemmed it in, was prostrate under this disease as our Lord found it; and he administered to it in the most direct and most searching application of his divine skill.

It is needless to draw out in detail the ethical bearings of the life and teachings of our Lord. We should begin with the Sermon on the Mount, but, going on, the subject should grow on us, as we should hear him rebuking the ceremonial hollowness of his people, and probing their hypocrisy to the core. As al-

ready hinted we should find him adjourning every utterance of his to the tribunal of conduct, and insisting that the fruits of his ministry should be tested and accepted only in the stern conflicts and fierce suffering-baptisms of active life. He would install conscience once more in the fanes and closets whence in a long exile it had wandered forth; and he would have it understood that 'neither in Mt. Gerizim nor yet at Jerusalem should men worship the Father; but they that worship him must worship him in spirit and in truth.' Without for a moment supposing that the sublime mysteries of redemption are exhausted in this feature of Christ's ministry on earth, we may nevertheless with great emphasis and superabounding confidence declare that the religion of Jesus is preëminently the religion of conscience, and that its specific office with reference to the other religions of the world is to teach them this great corrective revolutionizing truth.

Mark well, it is not Christ's distinction that he simply appeals to the supremacy of conscience—Socrates did that; Buddha did that; numberless great religious teachers before Jesus did that; but he assumed to be himself the perfect embodiment of the righteousness of God—to speak out of this infinite endowment, but to refer everything pertaining to his claim and his doctrine to the bar of every man's conscience, as in every-day life he will let it pronounce. This new thing was never dreamed of by any religious teacher so far as we know; they uniformly put themselves forward as the messengers by whom God's revelations were to be conveyed to men—he as, in his person, a revelation of God, the figuring of the divine conscience in the flesh. Of course, then, conscience to conscience—the infinite conscience can only have assured contact with the finite conscience of man, and can look for an answering response in no other quarter.

This is so large and summary a characteristic of the ministry of our Lord, that it has been recently urged with a great show of plausibility that Jesus did not come bringing a new religion into the world—he brought no religion at all into the world; he brought a revelation of God in the flesh; and so instead of setting his work up in coördinate rank with the other religions

of the world, even with the confident hope of showing that it immeasurably overtops and must finally replace them all, we should rather consider it God's timely palliative—his eternal righteousness breaking in upon human history to be the corrective of the world's religious aberrations, by admonishing universally that a *divine morality* must be the soul of all piety, glow on every altar, and wing every Godward aspiration upward to its source.* Not a religion but a revelation, restoring the righteousness of God to the services and dogmas of religion, whence the broken conscience of the race had thrust it forth. Thenceforward, more and more, slowly it is true, by what often seems to us in our short sightedness an age for a step, the revelation is destined to gain ground, until it shall finally pervade the religious thinking of the race, and the Lord's own compendium shall sum up the general creed, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, *for this is the law and the prophets.*" Canon Liddon reflecting deeply on this aspect of our subject did not hesitate to say: "A complete morality meets all the practical ends of religion."

But a word of caution must be here thrown in. If the religion of Jesus is preëminently the religion of conscience then the morality involved is by no means the "mere morality" so long under ban of the orthodox creed. That, indeed, is the poisoned product of the same deranging influences that turned the religions of the world into fanaticism and form. It is a morality with self in the centre of it, and not God, and it is therefore no morality at all. Conscience has its roots in God, and the morality of conscience implies a tacit self-renunciation to God who is "greater than conscience," or, as we superficially say, submission to his will. It is an easy thing, indeed, to put on the semblance of the virtues, to dispense alms and say prayers to be seen of men, to live upright and honorable lives with sole view to such perishable gain as falls within the scope of society to bestow;

*Mr. Mulford in his "Republic of God" has worked up this novel sentiment in a singularly suggestive and powerful way, startling the students of comparative religions out of their assumption, that Christianity must of course stand as one of the great ethnic religions of the world.

but such morality has no breath of conscience in it all, and whilst ordinarily standing aloof from religion, if it should venture into that field, it must carry its blight with it, and turn sinister all the sweet ministries of the skies. Mere morality in religion is hypocrisy of course, and it was against this that our Lord poured out his most denunciatory phrase. I can conceive of no greater absurdity than to identify the religion of Jesus with this.

And here is the reason why we grow so warm against the conscience of the sociological school. A morality which has no principles ramifying beyond the experiences and necessities of our mortal estate, which springs up and develops under the operation of physical law, however specious it may look in its outward appearing, lacks the element which, by the very laws of our thinking, is necessary to make it real. Freedom is gone; God is gone; there is no morality there. To identify the religion of Jesus with this paltry thing would be to make it a bubble and then crush it in our palms. Yet it is exactly this that Mr. Lecky and his coadjutors would have us do. Ransacking the history of Europe in a wide and laborious induction, they think they can trace distinctly the process by which Christianity passed out from its early ardors and enthusiasm for the marvelous, into a theological or dogmatic frame, thence on into entire coalescence with the principles of morality as the new-time philosophy has discovered these to be. Of course the inference is, in spite of Mr. Lecky's glowing tribute to the character and teaching of Jesus and the marvel of his influence in the world, that the sun of Christianity has about this time set. First the marvel period in religion; then dogma; then the conflict between dogma and the moral sense; then morality absorbing the whole—the purport of his work is that there are no exceptions to the rule, although in a strangely inconsistent way he has set Christianity above its sweep. No! the whole theory is wrong, and he should have discovered this in the concession he was obliged to make that Christianity in its inception embodied an original type of morality “differing not only in degree, but in kind” from that which Pagan religions enforced. That concession is most remarkable, but the learned author has not tarried

sufficiently long on it to tell us what he means. If Christianity be an exception to the rule, because of the original type of morality it flashed upon the world, why trace it down so assiduously through all those stages in course of which by hypothesis religions reel on to decay!

Here our discussion must rest. Through all the maze of conflicting sentiment, wrestling with the tangled speculations of those who in the joy of physical discovery would imprison all our highest and noblest impulses within the cheerless limits of a winter day, cold, bleak, with no reddening toward sunset, and night coming on, wild and murky, with no ray of light piercing hitherward through the gloom, no sun, no moon, no star, we are not ashamed to confess it, we have taken counsel of our fears, and let the instinctive shudder of our better nature have its perfect work. When morals become atheistic all is gone. If the religion of our dear Lord should drop into that blackness, O, then the cry of—

“What is good for a bootless bene”

might very well go up from every heart; and nowhere on the dreary horizon of our groping existence would there arise a glimmer of hope. But our fears have not been all. Shuddering at atheism—having an irrepressible horror for it in the mildest of its forms, it is the very bloom and fruitage of this revulsion that it should find in conscience the voice of God, and thence fly on swift pinion to the Son of Man as concreting that voice in the flesh.

ARTICLE VIII.

THE LITURGICAL QUESTION.

[Continued from the July number of 1881.]

By REV. F. W. CONRAD, D. D., Philadelphia, Pa.

AN ORDER OF WORSHIP.

The minister standing at the altar shall begin the service as here followeth, the congregation standing until the end of the Creed.

The Gloria Patri and the Kyrie may be said or sung.

The Confession, the Creed and the Lord's Prayer may be said by the minister, or by the minister and congregation in concert.

At the singing of the Gloria in Excelsis, the congregation shall again rise, and remain standing until the conclusion of the prayer.

I. THE INTROIT.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen!

The Lord is in his holy temple, let all the earth keep silence before him and worship him.

O Lord, open thou my lips and my mouth shall show forth thy praise.

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end, Amen!

II. THE INTROIT.

Great is the Lord, and greatly to be praised in the assembly of his saints and to be had in reverence of all them that are about him.

O worship the Lord in the beauty of holiness: fear before him, all the earth.

O magnify the Lord with me, and let us exalt his name together.

Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

CONFESSION OF SIN.

Dearly Beloved: The Holy Scriptures declare, that "if we say that we have no sin, we deceive ourselves and the truth is not in us." But they also assure us, that whoso confesseth and forsaketh his sins shall find mercy. Let us, therefore, draw nigh unto God with true penitence and full assurance of faith that we may obtain forgiveness and find grace to help in time of need, through the atoning merits of our Lord and Saviour, Jesus Christ.

Let us pray.

Almighty and most merciful Father, unto whom all hearts are open, and all desires are known, all whose commandments are just, necessary, and good; we confess unto Thee, that we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But enter not, we beseech Thee, into judgment with us; for in Thy sight shall no man living be justified. As Thou desirest not the death of a sinner, but that he may turn from his wickedness and live—have mercy, O Lord, upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are truly penitent, according to Thy gracious promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy name, through Thy blessed Son, our Mediator and Redeemer.

THE KYRIE.

O God, the Father in heaven, have mercy upon us!

O God, the Son, Redeemer of the world, have mercy upon us!

O God, the Holy Ghost, have mercy upon us, and grant us Thy peace!
Amen.

APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell;* the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

READING OF THE SCRIPTURES.

GLORIA IN EXCELSIS.

Glory be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give Thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

*That is, into hades, the place of departed spirits.

For Thou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

GENERAL PRAYER.

HYMN.

SERMON.

PRAYER AND LORD'S PRAYER.

Our Father, who art in heaven ; Hallowed be Thy Name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven ; Give us this day our daily bread ; And forgive us our trespasses, as we forgive those who trespass against us ; And lead us not into temptation ; But deliver us from evil ; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

HYMN AND DOXOLOGY.

BENEDICTION.

The Lord bless thee and keep thee ;

The Lord make His face to shine upon thee, and be gracious unto thee ;

The Lord lift up His countenance upon thee, and give thee peace.

Amen. *Or,*

The grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all. Amen.

HISTORY AND EXPLANATION OF ITS PARTS.

I. INTROIT.

The word *introit* comes from the Latin *introitus*, which means entrance. It was applied to the passages of Scripture said or sung as the minister entered within the enclosure of the altar, and was an appropriate introductory to the public worship of God.

II. THE GLORIA PATRI.

This is an ascription of praise to the Trinity, in the opening of an order of worship, addressed to the Father, Son, and Holy Ghost. It was introduced into the service of the ancient Church in early times, underwent various changes, and is found in most Lutheran liturgies.

III. CONFESSION OF SIN.

That "all have sinned" is a truth verified in the consciousness of every man, and under the promptings of conscience, confession of sin has been made by the infliction of penance, the offering of sacrifices and the practice of ablutions. Conscious of the necessity of moral purity in appearing before God, the Greek and the Roman washed themselves before approaching the altars of their gods. The Jew washed his hands before he raised them to God in prayer, and the Mohammedan does the

same. The Roman Catholic Church still influenced by heathen and Jewish ideas of the efficacy of symbolic purifications, places vessels containing holy water at the doors of her sanctuaries, and invites the faithful to use it before engaging in worship. The Protestant, on the contrary, can not be satisfied with mere symbolical purification, knows of no other consecrated water save tears of sincere penitence, and of no other means through which to obtain mercy from God than the penitent confession of his guilt. Hence, divine service can not be introduced in Evangelical Churches more appropriately than by the confession of sin.

Private confession and absolution, in their evangelical sense, were retained by Luther and preceded the communion, which was celebrated every Lord's Day. Confession of sin did not constitute a part of the ordinary service in the *Formulæ Missæ* and the German Mass. But subsequently, when the practice of private confession and absolution ceased in the churches, confession of sin was introduced as a part of the ordinary service in the Lutheran churches as well as in those of the Reformed. The propriety and importance of making the confessions of sin a separate part of public worship, may be inferred from the sacrifices which God commanded the Jews to offer daily in the services of the tabernacle and of the temple, involving a confession of the sins of the people, and the expression of faith in the blood of the Lamb of God, which cleanses from and takes away the sins of the world; and also from the frequency with which the duty of the confession of sin is enjoined in the Scriptures, and the assurances given to the believing and penitent worshiper of pardon, through the atoning merits of Jesus Christ.

IV. THE KYRIE.

The Greek word "Kyrie," being the vocative of *Kurios*, means Lord, and is employed to designate the repetition of the petition "Lord, have mercy upon us" a number of times, immediately after the confession of sin. It was taken from Ps. 123 : 3, and was repeated by the Jews in their penitential utterances in the synagogue. It was addressed by the two blind men to Christ: "Jesus, thou son of David, have mercy on us," and in-

troduced into the public service of the Christian Church in primitive times. It was varied both in its form and in the number of times it was repeated. The petition was sometimes changed from "Lord, have mercy upon us" into "Christ, have mercy upon us," which was followed again by "Lord, have mercy upon us." Its use was retained by the Greek (Russian) and the Roman Church. In the Romish Mass, each petition was repeated three times. It was usually sung, not spoken, sometimes in the Greek "*Kyrie Eleison*," and sometimes in the vernacular tongue of the worshipers. Luther retained the use of it in the *Formulæ Missæ*, but reduced the number of repetitions to three: "Lord," "Christ," and again "Lord, have mercy upon us." It has been retained in this form in the public worship of our Church in Europe, and in most of the Lutheran liturgies in use in this country, the first three petitions of the Litany: "O God, the Father, have mercy upon us," "O God, the Son, Redeemer of the world, have mercy upon us," "O God, the Holy Ghost, have mercy upon us, and grant us thy peace," have been substituted for the ancient "*Kyrie Eleison*," "Lord have mercy upon us," "Christ, have mercy upon us," "Lord, have mercy upon us."

As the petitions of which the *Kyrie* is composed are taken from the Old and New Testaments, and are called forth by the universal consciousness of sin and the longing for mercy and pardon, it is not strange that they found a place in the Jewish church service, were introduced into the worship of the primitive Church, and retained by both Catholics and Protestants in approaching God until this day.

In this country, the *Kyrie* is sometimes sung by the choir and at other times spoken by the pastor. It is connected with and constitutes the concluding part of the confession of sin, than which nothing could be more scriptural, appropriate and edifying.

V. THE REPETITION OF THE CREED.

The Apostles' Creed is the most ancient symbol of the Christian Church, and was prepared and used in the early ages of Christianity. It was called into existence by the rise of various

heresies, which it was designed to correct, and while it proved an antidote to error, it became at the same time a badge of truth worn by every true believer. It was committed to memory by catechumens and publicly repeated by them at their baptism. At first it was regarded as secret and was not used as a part of public worship. It is said that in the year A. D. 411, Peter Fullo, bishop of Antioch, first introduced the regular reading of it into the Church. His example was followed by Timotheus, bishop of Constantinople, in A. D. 511. In the year 589, the Council of Toledo in Spain, ordained that the Nicene Creed should be repeated in all the churches of Spain and Gaul, and thence this practice spread to France and Germany under Charles the Great. In the Romish Church it did not become an integral part of the Mass until the year 1014. It was spoken, or rather sung in concert. Luther retained this practice, but instead of the Latin he composed the well-known hymn "*Wir glauben all an einen Gott*" ("We all believe in one God"), which was generally sung in the German churches. The singing or repetition of the Apostles' Creed in concert, has been continued to a greater or less extent in the Lutheran Church from the Reformation until now, and it has so commended itself to Protestants generally that its use has become universal in the Episcopal, and it has also been introduced into other Evangelical churches.

The propriety of the use of the Creed in public worship is sustained by the following considerations: The Scriptures frequently enjoin the duty upon Christians to confess Christ before men, and to profess their faith "in the truth as it is in Jesus." The primitive Christians repeated the profession of their faith every Lord's Day, by the repetition of the Creed before the celebration of the Lord's Supper. In the fifth century this practice became very general as a part of public worship in the sanctuary, and has been continued both by Catholics and Protestants until now. Luther repeated it every morning and evening in his private devotions, recommended this practice to all Christians, and retained it as a part of public worship. By the repetition of the Creed, the Christian renews the profession of his faith, rebukes the world for denying the Lord that bought

them, and becomes a witness of God and his Christ. The baptized children of the Church are thereby reminded of the vows made in their name at baptism, impressed with the great truths of Christianity, shielded against the insidious wiles of error and led to confirm their baptismal vows by professing the name of Jesus. This practice is not only theoretically scriptural, but it has proven experimentally devotional, and practically useful. From the time it was first introduced it has retained a prominent position in the public worship of the sanctuary, and so strongly has it commended itself to favor that even the Puritans, whose fathers rejected its use, now confess their mistake, and recommend the use of the Creed in public worship. And as the Apostles' is the common Creed of the One Holy, Catholic Church, the constant repetition of it by all denominations of Christians, can not but tend to the promotion of the catholicity of Christianity and the unity of the Church of Christ.

VI. THE GLORIA IN EXCELSIS.

The Gloria in Excelsis is as old if not older, in both its origin and use, than the Kyrie, and among all hymns is one of the most sublime and soul inspiring. It is a paraphrase of the ascription of praise by the angels at the birth of Christ: "Glory to God in the highest, and on earth peace, good will towards men." Additions were made to it from time to time. It appeared in the apostolic constitutions in an extended and improved form, which culminated eventually in the complete and inimitable form in which it appears in the Episcopal Book of Common Prayer, and in the more recent English Lutheran Liturgies and Orders of Worship. Its authorship was ascribed to Hilary, bishop of Poitiers, in A. D. 368. Athanasius says it was used in the churches in his day, A. D. 373. In modern times its use has become general, not only in the Romish but also in all liturgical Protestant denominations.

VII. THE READING OF THE SCRIPTURES.

This constituted a part of the Jewish worship, and was carried over into that of the apostolic, and continued in the service of the primitive Church. The Jews read the law and the prophets, and the early Christians added the gospels and

epistles. In the eighth century, a selection of the most important parts of the gospels and of the epistles was made, so arranged as to present the gospel history of Christ connectedly, and to illustrate each part by a corresponding selection from the epistles, and adapted to each Sabbath in the ecclesiastical year. These are called the *pericopes*. The reading of them was retained by Luther, and the practice has been continued in the Lutheran Church ever since. The *pericopes* have also been chosen as prescribed texts by the Lutheran clergy of Europe. In this country the gospels and epistles are read in many Lutheran churches, while in others other passages are chosen and read, adapted to the subject on which the minister proposes to preach.

VIII. THE HYMNS.

In the earliest ages the Psalms were sung both in public and private worship. The first hymns were written in the latter part of the second century. They were characterized by frequent allusions to the Trinity, ascribed divinity to Christ, and were dogmatically orthodox and exerted a potent influence against heresy. To counteract their moulding power the heretics adopted various plans. Paul, of Samosata, opposed the introduction of any new hymns, and insisted on singing the Psalms alone, while Arius endeavored to supplant them by composing hymns of a more practical character, enjoining morality and virtue, and adapted for use under various circumstances of life. These hymns, being better understood, more agreeable to the popular taste and sung in the most artistic and impressive manner, captivated the people, inoculated them with error, and led them away from the truth. To counteract this, the Council of Laodicea forbade the singing of these hymns, but some, like Gregory of Nizan and Chrysostom, labored to check the spread of heresy, by improving the orthodox hymns and the music of the Church.

The Reformed Church of the time of Calvin and Beza, confined itself to the use of the Psalms, but the Lutheran Church did not thus circumscribe its psalmody, but prepared and used hymns suitable to all the purposes of both public and private devotion. The first German hymn was printed by Luther in

1523, who composed and translated thirty-seven in all. This number was so constantly increased that in 1751 a collection of 50,000 German hymns was issued. In 1843 they had increased to 80,000, and at present number not less than 100,000. In her own tongue the Lutheran Church possesses a richer hymnological treasure than any other denomination on earth.

IX. THE GENERAL PRAYER.

In the early Church this prayer followed the sermon, because the Lord's Supper was celebrated immediately after its utterance, but as it subsequently ceased to be celebrated at every public service its place was changed, and it was offered before the sermon. This is the case in the new Prussian liturgy, and in every Lutheran liturgy adopted in America, except the Church Book of the General Council, in whose order of service it is placed after the sermon.

The principal parts of the General Prayer in the Lutheran Church are as follows: 1. Petitions for the preservation of the Christian Church, her teachers and servants in the pure doctrine and faith; 2. For the king and his house, the government and all in authority, civil or military, to whom the peace and welfare of the State is entrusted; 3. For the blessing of God upon the training of children and youth, and upon every honest vocation for sustenance; 4. For the turning away of all plagues, for favorable weather, and for all the sick, forsaken and suffering; 5. For a peaceful and happy death.

X. THE SERMON.

In the Romish Church the sermon was regarded as unnecessary for believers, and designed only for the catechumens, Jews and heathen, who were alone permitted to hear it, and the Mass was regarded as the principal means for the sanctification of the faithful. Preaching, thus perverted from its original design, degenerated in character and lost its controlling influence. The Reformation redeemed it and restored the pulpit to its true position. The Reformers regarded the sermon as the principal part of public service, in accordance with scripture precept and in imitation of apostolic example. The sermons of the Reformation period were mostly polemic and exegetical. The preach-

ers assailed the errors of Rome, and defended the doctrines and principles of Protestantism; they expounded the Scriptures, and enforced their practical duties upon the people. The position given to the sermon and the character of the preaching furnish the true index to the state of the Church at any period.

XI. THE LORD'S PRAYER.

The use of the Lord's Prayer in the public worship of God was introduced by the ancient Church, and was continued in subsequent ages. Its devotional character, and the propriety of its repetition, were so manifest that its use was continued in the Lutheran and in other Protestant Churches. It was repeated by the officiating minister on bended knees, and repeated by the congregation with bowed heads. It was, however, recommended that it should be repeated but once at the same service in the Lutheran churches, instead of three times, as was customary in the Romish Church.

XII. THE BENEDICTION.

To the Aaronic benediction—"The Lord bless thee," &c.—as contained in the Old Testament and used in the worship of the Jewish dispensation, was appended in the Christian Churches: "In the name of the Father, and of the Son, and of the Holy Ghost, Amen." The apostolic benediction, as used in the primitive Church was: "The grace of the Lord, Jesus Christ," &c. The apostolic greeting was: "The peace of God which passeth all understanding, keep your hearts and minds through Jesus Christ unto eternal life." This was used, at times, as a benediction, instead of the Aaronic or apostolic benedictions, which were sometimes interchanged, and this practice of varying the benedictions obtains in the Lutheran Church until the present time.

In favor of the above, or a similar order of worship, we present the following considerations:

I. IT IS SCRIPTURAL IN ITS ORIGIN.

God himself is the author of the liturgical principle in worship. He formed the ideal of a church service and actualized it, in inditing the parts contained in the ritual or liturgy provided for the Jewish Church, and according to which the relig-

ious exercises of both the tabernacle and temple were conducted. While the parts which were peculiar to the Mosaic dispensation lost their significance and ceased to be used after its abrogation, other parts, especially the Psalms, contained truths so general in their character as to be adapted both to private devotion and public worship in all dispensations. Under this conviction, the Apostolic Church not only continued to praise God with Psalms in the sanctuary, but also made "melody in their hearts," by singing "hymns and spiritual songs unto the Lord." And as the liturgical principle, which led the Primitive Church to originate and use a liturgical service, was utilized in the Old Testament, so may every part thereof be traced to the Holy Scriptures.

II. IT IS LEGITIMATE IN ITS DEVELOPMENTS.

The principles of church government revealed in the New Testament, were left to be formulated and put into practical operation as the exigencies of the Church might demand. The same may be said of the principles of worship. No complete form of service was provided, and the Church was left to conduct public worship according to her own discretion, experience and observation under the guidance of the Spirit. In the enjoyment of this liberty wherewith Christ had made her free, the early Church exercised her spiritual gifts in free prayer, sang "hymns to Christ as God" as well as psalms, and originated the Introit, the Gloria Patri, a form of Confession, the Kyrie, the Apostles' Creed, the Gloria in Excelsis, and introduced them into the public worship of God, together with the Lord's Prayer. It is manifest, therefore, that the above service is the product of a free development, no less legitimate than that of church government. And to debar the Church from the right to develop the liturgical principle by preparing and using devotional forms in worship, would be as irrational as it would be by a similar restriction, to confine her to the singing of the Psalms, and prevent her from developing her hymnological talent and devotional spirit in the Christian dispensation.

III. IT IS COMPLETE IN ITS CONSTITUTION.

Public worship has its ideal, and a church service is designed to realize it. Its parts may be determined by Christian experi-

ence, scriptural declarations and ecclesiastical usage. From their combined testimony, we may learn that adoration, ascriptions of praise and thanksgiving, confession of sin, profession of faith, the reading of the Scriptures, and prayer for pardon and grace, are constituent parts of an evangelical church service, and they are all found in the order of worship given above. Not only is it complete as a whole, but each of its parts is complete in itself. Nothing can be added to any part of it which would not mar it, and nothing can be taken from it, that would not leave a void felt by every devout worshiper, who has become accustomed to its use in the house of God.

IV. IT IS IN THE BEST DEVOTIONAL STYLE.

It is not only complete in its parts, but also consonant in its devotional conceptions and forms of expression. We do not doubt that Christian divines of later times, equally gifted with liturgical talent might have prepared forms of worship equal if not superior to those transmitted to us by the Church of the primitive ages. But it is equally true, that no one has appeared who proved equal to the task, and those who have attempted to supersede it, either by a purely extemporaneous service, or one combined with many other parts, have alike signally failed.

The opening sentences (introits) are inspired by the Holy Ghost, and the Gloria Patri is an amplification of the angelic ascriptions of praise to God at the birth of Christ. The form of confession in its depth, comprehensiveness, and devotional expression has not been excelled by modern liturgists. The Kyrie is a paraphrase of the prayer of Bartimeus. The Apostles' Creed has been accepted without change by all Christendom. The Gloria in Excelsis is one of the loftiest of hymns, and is excelled only by the Te Deum. They may be surpassed in heaven, but they have certainly never been equaled on earth. The Lord's Prayer is the perfect expression from the lips of Truth, so simple, that it is adapted to the devotions of childhood, and so profound and comprehensive, as to embrace the wants of all conditions of men in their private devotions, as well as in the sanctuary of God.

In the number, variety and devotional style of its parts, and

in beauty and force of expression, this order of worship may justly be regarded as the highest product of the intelligence, piety, culture and taste, guided by the devotional spirit of the Church of Christ.

V. IT SUPPLIES A COMMON WANT.

Man, as a new creature in Christ Jesus, has peculiar spiritual as well as common devotional wants. Accordingly, every devout worshiper in approaching God, becomes conscious of the same spiritual needs and desires, and the design of a church service is to give suitable expression to them as realized in scriptural experience. A careful examination of the ascriptions of praise, thanksgivings, confessions, profession, supplications and intercessions found in prose and verse in the above order of worship, will show that it fully meets the common wants and desires of all true Christians.

It is equally true that believers have also peculiar wants, varying with the changes that take place in their circumstances, relations and experience, to satisfy which no adequate forms can be prepared. What is true of individuals in this respect is also verified in the history of families and congregations. While free prayer is adapted to meet the special wants of believers in the closet, at the family altar and in the pulpit, the church service is equally well adapted to meet the common wants of all worshipers in the house of the Lord. The supposition that an impromptu, extemporaneous service can fully and in the best manner supply both the common and special wants of believers, in public as well as in private worship, rendering all forms of worship unnecessary, is just as untenable as the opposite supposition, that a Book of Worship, containing church service, with other forms of devotion, can supply all the peculiar wants of individuals, families and congregations, rendering free prayer unnecessary. Both these views are extremes which have proved practically unsatisfactory, if not down-right failures. The view maintained in this article, constitutes the mean, and while it fully meets the special wants of Christians through extemporaneous prayer, it supplies at the same time their common wants, through an order of worship.

VI. IT RESTORES WORSHIP TO ITS TRUE POSITION IN THE SANCTUARY.

The capacity for worship is a distinguishing characteristic of reason. The deterioration of reason, through the fall, leaves man capable of rendering rational worship only; his transformation, through grace, into a new creature in Christ Jesus, capacitates him to render spiritual worship. This is the highest exercise of a regenerated spirit, because it brings it into communion with God, calls out its purest desires and aspirations, assimilates it to the character of Jehovah, and while it imparts spiritual strength and joy, prompts at the same time to deeds of charity and mercy.

Worship and preaching constitute the chief parts of the service of the sanctuary. The end of the former is the cultivation of the spirit of devotion, that of the latter the imparting of instruction, resulting in holiness and usefulness. The essential means employed by each is truth; in worship, in the impressive language of devotion, interspersed with the beautiful forms of poetry and music; in preaching in the form of appropriate diction and eloquence. Each occupies an important position, and the one must neither exclude nor encroach upon that of the other.

Romanism has removed the pulpit to one side, and placed the altar in its place in the centre of its cathedrals, significant of the fact, that Roman Catholicism has encroached upon the province of preaching, and by a perversion of the true ends and character of worship given it an unscriptural position in its religious services. Puritanism, on the other hand, has banished the altar from its churches and furnished them with the pulpit alone, illustrative of the fact, that the Puritan denominations have so exalted and over-estimated preaching as to depreciate, in a corresponding degree, the position and value of worship, and while they have made laudable efforts to supply their pulpits with good preachers they have lamentably neglected the claims of the altar, made no proper provision for conducting public worship, and left it to the subjective, impromptu utterances of their preachers, subject to all the idiosyncrasies and improprieties to which lack of devotional spirit and gifts, frames of mind and indisposition, may expose them. As a consequence, the sermon

becomes almost everything and worship almost nothing in the estimation of their members. Multitudes of them go to church, not to worship, but to hear preaching. Deeming the time devoted to that part of the exercises of little use to them, they come late, and should they be in time to hear the sermon and leave before the last hymn or doxology is sung, they would feel that they had derived the full benefit of the service and lost nothing in being absent from and taking no part in worship. Protestantism, as represented by Luther, adjusted the relative claims of the pulpit and the altar, and gave not only to preaching, but also to worship, its true position. And in bringing about "a consummation so devoutly to be wished," there is nothing that has contributed so large a share of influence, as the beautiful, scriptural and edifying parts of the Lutheran Order of Worship.

VII. IT IS THE CONSERVATOR OF ORTHODOXY.

The doctrine of the Trinity, involving the divinity and vicarious atonement of Christ, and the personality of the Holy Ghost, is the bulwark of the Orthodox system of truth. It is entrenched by the Œcumenical Creeds in an impregnable fortress. It is enshrined in the Church at the altar of God, the Father, Son and Holy Ghost, and pervades his sanctuary like an atmosphere. It is difficult to see how any one accustomed from childhood to repeat the Apostles' Creed and the Lord's Prayer, and to sing the Gloria Patri, the Kyrie and the Gloria in Excelsis, can ever become an Arian or a Socinian. As the doctrine of the Trinity is the foundation of Christianity, and the point of incessant assault by Rationalists, the value of the church service in conserving it, can not well be over-estimated.

John Randolph tells us that the impressions made upon him by the repetition of the Lord's Prayer, taught him by his mother, saved him, while Ambassador to France, from adopting the principles of French infidelity. It has been well said, "Let me make the songs of a nation and I care not who makes its laws." And the liturgist might with equal emphasis say: "Let me select the hymns and forms of worship of a Church and I care not who makes its creed." The Arians disseminated their errors in song, and Luther's hymns became the heralds of evan-

gelical truth and worship. The same may be said of the Anglican liturgy and its church service. A striking testimony to the value of a liturgy in fostering orthodox truth, and the danger resulting from the inroads of error without a liturgy, was recently given by Prof. Edwards A. Park, late professor of theology in the Congregational Seminary at Andover, Mass., in his address before the Congregational Ministers in Boston. In contrasting the Episcopal with the Congregational Church, he said, in referring to the Episcopalians: "They have a liturgical service which reiterates in various and emphatic forms the great truths of orthodoxy. If their minister be a Unitarian, there is the Liturgy which holds up the Trinitarian doctrine before the people." He declared the Liturgy to be "the bulwark of the Church." Then, turning to the people of his own household of faith, he said with emphasis: "We have nothing like this to depend upon. We are left with no established ceremonial; with no fixed services; with nothing but the truth; and when we give up the truth inch by inch, doctrine by doctrine, and receive into our ministry all respectable applicants whatever their creed may be, then I can only say, with all possible respect to our Congregational brethren, *'The Episcopalians are not fools.'*"

VIII. IT SECURES THE REALIZATION OF THE "COMMUNION OF SAINTS" IN THE CHURCH UNIVERSAL.

Rev. Charles A. Stork, D. D., Professor of Theology in the Gettysburg Seminary, in his essay on "Liturgical Forms in Worship," read before the Lutheran Diet in Philadelphia in 1877, sets forth the influence of a uniform liturgical service, in preserving unbroken the communion of saints in all ages and dispensations, both on earth and in heaven, in a manner so clear, beautiful and impressive that we transcribe from it the following extracts in support of the position stated above.

"Men do not worship together simply to make a recognition of God, as an official act, so to speak, but also to satisfy the desire for fellowship. That desire is laid deep in human nature; and the revelation of a new fellowship in Christ makes it still deeper." We are all baptized into one body; "and that is the body of Christ." And as members of that body we "are members one of another." "Now, of this new fellowship, public wor-

ship is, perhaps, the most vivid, palpable realization we can have. It is as old as the little company in the beginning of the Christian Church; it is as new as the last church service, in which together, we adored our God. We know the power of that common stream of worship in which we are borne, as on a mighty current, into regions of holy thought, and aspirations; and adoration, that we never reach alone. * * But would not the sense of fellowship be as vivid with a free prayer, a movable order? I answer, yes, and no. Yes, so far as the communion of saints is expressed by that one assembly. No, when we reflect that the communion of saints embraces not only the present, but also the past;

"Part of the host have crossed the flood,
And part are crossing now."

But it is *one* host, and the fellowship extends backward and upward as well as to those on the earth with us now. This communion with the Church of the past, is not so palpable a fact as the fellowship with the Church of the present. But it is; nevertheless, a fact; and the Church can not with impunity ignore it.

The "communion of saints" is brought to consciousness in one very intense way by the use, in worship, of the same order and forms, nay, the very words and cadences used by the generations of the saints before us. There is a power in words. They are "winged," in Homer's subtle phrase, with the swift motion and thrill of life. We know the power a word has to bring forth a vague thought, an elusive feeling; spoken, it is fixed; it comes forth out of the empty, the impalpable, into the concrete. We know, too, the power of old words; how a phrase, a cadence, a web of thought and feeling woven up in familiar expression, brings with it a power more than its own, a color, a fragrance, a warm breath, in which the dead words and phrases palpitate with a glow of life.

This power of association is just the secret that lies in the power of an old liturgy; the prayer, the praise, the confession, the adoration, are instinct with a life more than their own, the life of past generations, the life of the Church once breathed through them, and yet warm in them. It is a palpable, almost

sensible realization of the mystic fellowship that runs through the Church universal. A prayer that has been prayed by my father, and before him by his father, and so for centuries backward gathers on its petitions the yearning breath of generation after generation, is a very different thing from the petition just made for me and uttered for the first time. Every word vibrates with a thrill of joys, sorrows, hopes, devout aspirations, once warm, and though past, not extinct. I feel in that vibration the harmony of the Christian fellowship through the ages, as in the sound of the voices praying or confessing by my side, I feel the harmony of the present communion of saints. So that our confessions and anthems, our collects and doxologies do for the past what our public assembly and presence with each other do for the present,—they make palpable, actual, the “Communion of Saints.”

And thus we might proceed and show that, as truth is the incorruptible seed of regeneration, and the purifying power of sanctification, and that, as this service is constituted of saving truth in its clearest and most impressive form, it must be peculiarly adapted to awaken and strengthen faith, to enkindle love and inspire reverence, the indispensable characteristics of true devotion and piety. Promotive of “unity in doctrine,” and of a healthy uniformity in practice, it moulds worshipers into a homogeneous communion, kindly affectioned towards each other, and devoted to the Church whose name they bear. And as true worship, piety and church love prove the strongest incentives to liberality and Christian activity in every department of religious effort, it follows that the regular and devout use of such an order of worship, together with corresponding liturgical forms adapted to special occasions, cannot but tend to add to the number and to advance the prosperity of a denomination.

The correctness of these statements is verified in the history of the Cultus and Liturgies of the Christian Church. Notwithstanding the errors and length of the Mass, and its performance in an unknown tongue, its power over the masses has proven the bulwark of Romanism. Take away the Book of Common Prayer, with its morning, evening and special services, and the

strongest bond of the union and strength of the Anglican Church would be removed. And but for the conservative power exerted by the liturgies of the sixteenth century, rationalism would have removed the old orthodox landmarks of the Lutheran Church, and threatened, if not destroyed her very existence. The confessions made, and the complaints uttered by distinguished divines of the non-liturgical churches, corroborate the views herein presented.

ARTICLE IX.

LITERARY INTELLIGENCE.

BIBLICAL AND THEOLOGICAL.—*The Book Opened*, or an Analysis of the Bible, by Rev. Dr. Alfred Nevin. *The Secret of Power*, and other sermons, by Alexander Maclaren. *A Compend of Baptism*, by W. Hamilton, D. D. *Meyer's Commentary* on the New Testament, vol. 19, the Epistle to the Hebrews, vol. 20, Epistles of James and John. *The International Revision Commentary on the New Testament*, by British and American scholars, edited by Dr. P. Schaff; vol. on the Gospel according to St. Luke, by Prof. M. B. Riddle, D. D.; vol. on Acts by J. S. Howson, D. D., and Canon Spence. *Logic and Life*, with other sermons, by Rev. H. S. Holland. *Purgatory*, doctrinally, practically and historically opened, by Alex. McKenzie, D. D. *Moses and the Prophets* (see notice), by W. H. Green, D. D. *A Complete Concordance* to the Revised Version of the New Testament, embracing the marginal readings of the English Revisers as well as those of the American Committee, by John A. Thoms, published by consent of the Universities. *The Land and the Book*, or Biblical illustrations drawn from the manners and customs, the scenes and scenery of the Holy Land, vol. ii., Central Palestine and Phœnicia, by W. M. Thompson, D. D. *A Religious Encyclopædia*, or dictionary of Biblical, historical, doctrinal and practical theology, based on the *Real Encyclopædia* of Herzog, Plitt and Hauck, edited by Philip Schaff, D. D., Rev. S. A. Jackson, and Rev. D. S. Schaff.

SCIENTIFIC AND PHILOSOPHICAL.—*Easy Star Lessons*, by R. A. Proctor, with 48 star maps, giving complete views and accounts of the Constellations. *Empirical and Rational Psychology*, embracing cognitions, feelings and volitions, by A. Schuyler. *Science without God*, from the French by Rosa Corder. *Science and Sentiment*, Essays chiefly Philosophical, by Noah Porter, D. D., LL. D. *Criteria of Diverse Kinds of Truth*, as opposed to Agnosticism, being a treatise on Applied Logic, by Jas. McCosh, D. D., LL. D. *Study of Spinoza*, by James Martineau. *Schelling's Transcendental Idealism*, a critical exposition by Prof. I. Watson. *Final Causes*,

by Paul Janet, translated by W. Affleck. *Christian Ethics*, special part, Second Division, Social Ethics, translated by S. Taylor. *The Theories of Darwin*, by Rudolf Schmid (see notice).

HISTORICAL AND BIOGRAPHICAL.—*Political History of Recent Times*, 1816–1875, with special reference to Germany, by W. Müller, revised and enlarged by the author, and translated with an Appendix covering the period from 1876–1881 by Rev. J. P. Peters. *Forty Years in the Turkish Empire*, or memoirs of Rev. W. Goodell, D. D., by Dr. E. D. G. Prime. *Life of Haydn*, from the German by G. P. Upton (Biographies of Musicians). *Development of English Literature and Language*, by Alfred H. Welsh. *The Russian Empire*, Historical and Descriptive, by J. Geddie. *The Mississippi*, by Francis Vinton Greene, (Campaigns of the Civil War). *Legendary History of Rome*, from the founding of the City of Romulus, 753 B. C. to the burning of the city by the Gauls B. C. 390, by Titus Petavius Livius, translated from the original text by G. Baker. *Corea, the Hermit Nation*, by Wm. E. Griffis, author of "The Mikado's Empire," a first attempt to treat Corea and the Coreans historically. *Life of Edwin H. Chapin, D. D.*, by Sumner Ellis, D. D. *Edward III.*, by Rev. W. Warburton (Epochs of Mod. History). *John Huss*, the Commencement of resistance to Papal authority on the part of the inferior clergy, a new biography by A. H. Wratishaw. *The Life and Labors of Charles H. Spurgeon*, the faithful preacher, the devoted pastor, the noble philanthropist, the beloved college president, and the voluminous writer, by G. C. Needham. *Eras and Characters of History*, by W. R. Williams. *The Seventh Great Oriental Monarchy*, or the geography, history, and antiquities of the Sessanian or New Persian empire, collected and illustrated from ancient and modern sources, by G. Rawlinson. *Moravian Missions*, twelve Lectures by A. C. Thompson, D. D. *A History of the Anabaptists in Switzerland*, by H. S. Burrage. *The Beginnings of History*, by Francois Lenormont (see notice).

MISCELLANEOUS.—*My Portfolio*, a Collection of Essays on various subjects, as "A Pastor of the Last Generation," "Christian Theory of Amusements," "Woman Suffrage," etc., by Austin Phelps, D. D. *The Irish Question*, by D. Bennett King, Prof. in Lafayette College. *A Compendium and Comparative View of the Thirty-eight State Laws of Marriage and Divorce*, in the United States (1882), by C. Noble. *Pennsylvania Dutch and other Essays*, by Phebe E. Gibbons. *Idyls of Norway and other Poems*, by Hjalmar Hjorth Boyeson. *Lieut. Danenhower's Narrative of the "Jeannette."* *Introduction to the Study of English Literature and Literary Criticism*, designed for the use of schools, seminaries, and Colleges, in two vols., vol. I, Poetry, by James Balwin. *Lectures to American Audiences*, by E. A. Freeman. *Oddities of Southern Life and Character*, edited by Henry Watterson, with characteristic illustrations by W. L. Sheppard. *The Nature and Form of the American Government*, founded in the Christian Religion, by Hon. Geo. Shea. *The Romantic*

School, by H. Heine, translated by S. L. Freishman. *The Baghavad-gita*, or the Sacred Lay, a Sanskrit philosophical poem, translated with introduction and notes by J. Davies.

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

THOMAS WHITTAKER, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

Science Without God. By H. Didon. Translated from the French by Rosa Corder. pp. 218. 1882.

The volume designated by this significant title consists of seven sermons delivered by one of the greatest preachers of the Church of Rome, an eminent brother of the Dominican order. They furnish an animated yet sober exposé of the moral bearing of positivism, materialism, atheistic pantheism, skepticism and practical atheism. The author evinces remarkable scientific attainments and is withal such a master in argument that his assaults upon the infidel theories of the day are quite overwhelming. Delivered to popular audiences in the Church of Notre Dame in Paris, the style of these discussions is characterized by French vivacity, fervor and clearness, and the work is thus made far more readable than it could be were the subjects treated in a philosophical or metaphysical form.

It is eminently a book for the times—an ingenious, powerful, unanswerable defence not only of Christianity but of reason and of humanity. The discourses are marked by such breadth that but for the distinction of the author as a Romanist divine, few would suspect that they were the product of the first Roman Catholic pulpit of France. Miss Corder has given us a translation in fluent and graceful English. It is a volume that commends itself to all thoughtful and intelligent minds and is calculated to rescue the wavering and to nurture and nerve the enlightened faith of all true believers.

We subjoin the closing paragraphs:

“O you Christians, when you pray to God and raise your hands to Him, ask that the denial of God may not prevail in our land, in our country, and in our age. For, I swear it to you, if the denial of God should prevail, there would be an end of our country, of Europe, and of this planet. The day in which absolute blasphemy shall spring from the desolate heart and the degraded nature of this generation, believe me, the deluge of fire will come, and God the Avenger will open under the feet of this miserable humanity the tomb which will engulf it. Let it not be so. Let us not be still before this melancholy prospect. Let us strive for a better hope. We have a vigorous army of Crusaders to rally round the Cross, and we

shall yet see a youth full of hope, which will inflict an utter defeat on all those who wish and think they are able to destroy God.

"Fear not. However few there may be who wish to retain Him, God will remain. The idea of God will revive, will spread, and will conquer. If there were but five just men, five just would suffice. They would rekindle faith in God, in His Christ, and in his Church, and thus in that religious faith on which the future and the happiness of our country depends."

Character Building. Talks to Young Men. By the Rev. R. S. Barret. pp. 78. 1882.

We have seldom read a more excellent book for the young than this little volume. It is made up of seven short sermons or *talks*, on such topics as The Value of Time, Strong Drink, Companions, Religion, &c., which were delivered without notes and published on the following day in the newspaper, from which they have been collected in this bound volume without any alteration. The work is marked by a freshness, a directness and a simplicity of style which we rarely find in sermons carefully written before they are given to the press. It is very handsomely bound and will make a very suitable present to young men and a valuable addition to Sunday School libraries.

The Greatness of Christ and other Sermons. By Alex. Crummel, Rector of St. Luke's Church, Washington, D. C. pp. 352. 1882.

In reading over these clear, instructive, evangelical and often eloquent discourses the reader would never suspect that they are the productions of a colored clergyman and that they were delivered to a colored audience. With much that is original in thought they combine frequently great force of expression. We know congregations consisting exclusively of white people who receive poorer preaching than this. Audiences of superior intelligence might esteem it a privilege and would certainly find it a profit to listen to such sermons from Lord's Day to Lord's Day.

Evangel Sermons for Parochial Missions. By Rev. Joseph Cross, D. D., LL. D. pp. 303. 1883.

The author says in his preface: "In these discourses the reader will find no theological novelties, no progressive Gospel for the age, no other method of salvation than that which Christ revealed and his apostles preached. The faith once for all committed to the custody of the Church, needing no enlargement and susceptible of no improvement, spurns alike the impertinent pretension of modern science and the officious interference of critical reason. In matters of faith, science is utterly incompetent; and where God hath spoken, reason is but a subordinate faculty."

In line with this sentiment Dr. Cross has prepared these sermons. They are well adapted not only for what the title indicates but for all congregations of Christian believers. Eschewing all tricks of speech and theological subtleties, he has aimed in a simple, but pointed and straightforward,

way at producing conviction and strengthening faith. They are specially rich in striking figures and appropriate illustrations. These a well stored mind puts at ready command, and an unusual skill in using them renders specially effective. The style is clear and forcible, the homiletical arrangement is systematic without being stiff, and the sermons are delightful reading.

The Thomas à Kempis Birthday Book. Containing a Brief Selection for Every Day in the Year from the "Imitation of Christ." Edited by W. E. Winks, Editor of "Thoughts on Prayer, Chiefly selected from Modern Writers." pp. 124. 1882.

It is said that "The Imitation of Christ," that unrivaled devotional work of Thomas à Kempis, has probably passed through a thousand editions since it was first printed at Augsburg, in 1486. And no wonder. It so aptly speaks the language of the devout heart and meets its longings for greater purity, that it is naturally sought as a help in the Christian's aspirations after a larger fullness of the divine life. It so emphasizes the fact that Christ is a *personal* Saviour, that the believer is brought into special nearness with him, and his heart is made to glow with an ever increasing warmth of love.

These selections from "The Imitation," for every day in the year, are made with a discriminating judgment and perception of what is best and most suitable. The sentiments and phases of doctrine that arise from the monastic surroundings of this pious man are carefully eliminated, and what is given will be helpful to the devotional spirit of any Christian. Bound in with each leaf of selections, is a blank leaf of writing paper, intended for the reader's own private reflections. This is a thoughtful provision. The whole conception of preparing a devotional book of this kind is a good one, and here it is well and tastefully carried out.

LUTHERAN PUBLICATION SOCIETY, PHILA.

Expository Lectures on Paul's Letter to the Philippians. By M. Rhodes, D. D., Author of "Life Thoughts for Young Men," "Recognition in Heaven," etc. pp. 345. 1882.

These lectures are excellent examples of expository preaching—pointed, practical, direct in their application, and full of love for souls. They were delivered last Winter before the author's congregation, and now appear in this permanent form. The author disclaims any brilliant exegesis or extensive research and learning, and speaks of his work as "only an humble attempt at the simple and practical exposition of the sweetest and most familiar of all the Apostle's writings." This modest estimate is more than fully met in these lectures. He has entered into the spirit of the apostle and revealed the wealth of love and wise counsel this epistle contains. He makes his lectures personal in their character and brings them home to every heart. They are richly suggestive, too, and abound in expressive figures and apt illustrations. They are well calculated to stimulate the

consecutive study of the Bible and expository preaching, and we believe the author's hope in this respect will be realized. We take the liberty of congratulating Dr. Rhodes on the merits of these lectures, and the Lutheran Publication Society on the handsome dress it has given them.

The Lutheran Almanac and Year Book for 1883. pp. 56. Edited by Rev. M. Sheeleigh.

This is something every Lutheran likes to have within easy reach. The present editor has greatly improved it since he has had it in hand. The statistics have been carefully collected and are printed in convenient shape. The addresses in the clerical register include the counties, and the city addresses have the streets and numbers. This fulness is an excellent feature. We hope Mr. S. will long continue as the editor of this valuable annual.

The Augsburg Sunday-School Lesson Book and the *Junior Sunday-School Lesson Book* (Augsburg Series).

These contain the international lessons for the first six months of 1883, with questions and a few explanatory notes. The former is intended for the more advanced scholars and the latter for the younger ones who have not been long out of the infant department. This is a more convenient form for the lessons than the loose leaves. The two pages devoted to a "Dictionary of Persons and Places" will be a great convenience to the teacher. The hymns, as usual, are judiciously selected, and the orders of service are good. H. L. Baugher, D. D., is the editor of both pamphlets.

MACMILLAN & CO., NEW YORK.

A Doubting Heart. By Annie Keary, author of "Castle Daly," "Old-bury," etc. New Edition. pp. 608. 1882.

The scene of this novel is in London, and it savors in the highest degree of London life and London streets and by-ways. The special feature brought out most conspicuously, however, is the supreme desire of mothers to secure husbands of rank and wealth for their daughters. To this everything is made to yield, the child's affections and happiness being regarded as small obstacles in the way. The toadyism displayed is exasperating, and if this story depicts the average London mother of the wealthy circles, there prevails a most grossly perverted sentiment in dealing with human hearts.

The title is "Doubting Heart," suggested by the course of one of the daughters, but it would have been better to have based it on the misguided and selfish course of the mother. The characters introduced are well sustained, and, as there are many of them playing a more or less conspicuous part, the writer's skill is shown in managing them so well. It is a story of much interest and written in a remarkably pleasing style.

Household Stories. From the Collection of the Bros. Grimm. Translated

from the German by Lucy Crane, and done into Pictures by Walter Crane. pp. 269. 1882.

The stories of the Bros. Grimm for children have long been known and deservedly popular. They need no special commendation from us as most interesting and captivating to every child that takes at all to fairy tales. These selections are made with discrimination, and the illustrations will be found very pleasing.

Unknown to History. A Story of the Captivity of Mary of Scotland. By Charlotte M. Yonge. pp. 589. 1882.

One would suppose that the measure of romance and tragedy which made up the real and well-known life of Mary Queen of Scots would leave nothing for the realm of fiction. But when an author combines the faculty for history with the creative fancy as Miss Yonge does, one may be always sure of a very readable book. The foundation of the present story is the female child to which it is claimed the unhappy Queen, after her second marriage, gave birth at Lochleven, a circumstance alluded to in Miss Strickland's *Life of Mary Queen of Scots*, 2nd Ed. Vol. II., p. 58, and in Burton's *History of Scotland*, Vol. V., p. 100. The thrilling incidents in the career of this supposed royal child and the machinations of the Jesuits in connection with her mother, are related with great power. The print is remarkably bright and pleasing to the eye. The whole work will prove in every way a very satisfactory book to the reader.

JAMES R. OSGOOD & CO., BOSTON.

Home-Life in the Bible. By Henrietta Lee Palmer, author of "The Stratford Gallery." Edited by John Williamson Palmer. Two hundred and twenty Illustrations. pp. xviii, 428. 1882.

The make-up of this volume is in the most attractive style of the book-maker's art. This applies to the paper, printing, illustrations, binding—all give evidence of taste, skill and expense. The contents are as follows: "Habitations and Homes;" "Furniture and Utensils;" "Marriage, Widowhood and Divorce;" "Children: Their Training and Schooling;" "Higher Education;" "Employments and Servants;" "Larder, Kitchen and Table;" "Dress and Ornaments;" "The Toilet and the Bath;" "Domestic and Public Worship;" "Music; Sacred and Secular;" "Alms and Hospitalities;" "Seedtime and Harvest;" "Flocks and Herds;" "Sickness and Death;" "Burial and Mourning." A prerequisite to an intelligent reading of the Bible is a knowledge of the Jewish houses, their domestic utensils, their mode of living, their social intercourse and customs, their habits of dress, their modes of worship, their political relations, their general employments. Mrs. Palmer gives us light on all these points. She takes us into their homes; lets us see them at their meals; shows us their children at school and in their plays; describes their dress; takes us into their fields; tells us how they perform their charitable and religious duties; allows us to look in on their weddings, to attend their funerals, and witness their sor-

row at the tomb—in these and many other ways she makes us acquainted with the ways and doings of a people to which our blessed Saviour belonged, and among whom he lived and taught and “went about doing good” and died. Hundreds of passages of the Bible are illustrated. Indeed, the mere list of citations of Scripture, upon which light is thrown, fills eight triple-columned pages. It is a book that will adorn any table, for it is beautiful, and will help the Bible student at many a turn, for its pages are full of the very information he wants. The reader will be greatly assisted, too, by the many illustrations which are appropriate and, in most cases, of high artistic merit.

Jewish and Christian History. Three Volumes. pp. 390, 339, 302. 1882.

The first and second volumes treat of “Bible Narrative and Jewish History,” and the third of “The Gospel Story and Christian History.” The first begins with Genesis and ends with the reign of Saul; the second begins with the time of David and goes down to the birth of Christ; and the third gives a summarized history of Christianity. As far as possible the language is that of the King James version of the Scriptures, the author feeling that no paraphrase can equal it in beauty and dignity. He is right, and no better plan could be followed for mature youth and adults; but for children under twelve or thirteen years, a paraphrase like Foster’s strikes us as better.

The work, we are told in the introduction, was undertaken in the hope of meeting a serious need long and deeply felt by parents and teachers. To make the study of the Old Testament profitable, it is needful that Jewish history and Bible narrative should be so interwoven, that a consecutive idea of the historical chain of events should be presented in a way unattainable in the ordinary form of disconnected Bible stories.” This course is pursued with evident care and good judgment, and the result is a work, in three attractive volumes, that will gratify every one whose duty it is to render the young familiar with Jewish and Christian history. Using the language of Scripture as far as possible has this in its favor, notwithstanding the merits we have claimed for a simple paraphrase, that the child thus becomes familiar with Bible language—an important object to be attained.

The mere narrative, however, is not the whole of this work. All along are explanatory foot-notes, consisting mainly of quotations from unquestioned authorities; and to each volume there is an appendix containing further explanations and descriptions. The summary of historical events, after the close of the biblical account in the first century, is excellent, the chapter on “Christianity in the Nineteenth Century” deserving special praise. The illustrations, also, are good, and the index at the close of the third volume, occupying more than sixty pages, is all that could be desired.

A. D. F. RANDOLPH & CO., NEW YORK.

From Day to Day, or Helpful Words for Christian Life. (Daily Readings for a Year). By Robert MacDonald, D. D. pp. 648.

Every help to the Christian in his "breathings after holiness" is of high spiritual value. When this help comes in such a way as to quicken his devout longings and become satisfying expressions to the outgoings of his heart, its value is inestimable. Every growing Christian feels the need of something to help him in his devotional aspirations, his closet prayers, his private meditations. Much of this he will find in the Bible, in those parts especially where the saints commune with God and seek a greater fulness of the divine life. But the same may be found, too, in the utterances of the glowing and devout heart of the fellow-Christian of to-day. Of this character are the "helpful words for Christian life" in Dr. MacDonald's "From Day to Day." There is a subject for every day in the year, and each one is treated in such a way as to kindle devotion and strengthen faith. Furthermore, they are eminently suggestive, and thought is awakened and quickened. Not the same space is given to each day, as in Spurgeon's "Morning by Morning" and "Evening by Evening," books much like this, but the average is nearly two pages per day, and the readings are suitable for family prayers as well as for the closet. Each subject closes with one or more passages of Scripture, serving to clinch the thought with a deeper impression. We hope and believe that the prayer of its author, that this volume may be "helpful and cheering" to the Christian, will be answered.

The Golden Altar: Forms of Living Faith. By Joseph A. Seiss, D. D. pp. 158. 1882.

This is a little book but far more comprehensive than its size would indicate. After three universal Christian creeds, there are prayers and collects for all occasions—morning and evening and during the day, at the table and in church, respecting one's baptism and in connection with partaking of the Lord's Supper, regarding public worship and special times, etc., etc. It would be difficult, indeed, to mention any circumstances or objects not included in these short prayers. Many of them are in the first person, and thus show their intended use as a help for personal growth in grace. Mere platitudes are avoided, and all are on a high plane of devotional spirit and language. The fourth part has a verse of Scripture for each day in the year, judiciously chosen and eminently suitable for private meditation on the respective days. The hymns at the close are in keeping with the rest of the book, and the whole volume is well named, "The Golden Altar."

The Light of the Morning: Clear Shining after Rain. By Anna Warner, author of "The Melody of the Twenty-Third Psalm," etc. pp. 87. 1882.

Here is comfort for the sorrowing heart, lessons drawn from the Bible by one who can sympathize in affliction and bereavement, and who has offered that sympathy in chaste and touching language.

A. WILLIAMS & CO., 283 WASHINGTON ST., BOSTON.

Songs of an Idle Hour. By William J. Coughlin. pp. 214. 1883.

We supposed from the title, that we would have here a collection of light and cheerful poems adapted for beguiling pleasantly a spare half hour now and then; but, with a few exceptions, they are not of this kind. They bear mainly on the gloomy side of life and the censurable features of human character, such as unkindness to the unfortunate, oppression of the laborer, ribald jesting, fault-finding and tyranny. This gives them a sad and bitter tone, and leads one to think that the author is on the lookout for human weakness and harshness much more than for well-doing and the agreeable amenities of life.

The sentiment of the poems, however, while not cheerful, is undoubtedly healthful. The writer aims at wrongs and oppressions, and kindles our feelings against them. The influence, therefore, is good. Many of the poems appeared first in literary journals, and some of them have been extensively clipped by magazines and newspapers for their own columns. Although there are expressions that lack the grace we expect in poetry, the poetical composition in general has some merit, and the author is justified in his first venture before the public in this permanent form.

CONGREGATIONAL PUBLISHING SOCIETY, BOSTON.

Studies of Creation and Life. By Rev. F. Godet, D. D., Professor in the College, Neuchatel, Switzerland. American Edition. pp. 118. 1882.

Godet has a high reputation as a student of the Scriptures, and is best known to American readers by his biblical studies. His essays appeared at different dates since 1864, but this volume, it is claimed, is the first American reprint of any of them. They appear in response to a request from the Congregational Publishing Society. In view of the religious purpose for which they were sought, Prof. Godet has cheerfully surrendered all rights of authorship.

The subjects of the essays are, (1) "The Six Days of Creation," (2) "The History of Life," and (3) "Angels." In treating the first, the author begins by giving the account as furnished in Genesis, then presents that of science, then compares the two, and closes with inferences drawn from the whole discussion. Separate and distinct from the first as the second and third may appear, the reader will find a distinct thread running through all three, thus uniting them, not as merely kindred subjects, but as the separate divisions of the same subject—creation and life—from the lowest inanimate thing on through vegetable and animal life to the highest of created beings, the angels.

These essays deal with the latest conclusions of science, and are full of fresh and vigorous thought. The whole discussion is clear, pointed, and richly suggestive; the style has a vivacity about it that is refreshing; the definitions are sharp and clear-cut; and all through there is the glow of a warm Christian heart. While we may not follow with full assent in every

detail, the whole is so good that we heartily commend the volume, and trust there will be published many others like it.

JANSEN, M'CLURG & CO., CHICAGO.

For sale by J. B. Lippincott & Co., Philadelphia.

The Theories of Darwin and their Relation to Philosophy, Religion, and Morality. By Rudolf Schmid, President of the Theological Seminary at Schöenthal, Würtemberg. Translated from the German by G. A. Zimmerman, Ph. D. With an Introduction by the Duke of Argyll. pp. 410. 1883.

This is the best analysis and presentation of the essence of the Darwinistic theories and their relations to religion and morals that we have yet seen. Its merit is that it seizes the central and characterizing feature in all the varieties of the general hypothesis of descent, and with clear discrimination brings out the points of contact with ethics and Christianity. We may not—as we do not—agree with all the views and conclusions given, but the discussion is conducted with such candor, fairness and ability, that it forms one of the most serviceable helps for such as desire to understand the subject and reach the truth.

The author lived for some years in the family of the Duke of Argyll, and there breathed the air of modern scientific research. His familiarity with its results shows how deeply he has been interested and influenced by them. His work received a good deal of consideration from the leaders of religious and philosophic thought in Germany, and its translation has been made under the conviction that it would be useful in this country.

Prof. Schmid begins the discussion by pointing out the scientific problem sought to be solved by these theories—"how the first individuals of each organic species come into existence?" He traces how this single question leads on in a dividing series according to the answers given: "The question of the origin of species led us into the dilemma of a *generatio æquivoca*, or a descent; the hypothesis of descent led to the dilemma of a heterogenetic conception, or an evolution; and the hypothesis of an evolution rendered necessary the attempt at explaining this evolution, and showed us Darwin's method of explaining it by his selection theory." He asks the reader to keep distinctly in mind the difference between these problems and theories, as some writers accept the theory of *descent* without accepting evolution, and some accept evolution without accepting Darwin's explanation of its method by selection. He examines the direct and indirect preparations for Darwinism and the histories of its theories, giving the specific form elaborated by Darwin, and the conclusions and modifications among his followers, Hæckel, Wagner, Wigand, Spencer, &c. This brings up the present state of the theories—of descent, of evolution, and of selection severally. He concludes that "the evolution theory, like the descent theory, is only a hypothesis." "In summing up all that we have said thus

far about the theories of descent, of evolution, and of selection, we still find all three solutions of the scientific problems to be hypotheses, but hypotheses of very different value. The idea of descent has the most scientific ground ; it will, as a permanent pre-supposition, govern all scientific investigation as to the origin of species, even if it does not exclude the idea of an often-repeated primitive generation of organisms—especially of those that stand still lower in development. More uncertain and less comprehensive is the position of the evolution theory ; in all likelihood, the idea of an origin through development will have to share the sovereignty with the idea of origin by leaps through metamorphosis of germs. Still more unfavorable is the state of the selection theory."

Mr. Schmid here considers the various metaphysical additions by which different writers who have adopted the scientific theory, have sought to give it philosophic foundation and completing supplement, such as the doctrine of atoms, the origin of life, sensation, self-consciousness and free moral self-determination. This includes a discussion of the theories of materialistic monism, the mechanical view of the world, and the attempted elimination of final cause by the evolution scheme.

Although the author holds these theories as only hypotheses, he yet looks on creation by descent and evolution with much favor ; and in view of the prevalence of Darwinism and the possibilities of a still larger prevalence of it, he proceeds to inquire into their relations to religion and morality, and the question of harmonizing them. In doing so, he conceives of both religion and morality in their objective sense, as having each a real content of abiding truth. Neither religion nor morality can be a mere subjective sentiment, without realities to justify them. In reference to these relations he finds the Darwinian theories falling into a three-fold classification—*first*, those which are decidedly antagonistic to religion ; *secondly*, those which aim at reforming it ; and *thirdly*, those whose supporters hold that there is no conflict, nor any occasion of conflict, between their scientific evolution and the truths of morality and Christianity. Among this last class of evolutionists he mentions Darwin himself, Wallace, Owen, Asa Gray, Mivart, McCosh, Anderson, K. E. von Baer, Alexander Braun, Braubach, and others.

As to the great fundamental doctrine of theism, Prof. Schmid finds nothing antagonistic in simply scientific Darwinism. He examines, first, the general theory of *descent*, and says : "It is incomparably *easier* for us to bring the origin of the higher groups of organisms in accord with a theistic and teleological view of the world through descent than the origin of each single species of organisms through a primitive generation. We can from a religious point of view but welcome the idea of a descent of species." As to the *evolution* theory and theism, he thinks the question is even simpler than that concerning the relation of the descent theory—that this "does not offer to the theistic reasoning any new or any other difficulty than those which have been long present. So also as to the *selection* the-

ory—although he does not sympathize with this theory. But while these hypotheses are not necessarily anti-theistic, he finds them all adopted and used by materialistic and anti-teleological philosophies in forms that are directly and utterly irreconcilable with theism. The author, however, regards these doctrines of materialism and denial of final cause as being as foreign to genuine evolutionism as they are antagonistic to religion.

When Prof. Schmid comes to scan the relation of these theories to the leading doctrines of Christianity, he still sees his way clear to plead for peace. He examines the Mosaic account of creation, and thinks "the Holy Scripture is favorable, in general and as a whole, to the idea of evolution." So as to the creation of man, his primitive condition, fall and early history. He finds the Scripture representations on all these points falling into place under the theory. Even the Christian doctrines of providence, hearing of prayer, miracles, the Redeemer and redemption, the kingdom of God, acceptance of salvation, and the last things, are claimed to present no essential or Biblical feature with which this evolution comes into necessary collision. And it is but fair to say that the author appears to view all these positive truths of Christianity from the orthodox standpoint, and shows no inclination whatever to surrender any of them or to lower or compromise their thoroughly divine authority.

Whatever we may think of the conclusiveness of Prof. Schmid's reasoning, the work is unquestionably an honest and able attempt to vindicate the Christian faith both against views that antagonize and assail it, and against doubts that come from theories which the author believes to be fully capable of being harmonized with it. And the Christian minister or intelligent layman who reads the volume discriminatingly, while he probably will not be converted to Darwinism, will be led to feel less fear, if indeed he has had any, that Christianity is in danger of being overthrown by this now popular hypothesis.

S. C. GRIGGS, & CO., CHICAGO.

Development of English Literature and Language. By Alfred H. Welsh, A. M., Member of Victoria Institute, the Philosophical Society of Great Britain. In two volumes. pp. 506 and 560. 1882.

Of the rapidly multiplying works on English Literature, we have been specially pleased with this, in two fine volumes, from the pen of Prof. Welsh. It is original in its method, and characterized by features which, it seems to us, must make it exceptionally useful both to students and general readers. The author's object has been to give prominence to the '*development*' of English literature, and to mark with some degree of philosophical accuracy the various causes, both in the race and in its conditions, that have determined this development and revealed themselves in it. Beginning, therefore, with the Formative Period, he traces the various races that have been merged in the English people, the early conditions of the country, and the several stages formative of the language. After this formative era, closing about the middle of the thirteenth century the

whole course of development is divided into successive periods marked as Initiative, Retrogressive, First Creative Period, Philosophic Period, First Transition Period, Critical Period, Second Transition Period, Second Creative Period, reaching at last the present as the Diffusive Period. Each of these periods is introduced by a sketch of the features which specially distinguish it, and some account of the forces which shaped it, including Politics, the State of Society, Religion, Poetry, the Drama, the Novel, the Periodical, History, Theology, Ethics, Science and Philosophy. In the portrayal of these features, various writers and their works are naturally introduced, illustrating the characteristics of the period and bring its chief actors into view. And then, still further, to mark the periods, an account is added of a sufficient number of properly representative authors in each,—the notice of each such author including a biography, personal appearance, his chief writings, his character, and influence. Thus for the Formative Period we have notices of Cædmon, Bede, Alfred, and Roger Bacon; for the first Creative Period, More, Sidney, Hooker, Raleigh, Spenser, and Shakespeare; and so on for each division.

There is no dullness about these volumes. The author's style is bright, racy and strong. In places it is possibly open to the charge of exaggeration. Occasionally it were well if it were somewhat chastened. But the pictures it gives of the periods, of men and of things, are strong and clear. This is an element of great value in such a work. Here and there we find ourselves obliged to dissent from some of the author's views of religious and ethical questions, on which he expresses himself with unreserved frankness; but it forms a feature of high merit in the whole work that it constantly and earnestly asserts and upholds the great essential principles and truths of the Christian faith and of Christian piety.

The high pleasure and profit of studying the development of our literature in the course here given, are largely increased by the way in which the work has been printed. Admirably paragraphed, the various topics and leading names have been marked by distinguishing type, attracting the eye, aiding the impression and helping the memory. The publishers have done their full share in giving the work its fine adaptation to the use of students, and making it delightful reading to all who desire to refresh and enlarge their view of the course of English letters.

Schelling's Transcendental Idealism. A Critical Exposition. By John Watson, LL. D., F. R. S. C., Professor of Mental and Moral Philosophy, Queen's University, Kingston, Canada. pp. 251. 1882.

This is the second volume of the Series of "German Philosophical Classics for English Readers and Students" under the general editorship of Prof. George S. Morris. Schelling cannot indeed be said to be the creator of any distinct system of philosophy, but he occupies a position of very great importance in the development of the philosophy of Kant, and in preparing the way for Hegel. His service in pointing out the

weak points in the system of Kant and developing its true suggestions, and in opening to view firmer and more positive ground for the true theistic and teleological conception of the word, is very great. Prof. Watson has interpreted the position and work of Schelling with admirable clearness. His account throws light both ways—backward on the salient features of Kant's teaching, and forward on the teachings of Hegel. He has made an excellent volume for "English readers and students."

CHARLES SCRIBNER'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

History of the Christian Church. By Philip Schaff. New Edition, thoroughly Revised and Enlarged. Vol. I., Apostolic Christianity, A. D. 1—100. pp. 871. 1882.

It is a matter of congratulation to every student of ecclesiastical history, that Dr. Schaff has undertaken this important work. It will be hailed with pleasure, indeed, by every intelligent reader. Although there has been access to other works in English dress, there has nevertheless been a chasm in American literature with respect to a complete Church History. All will rejoice to see this filled, and filled, too, by one so well qualified as Dr. Schaff. No one could undertake it with a better promise of doing it satisfactorily. Part of it is a revision and enlargement of a work he wrote some years ago, and part new matter on the centuries not included in that work. All who know the value of his previous labors have good ground for large expectations as to this full history. The first volume gives ample reason for the assurance that these expectations will be realized.

This volume, although it contains nearly nine-hundred octavo pages, covers only the first century of the Christian Church. From this it may be inferred with what fullness the whole subject will be treated. Whilst the duty of careful condensation is faithfully observed, there is nothing omitted that is at all important. After a general introduction, covering more than fifty pages, the chapters are as follows: "Preparation for Christianity"; "Jesus Christ"; "The Apostolic Age"; "St. Peter and the Conversion of the Jews"; "St. Paul and the Conversion of the Gentiles"; "The Great Tribulation"; "St. John and the Last Stadium of the Apostolic Period"; "Christian Life in the Apostolic Church"; "Worship in the Apostolic Age"; "Organization of the Apostolic Church"; "Theology of the Apostolic Church"; "The New Testament." The six maps included are of the Roman Empire, Palestine in the time of Christ, the Missionary Journeys of Paul, Rome, Ancient Jerusalem, Asia Minor.

In view of the fullness of treatment to which we have already alluded, it will be seen from the contents, that this will prove a veritable treasury of historical information on the establishment and progress of the Church. The duty of the historian, as given by the author himself, to master the sources, to possess the art of skillful composition, and to be guided by a sound moral and religious spirit, is fulfilled in his own laborious researches, his systematic and artistic treatment, and the glowing religious sympathy

he has with his subject. To all this these pages bear ample testimony, notwithstanding the exception we take further on to a few of his statements.

The text, the foot-notes and the works he names on the respective subjects, under the head of "Literature," show that he not only knows the sources whence the best material is derived, but that he has used them. The full list of books given is a most valuable feature, inasmuch as it furnishes to hand a guide to the best authorities.

The arrangement, also, is good. Instead of constantly intermingling the various subjects by rigidly following the successive epochs and giving all the aspects of each one, regard is paid to the order of topics as well as the order of time. The chronological and topical principles are combined, and the development of the Church is reproduced in living process. A reference to the contents already given will make this apparent.

The style of writing is clear and animated. It is, indeed, remarkable that a man, whose vernacular is foreign, should use the English language so well. There is a force and vivacity in it that is charming. In Dr. Schaff's hands, history is not a dull and dry record of events, a heap of mere skeletons, but an organism with soul and clothed with life. Hence it is a real pleasure to read this history. His conclusions may not always meet with full assent, but it is nevertheless interesting to follow him in his discussions, and note his skillful estimates and keen insight into character. To say the least, they are strikingly suggestive.

But (and we are sorrow there is a "but" in what we find so much to commend) Dr. Schaff has shown before, and now shows again, a disposition to cast reflections on the Lutheran Church by belittling what it regards important or ascribing to it what it disclaims. Luther and the Lutheran Church have so exalted the doctrine of Justification by Faith as to call it the *articulus stantis vel cadentis ecclesiæ*, and Dr. Schaff says this is overstating its importance (see p. 547). Luther's judgment of the Epistle of St. James is not put, to say the least, in a very fair way, but rather in a manner that reveals some antipathy against the great Reformer and questions his soundness on the doctrine of Justification (p. 744). Lutheran theologians have over and over again repudiated, in the most positive and unmistakable language, the doctrine of Consubstantiation, and yet Dr. Schaff again applies this term, as he has done before, to the Lutheran doctrine of the Lord's Supper. His persistency in this matter seems to imply that he knows better what the Lutheran view is than Lutherans themselves. We would rather ascribe it to this than to a willful perversion on his part. Lutherans may have some patience with men who make this mistake through ignorance, but not with Dr. Schaff and men of his stamp who know better.

We reluctantly make these strictures, for we are so well pleased with the first volume of this Church History, in general, that we dislike to take any exception whatever. But notwithstanding these faults, which, we

trust, the author will avoid hereafter, the whole work promises to be invaluable to every student of ecclesiastical history, and will doubtless constitute one of the most important parts of his library. The "concluding reflections" are an eloquent rounding off of the volume.

The Beginnings of History according to the Bible and the Traditions of Oriental Peoples. From the Creation to the Deluge. By Francois Lenormant, Professor of Archæology at the National Library of France, etc., etc. (Translated from the Second French Edition.) With an introduction by Francis Brown, Associate Professor on Biblical Philology, Union Theological Seminary, pp. 588. 1882.

In this volume we have a real addition to the treasures of learning. The subject is one of deep and world-wide importance, the author one of the best qualified for research, and he has worked with an industry and candor that give real value to the results he presents. The field of investigation is difficult, the facts are not yet all gathered; very diverse and conflicting tendencies are showing themselves among the leaders. Prof. Lenormant's judgments may not all be sustained in the end, and on many points we feel sure they will not. We believe he has been unconsciously influenced to too great a degree by a special current of present criticism. But the facts he has presented and his learned discussion of them cannot but be a valuable contribution to the ultimate establishment of the truth.

The author, one of the most distinguished scholars of France, is a son of Charles Lenormant whose archæological researches made him well known. The son's native enthusiasm was early directed into similar channels. His versatility, energy, rapidity in work and retentive memory are said to be remarkable. He has been by turns traveler, excavator, essayist, decipherer, grammarian, historian, editor, instructor, and can point to productive labor in all these pursuits. When the science of Assyriology began to attract general attention, he eagerly threw himself into it, and soon took place among the leading Assyriologists. A feature in his position, of special interest and deserving to be borne in mind in estimating his views, is the fact that he is a devoted and earnest member of the Catholic Church, professing sincere faith and submitting to the authority of the Church in all that relates to faith and morals as drawn from the Bible. There is something admirable in the manliness with which he refuses to permit his position on this point to be at all doubtful, when some scientists seem to be trying to establish another fashion. He says in his preface: "I am a Christian, and just now, when my belief may be a cause for reprobation, I am more than ever desirous to proclaim it emphatically. But at the same time I am a scholar, and as such I do not recognize both a Christian science and a science of free thought. I acknowledge one science only, needing no qualifying epithet, which leaves no theological questions on one side, as foreign to its domain, and accepts all investigators, working in good faith, whatever their religious convictions, as equally its servants. This science it is to which I have devoted my life, and I should think I

had failed in a sacred duty, if, influenced by any prepossession of another order, however worthy of respect it might be, I should hesitate to tell the truth in all sincerity and simplicity, as I believe myself to have apprehended it. My faith rests upon too solid a foundation to be timid, and should I happen in the course of my researches to encounter an apparent antinomy between science and religion, I should not for a moment dream of understating or concealing it. I should boldly put forth the two contrary statements, certain beforehand that a day will come when they will attain a harmony which I should not have been skillful enough to discover."

With special reference to the Biblical questions with which his work here brings him into contact, he says: "I believe firmly in the inspiration of the Sacred Books, and I subscribe with absolute submission to the doctrinal decisions of the Church in this respect. But I know that these decisions extend inspiration only to that which concerns religion, touching faith and practice, or in other words, solely to the supernatural teachings contained in the Scriptures. In other matters, the human character of the writers of the Bible is fully evident. Where the physical sciences were concerned, they did not have exceptional light; they followed the common, and even the prejudiced opinions of their age. The Holy Ghost has not been concerned either with the revelation of scientific truths or universal history." He therefore holds that nothing interferes with the entire liberty of the scholar, when questions come up concerning the character of the Biblical narratives, their interpretation from an historical standpoint, the degree of their originality, their connection with the traditions found among other peoples, and other points.

Prof. Lenormant's attitude toward the Pentateuch particularly, is stated clearly. He does not believe it possible to hold to the unity of composition of the books of the Pentateuch. He holds as "fully demonstrated the distinction between the two fundamental documents, Elohist and Jehovist, which served as sources to the final editor of the first four books of the Pentateuch, who has done little more than establish a sort of concordance between the two, while leaving their redaction intact." * * "And it is especially the manner in which the final editor or compiler has abstained, beyond a certain degree, from harmonizing the two texts by removing their divergencies, that seems to me a decisive proof of the holy and inspired character which he already recognized in their composition." He thinks that this *documentary* theory has nothing in it which could not be accepted by the most scrupulous orthodoxy. But whilst believing that this theory of two primitive books, Elohist and Jehovist, has been conclusively established by competent researches, Prof. Lenormant does not believe that criticism has succeeded, against the ancient tradition connecting the name of Moses with the work, in establishing the *date* for the two original writings and their combination into a single book. "One single point," he says, "is already, to my thinking almost settled, and that by the most recent criticism, contrary to long-received opinion, and that is that the Je-

hivist, whatever may be his exact date, is considerably older than the Elohist, and that his work actually represents the very earliest book relating to the beginnings of Israel, its exodus from Egypt and its sojourn in the desert."

When Prof. Lenormant comes to the question how the first chapters of *Genesis* should be regarded, whether as a revealed account or a human tradition, preserved by inspired writers, he says: "This is the problem which I have been led to examine in comparing the narrations of the Sacred Book with those current long ages before the time of Mosheh among nations whose civilization dated back into the remotest past, with whom Israel was surrounded, from among whom it came out. As far as I myself am concerned, the conclusion from this study is not doubtful. That which we read in the first chapters of *Genesis* is not an account dictated by God himself, the possession of which was the exclusive privilege of the chosen people. It is a tradition whose origin is lost in the night of the remotest ages, and which all the great nations of western Asia possessed in common, with some variations. The very form given it in the Bible is so closely related to that which has lately been discovered in Babylon and Chaldea, it follows so exactly the same course, that it is quite impossible for me to doubt any longer that it has the same origin." * * "The first chapters of *Genesis* constitute a 'Book of the Beginnings,' in accordance with the stories handed down in Israel from generation to generation, ever since the time of the Patriarchs, which in all its essential affirmations, is parallel with the statements of the sacred books from the banks of the Euphrates and Tigris."

The inquiry may well arise, how Lenormant still finds any *divine inspiration* in the writers who thus compiled the book of Genesis. His answer is: "In the absolutely new spirit which animates their narration, even though the form of it remained in almost every respect the same as among the neighboring nations. It is the same narrative, and in it the same episodes succeed one another in like manner; and yet one would be blind not to perceive that the signification has become altogether different. The exuberant polytheism which encumbers these stories among the Chaldæans has been carefully eliminated, to give place to the severest monotheism. What formerly expressed naturalistic conceptions of a singular grossness, here becomes the garb of moral truths of the most exalted and purely spiritual order."

This volume has been written from this fundamental and general standpoint. It contains, first, the Biblical account, as in the first twelve chapters of Genesis, in a revised translation, with indications of the Elohist and Jehovist sources throughout. This is followed by a comparative study of the Biblical account and of Parallel Traditions, as to the Creation of Man, the First Sin, the Kerubim and the Revolving Sword, the Fratricide and the Foundation of the First City, the Shethites and the Qainites, the Ten

Antediluvian Patriarchs, the Children of God and the Daughters of Men, and the Deluge. Appendices are added containing the cosmogonic accounts of the Chaldæans, Babylonians, Assyrians, and Phœnicians, Fragments of the Cosmogony of Pherecydes, Antediluvian Divine Revelations among the Chaldæans, Classic Texts relating to the Astronomical System of the Chaldæans, Tables of the Chaldæo-Assyrian Calendar and other Semitic Calendars, and the Chaldæan account of the Deluge, a transcription of the text with interlinear Translation.

This account will give our readers an idea of this volume. Whatever may be thought of Lenormant's standpoint and opinions there can be no question as to the richness of the materials and the value of the scholarly discussion here given. For the true conclusions we properly look to specialists in this field. But it must be remembered that many of his views are contested and will probably be modified or reversed when research shall have gained the full material and discussion shall have disclosed the final truth. There is wisdom as well as modesty in the words with which Prof. Sayce concludes his edition of Smith's Chaldæan Account of Genesis: "There can be no doubt that further progress will be made in research and discovery, and that all that is here written will one day be superseded by newer texts and fuller and more perfect light."

The International Revision Commentary on the New Testament. Based on the Revised Version of 1881. By English and American Scholars and Members of the Revision Committee. Edited by Philip Schaff, D. D., LL. D., Professor of Sacred Literature in the Union Theological Seminary of New York, President of the American Committee on Revision. *Vol. III. The Gospel According to Luke*, by Prof. M. B. Riddle. pp. 369. *Vol. V. The Acts of the Apostles*, by J. S. Howson, D. D., and H. D. M. Spence, M. A. pp. 420.

The prompt appearance of these two additional volumes of the International Revision Commentary, indicates a commendable energy in its preparation and publication. Their appearance will increase the favor which the two previous volumes gained for it. As will be remembered, this commentary includes the notes in the "Illustrated Popular Commentary." But they have been carefully revised and adapted to the version of 1881, with such changes in the way of abridgment and additions as to give the work the advantage of the latest sources and make it an independent and complete commentary.

The volume on Luke, by Dr. Riddle, presents a brief Introduction, treating of the author of this Gospel, its Character, Time and Place of Writing, Chronology and Plan. The revised text is given, and the comments mark the progress of the account by suitable division into sections. The notes are brief and usually to the point. It is, of course, no pleasure to see in the note on chap. 22 : 19 the stereotype misrepresentation of calling the Lutheran doctrine of the Lord's Supper "consubstantiation." But this

word is part of the stock in trade among certain purveyors of second-hand information concerning Lutheran doctrine. It will not hurt.

The volume on the Acts will command great confidence by the names of Howson and Spence. The former especially is unsurpassed in qualification for treating this book. Dr. Schaff has made additions to the work in the way of Excursuses, Practical Notes, and enlargement of comments. Occasionally, as in every genuine commentary, explanations and views are given from which some will dissent, but these volumes are of high order of merit and afford very valuable aid to students of the sacred word.

Criteria of Diverse Kinds of Truth, as Opposed to Agnosticism. Being a Treatise on Applied Logic. By James McCosh, D. D., LL. D., D. L., Author of "Intuitions of the Mind," "The Emotions," etc. pp. 60. 1882.

This is the first of a "Philosophic Series," to consist of a number of small volumes of about sixty pages each, and intended, if the plan of the author is encouraged, to include a monogram on the Nature of Causation in Relation to the lately discovered Doctrine of the Conservation of Energy, one on What Development can do and what it cannot do, a Criticism of the Philosophy of Kant, a Criticism of Herbert Spencer's Philosophy, &c.

Dr. McCosh evidently believes that the best way to keep the chaff out of the bushel is to fill it with wheat. This is the method of this little volume. It is not a polemic, but aims so to fill the mind of the student or reader with the fundamental and self-evidencing principles of truth, assuring at once of both the reality and limitations of knowledge, that the disturbing suggestions of Agnosticism and Nihilism will find no place. The first part of the book treats of the criteria of truths to be assumed as fundamental, necessary or self-evident. The second part discusses the method of knowing individual facts, the laws of inductive and deductive reasoning, as applied to different departments of truth, such as psychology, natural theology, questions concerning the supernatural, concluding with a reminder of the limitations of human knowledge. Dr. McCosh is a recognized master in this department, and he will do good service by these outline views of the grounds by which all knowledge authenticates itself.

Edward III. By the Rev. W. Warburton, M. A., late Fellow of All Souls College, Oxford, etc. pp. 293.

This is one of the "Epochs of Modern History" series edited by Edward E. Morris, M. A., and J. Surtees Phillpots, B. C. L. It covers a most important era in English history. Edward the Third was a great monarch. He represented some of the best traits of sturdy English character. His reign was one of the longest, most stirring and eventful that England has ever had. The aim of this little volume is to reproduce in a condensed and attractive form the voluminous story of that transition period. The half century of Edward's reign is divided into five decades. The persistent and disastrous struggle of England with France for her possessions beyond the Channel, the frightful havoc of the Black Death, the decline of

Feudalism, the rise of free institutions, the early dawn of literature are sketched in a clear and entertaining style. Three valuable maps are added, one giving Europe in the fourteenth century. It is a good book for boys and for other people too.

Love for Souls, by the Rev. William Scribner, author of "Pray for the Holy Spirit," "The Saviour's Converts," &c. pp. 103. 1882.

A neat little volume characterized by great simplicity of style and an earnest spirit. It contains some stirring passages well calculated to kindle in worldly-minded Christians and lukewarm ministers a more glowing zeal for the salvation of lost men. We felt somewhat surprised to find the author in his endeavor to awaken genuine love to souls appealing primarily, if not exclusively to "the thought of their exposure to punishment after death," to their "danger of being lost." We have always considered the fact that they are our Father's erring children, feeding on gall on wormwood, groaning in a cruel bondage, and devoid of holiness and of peace, enough to call forth the tenderest love and commiseration of Christian hearts.

Moravian Missions. Twelve Lectures by Augustus C. Thompson, D. D., Author of "The Better Land," "Morning Hours in Patmos," "The Mercy-Seat," &c. pp. 515. 1882.

These "Twelve Lectures" which Dr. Thompson delivered at the Theological Seminary, Andover, during the years 1877-1880, and to the Theological Department of the Boston University, 1882, form a most interesting and substantial contribution to the history of missions. It is one of the miracles of modern Christianity that a small colony of poor exiles should within ten years after finding an asylum in a German wilderness, resolve themselves into a missionary organization for the conversion of the world and send forth missionaries in rapid succession to the West Indies, to the Aborigines of North and South America, to Greenland, Lapland, Tartary, Algiers, Egypt, Western Africa, Persia, India and Australia! Their success was not always immediate or very marked but the account of their zeal, their heroism, their privations and their persecutions, as well as that of their triumphant achievements, is here given in graphic detail, and it would prove a great help toward kindling a universal missionary spirit if this volume could be spread broadcast through all our churches. Had the labors of the Moravians to Christianize the Indians been left undisturbed by the agents of the government, and had the larger churches imitated their zeal in this respect, the dark chapter of Indian robberies and wars would never have blackened the pages of American history. In fact the evangelistic labors of these quiet, humble, spiritually-minded Herrnhuters has been a standing rebuke to the more prominent denominations of Protestantism. We do not wonder that the author goes off at times in his enthusiasm and laudation and forgets to give some facts which would have added to his own reputation as a discriminating historian. Zinzendorf was

no doubt a man of remarkable endowments and a most earnest Christian, but the experience of Muhlenberg with him in this country as well as his well-known extravagances in Germany indicate that it is not in the interests of truth to bestow upon him indiscriminate laudation. Twenty pages are occupied with the Literature of the subject, and a full index is appended.

FUNK & WAGNALS, NEW YORK.

A Religious Encyclopædia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on the Real-Encyclopædie of Herzog, Plitt, and Hauck. Edited by Philip Schaff, D. D., LL. D., Professor in the Union Theological Seminary, New York. Associate Editors: Rev. Samuel M. Jackson, M. A., and Rev. D. S. Schaff. Vol. I. pp. 847.

The announcement, some time ago, of a Religious Encyclopædia under editorship of Dr. Schaff, based on Herzog, with additions and modifications to bring it to the present date and adapt it to the needs of the American churches, was received with much gratification, and the publication has been looked for with interest. The first volume has now been given to the public and, we believe, will fully justify the favor with which it was awaited.

The purpose and general character of the work are indicated in the preface. "Its object is to give, in alphabetical order, a summary of the most important information on all branches and topics of theological learning—exegetical, historical, biographical, doctrinal, and practical—for the use of ministers, students, and intelligent laymen of all denominations." The great work of Herzog, Plitt and Hauck, which suggested this and has been made the basis of many of its articles, consisted of twenty-two volumes, but could be well reduced by the omission or abridgment of articles of little or no interest outside of Germany. In this way the work has been brought within the compass of three large volumes, although many topics connected with the Church in this country have been introduced. "This encyclopædia, therefore, is not a translation, but a condensed reproduction and adaptation of all the important German articles, with necessary additions, especially in the literature, and with a large number of new articles by the editors and special contributors. Every article is credited to its author, except the majority of editorial articles, which are unsigned. Dissenting opinions, or material additions are included in brackets. The bibliography has been largely increased throughout, especially by English and American works. Living celebrities are excluded. Denominational articles have been assigned to scholars who represent their denomination in a liberal Christian spirit. On important topics of controversy both sides are given a hearing. It has been the desire of the editors to allow a wide latitude of opinion within the limits of evangelical Christianity."

Features of great value are soon apparent in examining this important work. The list of writers, furnishing the articles, embraces eminent talent and recognized authorities in the various departments of scholarship. Where

Delitzsch, Christlieb, Ebrard, Hagenbach, Kahnis, Luthardt, Jacobi, Julius Müller, Nitzsch, Van Oosterzee, Tholuck, Tischendorff, Ulhorn, De Pressensè, Calderwood, Flint, Stoughton, Cairns, Ezra Abbott, Schaff, McCosh, Woolsey and men of like ability, are found leading the grade of work and stamping it with their impress, we are entitled to receive it with confidence. The scope of subjects is very comprehensive, covering the great fields of both Biblical and Ecclesiastical topics, together with matters doctrinal, historical, archæological, biographical and philosophical, in connection with all the religions of the world. The biographical information is made prominent, but we regret to see no mention made of several leading American Lutherans. The articles have been written so as to compress all the essential and desirable information into the smallest space. They are brief and compact. Some will probably claim that this condensation has been carried to excess, and forms a fault of the work. On some topics, it must be confessed, a fuller discussion would be desirable. But on the whole, this brevity, bringing the work into three volumes, commends it greatly. For while it lessens the cost of the work, putting the advantages of the immense information it contains within the reach of all ministers, students and Sunday School teachers, it becomes more convenient for reference and affords a compact yet clear view of the various subjects at a glance. We do not wish treatises in a Cyclopædia. It is not to constitute a full library. This encyclopædia is prepared from the standpoint of evangelical Christianity. Whilst there has been no ignoring of the various questions of recent Biblical criticism and the relations between religion and science, these questions and relations are presented, as they must be, indeed, if fairly presented, without any surrender of orthodox Christian truth. The information is brought down to date, in the light of the latest and best research. As a general rule, each article is found prepared by a person whose special studies have fitted him for it. Some of the articles deserve to be mentioned as of very marked merit, as those on Agnosticism, Arminians, Demoniacs, Atonement, The Exodus, &c. That on Agnosticism by Dr. Calderwood is admirable for its union of clearness, force and brevity. Dr. McCosh's article on Evolution, however, is indefinite and unsatisfactory—hardly touches the *punctum saliens* of the subject. The bibliography of some of the topics treated by German pens, is wanting in English references. That on Ethics, for example, ignores the existence of all English works on the subject. We regret to see "Consubstantiation" put down as "a technical term denoting the Lutheran view of the elements of the Lord's Supper," in face of the well-known perpetual rejection, both of the term and the thing, by the Lutheran theologians. Were it mentioned only as a term which their opponents have applied to their doctrine, there would be no just ground of complaint. But to repeat the designation when the Lutherans emphatically repudiate it as false, is a violation of all fair dealing. It does not mend the matter to add, as is here done, that "Lutheran divines repudiate the term," for it neither withdraws the charge

nor abates the impertinence of assuming to know better what Lutherans believe than they do themselves.

In a work covering such an immense number of topics, discussed by so many men, occupying different standpoints, it is unreasonable to expect, as it would be impossible to have presented, what will accord with the views of all persons. We believe that whatever criticisms may be directed against particular portions or features of the *Encyclopædia*, it will commend itself as on the whole one of the very best works of its kind in our language, judicious, trustworthy, convenient, with the latest and best results of investigation, from the most competent and reliable scholarship. It will without doubt receive the favor which it deserves, and be an authoritative reference-book in every well-selected library.

A Compend of Baptism. By William Hamilton, D. D. pp. 233. 1882.

This will prove a very valuable compend of facts, opinions, and arguments on disputed points of Christian baptism. The author has drawn the evidences that must go to settle the question in debate from expressions that present Classic Baptisms, Judaic Baptisms, Old Testament Baptisms, Johannic Baptism, and Christian Baptism. The discussion covers the subjects and the mode of Christian baptism, and reaches the conclusion that "real baptism is no human operation, with water or in water, but the work of the Holy Spirit," and that sprinkling is an authorized mode of ritual baptism, and children are properly entitled to it. Dr. Hamilton writes with vigor, and shows that he has been a close student of this important subject. We cannot but regard it as a serious mistake, however, that he accepts the view of Dr. Dale, that there is no water Baptism included in the words of the Great Commission, nor in the baptism of the three thousand on the day of Pentecost. This Great Commission is the chief foundation for the very ordinance he discusses, the real institution of the sacrament, and it will do but little good to settle the mode and subjects of the rite if ritual baptism is to be left without divine appointment. Quakerism would be the consistent outcome of Dr. Hamilton's teaching on this point. Its adoption would naturally result in increased neglect of the ordinance.

Gems of Illustration from the sermons and other writings of the Rev. Thomas Guthrie, D. D. By an American Clergyman. Second Edition. pp. 196. 1882.

Dr. Guthrie was one of the most truly eloquent men of his day. He was a prince of preachers. He knew by what means to captivate and hold the attention of his hearers and by what avenues to reach the human heart. He had above all a true conception of the Gospel. His great gifts were consecrated to proclamation of glad tidings to mankind. Like all great orators he abounded in apt and striking illustrations. The volume of nature supplied him with charming and impressive symbols of spiritual truth and by its light, like the Master himself, he made men perceive the blessed revelations of the Gospel. This volume furnishes us

with more than five hundred of the choicest of his illustrations arranged under the subjects which they illustrate. They are usually gems of thought. Many of them contain not simply an incident, comparison or anecdote, but the very substance of an entire sermon. A copious index is added rendering the collection a most convenient and an invaluable aid in the preparation of sermons.

Talks and Stories about Heroes and Holidays. Edited by Rev. W. F. Crafts, A. M., Author of "Talks to Boys and Girls about Jesus," etc. Illustrated by Miss Lilian I. Brigham. pp. 466. 1883.

These are short illustrated sermons to boys and girls on the holidays and on the international Sunday-School lessons for 1883. They are by well known preachers of the United States and England, and will be found helpful to Sunday-school teachers in explaining and enforcing the lessons to their pupils. It includes holiday sermons to children for New Year's Day, Palm Sunday, Easter, Whit-Sunday and Christmas, besides sermons on Bible heroes described in Joshua, Judges, Ruth, Samuel and Acts, and sermons on missions and temperance.

It will not only be useful to the Sunday-school teacher, but suggestive also to the preacher in preparing sermons for children. It will also be found convenient and interesting for religious instruction by parents at home. The stories are appropriate and pointed, and the line of instruction good except on the doctrines of Baptism and the Lord's Supper. These sacraments are emptied of nearly all their significance. The make-up of the book reflects credit on the publishers.

The Child's Guide to Heaven, or Stories for Children. By Rev. E. Payson Hammond. pp. 63. 1882.

We have no special sympathy with Mr. Hammond in his revival methods, but we cheerfully bear testimony to the excellence and striking character of these stories. They are well calculated to touch the heart and impress the lesson of man's sinfulness. It is claiming too much, however, to call it a "Child's Guide to Heaven." It only spurs one to seek the way.

The Gospel by Mark, according to the Authorized Version in Phonetic Spelling. By C. W. K. For a First Reading Book. pp. 118. 1882.

This is intended, in connection with Bible study, to promote the Spelling Reform, which has been advocated by some philologists for the last few years. It strikes us as an excellent thing for the purpose intended—to teach children phonetic spelling—but we do not approve of the purpose. Some modifications of our spelling may be necessary, but the method followed in this little volume seems complicated, and is certainly unattractive to the eye.

Helps to the Study of all Versions of the New Testament. Teachers' Edition. pp. 68. 1882.

In small type and closely printed pages, this number of the "Standard

Series" contains summaries of the several books of the New Testament; historical, chronological and geographical tables; descriptions of quadrupeds, birds, fishes, insects, plants and precious stones mentioned in the New Testament; tables of weights, measures, time and money; explanations of Jewish sects and feasts; quotations from the Old Testament in the New, etc., together with an index and condensed concordance to the New Testament. The whole is in convenient shape and will prove a great assistance to S. S. teachers.

Opium. England's Coercion Policy and its Disastrous Results in China and India. The Spread of Opium-Smoking in America. By John Liggins, formerly American Episcopal Missionary in China. pp. 48. 1882.

This is one of the "Standard Series," [octavo] issued by the enterprising publishing house of Funk & Wagnalls. Mr. Liggins, taking as his text the sentiment, "that which is morally wrong cannot be politically right," discusses the subject of the opium traffic and deals it some heavy and well deserved blows. It is full of information on the injurious effects of the drug, its introduction and use in different countries, and the general legislation about it. The pamphlet is timely, and we trust it will have great influence. It is published without abridgment.

The Lesson in the Closet. By Rev. Charles F. Deems, LL. D. Standard Series [12mo.] pp. 48. 1882.

This consists of devout meditations on the International Sunday-school lessons for the first six months of 1883. These meditations are useful not only for devotional purposes—their prime intention; but are full of suggestions which will prove helpful to the teacher or preacher giving instruction in the Sunday-school or from the pulpit. About two pages are given to each lesson.

WARREN F. DRAPER, ANDOVER, MASS. TRUBNER & CO., LONDON.

Aryo-Semitic Speech: A Study in Linguistic Archæology. By James Frederick McCurdy.

Is it, after all, a fanciful theory that human speech was originally composed of bi-literal roots, and that these fragmentary elements were to some extent the same in all languages? That the two great central families of languages, the Aryan and the Semitic, sprung from a common source, of which both retain sufficient traces to prove their original identity, has long been a favorite theory among philologists, and frequent attempts have been made to establish it, but they have hitherto failed to secure general assent.

One of the most ingenious and exhaustive attempts of this kind was made in 1845, by Dr. Ernst Maier, Privat Docent in Tübingen, whose *Lexicon of the Hebrew language* (reviewed at some length in the *Bibliotheca Sacra* in 1847 by the writer of this note) was based upon the assumption that there was a kind of linguistic instinct originally active in the forma-

tion of the Semitic dialects, and indeed of all languages, by which certain sounds were felt to be proper representations of certain classes of ideas, and hence were originally employed in all languages to express those ideas. Further, that the original combinations of the elementary sounds were all monosyllabic, consisting in every case of two consonants of different organs and deriving their significations from that of the final consonant. And he attempts to prove that the fundamental roots in the Semitic, reducible to the number of *twenty-four* (!), together with their simple, original meaning, occur also in the Indo-Germanic, and even correspond to these frequently in their secondary or derived significations. He claims to have dissected the characteristic structure of both these families of languages and to have proven them to be twin-sisters.

Somewhat akin to this theory, so fanciful in some of its features, is that presented in the late Smithsonian Report (Vol. I. of the Bureau of Ethnology) concerning the languages of the North American Indians. Not only their spoken languages, however, are here subjected to a treatment of this kind, but a profusely illustrated exhibit is made of a sign language common to them all.

The series of articles, written for the *Bibliotheca Sacra* by Mr. McCurdy and now separately published, are an attempt to prove that "the Aryan and Semite used the same sounds to express most of their essential and primitive ideas." His discussion of this theme, whilst less pretentious and dogmatic than Maier's, is no less scholarly; and his treatment of the phonology and morphology of the Semitic roots has a freshness and plausibility about it that is very attractive.

We cordially commend this treatise to the attentive study of all who are specially interested in the great question of the original unity of the human race, in the full discussion of which linguistic peculiarities must ever play an important part.

C. A. H.

LEE & SHEPPARD, BOSTON. CHAS. T. DILLINGHAM, NEW YORK.

"*That Glorious Song of Old*," by Edmund Hamilton Sears. "*Curfew must not ring to-night*," by Rosa Hartwick Thorpe. "*Ring out, Wild Bells*," by Alfred Tennyson.

It is astonishing to what extent the engraver's art has grown in this country. Offering to our masses the loftiest ideals of beauty and grace it promises to exert a potent and wide-spread influence in the education of the finer faculties. There is no more becoming application for this form of artistic skill than in the illustration of popular songs and standard poems, the grouping together of the poet's creations and the artist's fancies intensifying the exhilaration of the eye, the imagination and the heart.

These three volumes from the house of Lee & Shepard are among the most attractive of these publications that have appeared. The first, "*That Glorious Song of Old*," has fifteen illustrations by Fredericks, engraved by Andrew, the designs adding impressiveness to Sear's immortal song of the angels which some regard as the grandest song of all the centuries. "*Cur-*

few must not ring to-night" is another volume gotten up in the same exquisite style. The poem is a thrilling tale from the days of the stern Protector. There are over twenty illustrations, many of them full-page, from designs furnished by Merrill and Garret and engraved by Andrew. Stiff artist's paper is used in both volumes, with elegant binding in decorated cloth and gold. Tennyson's spirited

"Ring out, wild bells, to the wild sky,"

is strikingly illustrated by Miss L. B. Humphrey and is brought out in a most charming garb, with flexible covers illuminated with golden florals, the binding fringed and the paper gilt edge. All of these volumes may be commended as suitable presents on any occasion, and to any individual who is blest with a taste for art and song.

Our Boys in India. The Wanderings of two young Americans in Hindustan, with their adventures on the sacred rivers and wild mountains, etc. By Harry W. French, author of "Castle Foam," "Nuna, the Brahmin Girl," etc. With One Hundred and Forty-five Illustrations. pp. 484. 1883.

The trouble with this book is that the boy who takes it up cannot be induced to lay it down until he has reached the last syllable. Chores, school, supper, skating, prayers, sleep, all have to stand off until the enchantment which holds him to "Our Boys in India" is broken at the close. Aside from the large amount of instruction and information which the volume contains, the history of the country, the descriptions of its scenery and customs, the accounts of its snake-charmers, jugglers, tiger-hunts, elephant and rhinoceros fights and all manner of Oriental wonders, the whole presented in a graphic and captivating style, there is interwoven with it a story of thrilling interest.

Mr. French is the celebrated lecturer on India and this work shows him to be master of the subject which he has made a specialty. The illustrations which abound and which afford striking views of palaces, mosques, bazars, festivals, &c., are largely engraved from his own photographs. The cover is illuminated with suggestive and beautiful designs. Not the least benefit to be derived from this elegant quarto is the interest in the great missionary operations of India, which it cannot fail to stimulate.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

A Commentary on the Acts of the Apostles. By Horatio B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institution. A new edition, revised and greatly enlarged by the author. Edited by Alvan Hovey, D. D., LL. D., in Consultation with Ezra Abbott, LL. D. pp. 345, large octavo, double column.

Ministers and Sunday-school teachers may congratulate themselves upon the appearance at this time of a new and cheap edition of this standard commentary upon the Acts of the Apostle. For the study of the international lesson during the next six months they will get no helps more ser-

viceable or more satisfactory than this. Here is thorough biblical scholarship, critical ability and lucid treatment, which have commanded the admiration of European exegetes, an honor which has thus far been accorded to few American theologians. With his own investigations and expositions Dr. Hackett has incorporated very valuable additions from such renowned commentators as Meyer, Delbette, Bengel, Olshausen and Alford, making the work largely a compendium of the foremost expositors of the Acts.

Although the earlier editions of Hackett were characterized by great simplicity and beauty of style, Dr. Hovey has been moved to prepare this edition for the use of persons not familiar with the original Greek on which it is founded, and has omitted such Greek words or sentences as could be spared without diminishing the clearness or value of the author's notes and has substituted for the original the words of the Common Version whenever this would be a help to the reader. While everything written by Dr. Hackett has been scrupulously preserved in its integrity, the editor has added in brackets extensive and valuable notes. A colored map illustrating the Apostolic history forms the frontispiece. There are also a few excellent cuts and a full alphabetical index to the notes.

HOUGHTON, MIFFLIN & CO., BOSTON.

For sale by J. B. Lippincott & Co., Philadelphia.

The Bodley Grandchildren and their Journey in Holland. By Horace E. Scudder, Author of the Bodley Books. pp. 192. 1882.

As a caterer for youthful minds Mr. Scudder has hardly a superior. He aims at combining profit with pleasure, and he rarely fails in the execution of his aim. His "Bodley Books" are models of delightful reading alike for the young and for older heads.

With this richly illustrated quarto begins a new series. The Bodley children of the former series having now grown to be parents, the grand children form the interesting characters of the story, or rather of the journey. Before they make the tour to Holland these children are treated to a bright chapter of Dutch history in New York. By starting with the connection of the Dutch with the earliest explorations and settlements of this country, a thirst is awakened which prepares these children for the study of the history of Holland in object lessons as they pass through that country and take a view of its ancient houses, its windmills, dykes, canals and dog-carts, and mingle with its quaint people who by wearing wood on their feet can afford golden ornaments on their heads. The work of the artistic pencil unites with the graphic pen of the author in furnishing beautiful and striking views of the geographical and historical scenes of one of the most interesting countries of the world.

The Nature and Form of the American Government Founded in the Christian Religion. By Hon. George Shea, Chief Justice of the Marine Court of the City of New York. pp. 82. 1882.

It is a source of no little gratification to the Christian citizen to find so distinguished a lawyer and jurist as Judge Shea devoting his attention to a subject like this. Versed as he is in English and American history and law, he speaks with authority, and hence his views have, and should have, more than ordinary influence upon the reader or hearer. He shows that as far back as the time of Alfred the Great, and even farther, the principles of the Christian religion were at work in the framing of laws, and that through all the centuries since the same pervading influence has made itself felt with more and more power. Alexander Hamilton said, when our national constitution was about to be prepared, that the constitution of England was the best "model to work from;" and, as this was done, we have reaped the benefit of those influences that were "thoroughly indoctrinated with the genius of Christian civilization and civil liberty."

Although there is no formal recognition of God in our constitution, Judge Shea does not see in this that we are a Godless nation, but rather that his existence and overruling providence are presupposed. He justly claims that in the laws enacted under it, whenever a standard of morality is recognized, it is that of the Christian religion. He would not have a formal recognition of the Deity, and is, therefore, no advocate of the amendment to that effect urged by many. Our nation is Christian without that, and would add nothing to its character as such with it. Instances are cited to show that in many other ways this recognition is manifest, such as the forms of administering oaths to witnesses and officials, the invalidity of contracts made on the Lord's Day, the protection thrown around the sanctity of that day, the laws against blasphemy, the respect shown for Christian festivals and the suspension of work on many of them, the higher credibility attached to Christian believers as witnesses, the laws against wantonly reviling and annoying those engaged in the worship of God, etc., etc. The whole subject is treated with clearness and force. It was originally a lecture delivered before the professors and students of the General Theological Seminary, New York. It well deserves the permanent form in which it appears.

Agamemnon, La Saisiaz, and Dramatic Idyls. By Robert Browning. pp. 434. 1882.

In these translations into verse, Mr. Browning has made it a point "to be literal at every cost save that of absolute violence to our language." Notwithstanding this, he has avoided that stiffness and awkwardness of expression which usually accompanies special regard for idiom and literalness of translation. His language, indeed, is almost as smooth and flowing as that of an original composition. In spelling Greek names and places he follows the Greek author, a method that has much to commend it, but which gives a strange appearance to some names. Clytemnestra, for instance, becomes Klutaimnestra, which would scarcely be recognized, by those accustomed to the English spelling. The contents are: "The Aga-

memnon of Æschylus ;" "La Saisiaz ;" "The Two Poets of Croisic ;" "Pauline ;" "Dramatic Idyls, (First Series)—Martin Relph, Pheidippides, Halbert and Hob, Iván Ivánovitch, Tray, Ned Brates ;" "Dramatic Idyls, (Second Series)—Echetlos, Clive, Muléykeh, Pietro of Abano, Dostor —, Pan and Luna."

Longfellow Calendar for 1883.

This has a removable leaf for each day of the year, and all are attached to a backboard prepared with much taste and artistic skill. On each leaf, in addition to the name of the month, number of the day, and day of the week, there is an appropriate selection from some one of Longfellow's writings. On the upper right side of the backboard is a view of the poet's Cambridge home ; on the left, the Belfry of Bruges ; between the two an excellent portrait of Longfellow wreathed in laurel. Below, on the right, is a picture of Evangeline standing at her father's door watching for Gabriel ; on the left, a beautiful picture of Priscilla knocking at a door on one of her "errands of mercy." The whole is well conceived and executed.

Emerson Calendar for 1883.

This has for its leading decoration a gigantic pine-tree. At one side of the design is a vignette of Mr. Emerson's home at Concord. The coloring is wonderfully rich and peculiarly pleasing. The selections from Mr. Emerson's writings for each day of the year form a series of wise and useful suggestions. All who admire Mr. E. will welcome this beautiful calendar.

HARPER & BROTHERS, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

Political History of Recent Times, 1816–1875. With Special Reference to Germany. By Wilhelm Müller, Professor in Tübingen. Revised and Enlarged by the Author. Translated, with an Appendix Covering the Period from 1876 to 1881, by Rev. John P. Peters, Ph. D. pp. 696. 1882.

Here is reliable history written in a most charming style. Notwithstanding it appears in the dress of a translation and abridgment, both of which are apt to prove detrimental, it has all the attractions of an original composition. The different chapters read like the tales of a romance. The translator has omitted what was devoted to the United States, abridged the part devoted to Germany, and enlarged that pertaining to England. In its present shape it is a capital summary of European history from 1816 down to 1881.

This book owes its preparation to the desire of Professor Peters to have "a work which should give to thoughtful students a view, large but concise, of the political history of Continental Europe in the nineteenth century." After examining many other works he at last came upon the "Politische Geschichte der Neuesten Zeit," by Professor Wilhelm Müller, of Tübingen. This he found to be just what he was seeking. That it had

already passed through several editions in Germany showed how it was appreciated there, and three readings satisfied him that "it is what is needed in America."

This judgment will be confirmed by every reader of the work in its present form. It is just what the student wants, who desires to obtain a concise and satisfactory view of the political history of Europe, for the last sixty years, without spending weeks in going through the tedious details of more extended works. These, after all, are apt to obscure rather than make clear the general view that an American ordinarily wants. It is seldom we meet with a book which we can so unreservedly commend.

The Land and the Book, or Biblical Illustrations drawn from the manners and customs; the scenes and scenery, of the Holy Land. *Central Palestine and Phœnicia*. By William M. Thompson, D. D., Forty-five years a Missionary in Syria and Palestine. 130 illustrations and maps. pp. xxiv., 689. 1882.

This is to the eye a really magnificent book. Its immense size, beautiful binding, splendid illustrations, many of them full-page, its stiff, cream-colored calendered paper, and the brightest letter-press combine to form a most attractive volume. Placed alongside of the first volume which describes "Southern Palestine and Jerusalem" (published by the *Harpers* two years ago) it makes a charming addition to the library-case, or a very handsome ornament for the centre-table. The internal quality of the work is quite as deserving of very liberal praise. From the first appearance of the original edition, "The Land and the Book," now recast into an entirely new work, has taken rank as a standard work on Palestine. Enjoying the advantage of residing in that country for nearly fifty years, traversing from time to time its entire extent, penetrating and exploring every point of sacred interest, the author is in a condition to give descriptions of localities, scenes, seasons, manners and customs, to which the volumes sketched by hurrying travelers bear no comparison in value. From "mid-day to midnight in winter and in summer, through many years of vicissitude and adventure," he has been a careful and enthusiastic observer of innumerable local and historical objects which shed light on many passages of the Bible, and as his chief aim was "Biblical Illustration" great pains were taken to have his observations accurate and reliable.

In addition to his own thorough observations the author has incorporated the most valuable results of modern research and discovery, made by the Exploration Societies of England and of America and by other eminent explorers and Archæologists, so that we have in these two volumes the accumulated treasury of all the information concerning the land of the Bible which the labors of the present generation have yielded. Mountains, plains, streams, marshes, ruins, shrines, vineyards, shrubs, trees and birds, everything has been patiently examined and its connection with and bearings upon sacred truth set forth. While there is no attempt at a con-

secutive commentary upon any particular book of the Bible, the number of scriptural passages elucidated is very large and they extend from Genesis to the Apocalypse. On many of these passages the work furnishes the most satisfactory exposition to be found anywhere. In fact, with this archæological and geographical encyclopædia at hand, supplemented with a Hebrew and a Greek Lexicon and Concordance, the scholar may readily dispense with commentaries. It is, however, a work as well adapted to the ordinary reader as to the student. The style is clear, elegant and sprightly, and while full of details never grows dry or wearisome.

The superb pictorial illustrations which so richly adorn these volumes have been prepared specially for this work from photographs taken by the author, and from the best existing materials. They were drawn and engraved, under his superintendence, by artists in London, Paris and New York, and the liberal publishers have certainly spared no expense in the execution of this feature of the work.

ROBERT CARTER & BROTHERS, NEW YORK.

For sale by S. W. Harman, Fayette St., Baltimore.

Moses and the Prophets: The Old Testament in the Jewish Church, by Prof. W. Robertson Smith; The Prophets and Prophecy in Israel by Dr. A. Kuenen; and The Prophets of Israel by W. Robertson Smith, LL. D., Reviewed by William Henry Green, D. D., Professor in Princeton Theological Seminary. pp. 399. 1883.

We wish to put emphasis into our recommendation of this volume. Though largely a reprint of articles published in the *Presbyterian Review* and the *Princeton Review*, it forms a consistent whole and probably the best examination and criticism yet given of the several works of Kuenen and W. Robertson Smith, mentioned in the title. The Christian public owes a debt of gratitude to Dr. Green for his able and effectual vindication of the truth against the arbitrary methods which so-called "criticism" has applied to the historical records of the Old Testament. Dr. Green's temper is candid, fair, and liberal. He claims for the sacred books no exemption from legitimate, just criticism. He is willing that it should be most searching. But he follows the steps of these critics in the several works named, and has shown, beyond all question, the errors of their conclusions and the reckless arbitrariness and unfairness of their methods. He has made it plain that, at least with Dr. Kuenen, free criticism has become simply arbitrary unbelief. He has enabled every candid reader to see how exceedingly little there is in all the ostentatious and brilliant show of superior research on the part of the men who are undertaking to rewrite the Old Testament and make the Jewish records read as they ought to read. We repeat the recommendation of this book. It is one to be read by every minister and theological student.

The Progress of Doctrine in the New Testament, considered in Eight Lectures delivered before the University of Oxford, on the Bampton Foun-

dation. By Thomas Dehany Bernard, M. A., of Exeter College, and Rector of Walcot. pp. 258. 2883.

We are glad to see these lectures again published. They have been before the public so long and have met with such general and cordial approval, that it is well to keep the book trade supplied with them. Further commendation, however, is scarcely necessary, and yet it may be well to emphasize the clearness of treatment and the successful manner in which the author has accomplished what he set out to do. He shows most unmistakably that "the New Testament exhibits a scheme of progressive doctrine, fashioned for permanent and universal use." And in his line of argument, carrying the reader with him from point to point, there is exhibited such a wealth of Biblical knowledge and such a keen appreciation of the relative grade of scripture teaching, that the New Testament—wonderful book as it is—is clothed with additional interest and revealed in a clearer light. There is system in it, however little this may appear on the surface, and the line of instruction, from Matthew to the Apocalypse, is a progressive series marked by the highest wisdom. This fact is here ably developed and presented with convincing clearness and force.

Fifteen ; or Lydia's Happenings. By Mr. Nathaniel Conklin (Jennie M. Drinkwater). pp. 368. 1883.

The author has made herself so familiar with childhood that she portrays her favorite characters with great fidelity to nature. The heroine of this tale first comes into view at the age of "Fifteen," and, like the boy of the period who develops into the true man, she is a girl who never walks but runs, never speaks but screams, never laughs but shouts, a bright, real girl, the prophecy of a genuine and noble woman. For once this is a novel without a love story, but it combines so many engaging elements and deals with such interesting people that readers are sure to derive both intellectual entertainment and spiritual impulses from its lessons on filial affection and early piety.

Nearer to Jesus ; Memorials of Robert Walter Fergus, by his Mother. 16mo. pp. 248. 1883.

This is the biography of a boy who died at the early age of ten, and whose brief life presents a remarkable example of the intensity and beauty of Christian character in childhood. Dr. J. Oswal Dykes, vouches in a prefatory note for the literal truth of the facts, which to such as have doubts about the effectual workings of divine grace in childhood will appear stranger than fiction. The *Memorial* was at first intended only for private circulation, but the request for copies was so great that it was deemed best to give it to the public. The American edition is from the Fifth Thousand of the Glasgow edition.

Forty Years in the Turkish Empire ; or Memoirs of Rev. William Good-
VOL. XIII. No. 1. 20

ell, D. D., late Missionary of the A. B. C. F. M. at Constantinople. By his Son-in-law, E. D. G. Prime, D. D. Sixth Edition. pp. 489. 1883.

These 'memoirs' embrace the career of one of the most glorious missionaries since the days of the Apostle Paul. Dr. Goodell was a commanding character, possessed of marked intellectual endowments, an amiable, buoyant temperament, fervent piety, sturdy courage and uncommon wisdom. He was a man who in the sphere of missionary labor wrought magnificent results, and who by his activity in other spheres became a powerful factor in the great changes through which the Turkish Empire passed in that period.

Dr. Prime is just the man to arrange and to handle the rich material which such a life in such a country offers. He has made out of it a charming book. It reads like an auto-biography, and we seem to hear from Dr. Goodell's own lips the truly wonderful story of his diversified and heroic life. While the chief part of the volume is occupied with his great work in the East, the early chapters give a picture of New England, as the scene of his youth and studies, a picture which has rarely been surpassed in the many efforts to describe the bygone days of that section. We repeat with emphasis the testimony of this *QUARTERLY* when the first edition of this book appeared: "A wide circulation and large reading of this most admirable volume would help the cause of genuine Christianity. We cordially commend it to all our readers as worthy of a place among the choice memoirs of great and good men."

Nobody, by the Author of "The wide, wide World." pp. 695. 1883.

The oddness of the title of Miss Warner's latest novel may excite the attention of some readers, but before passing over many pages they will be captivated by a genuine interest in the heroine. Born in New England, possessing neither wealth, education nor social position, being indeed "Nobody" as viewed from the world's standpoint, she is endowed with that force of character which enables her in defiance of adverse circumstances to rise to a station which many who think themselves somebody would be glad to occupy.

It is, we are assured, a true story of real life. Character and coloring may be credited to the imagination of the authoress, "but the facts are facts." It is throughout a pleasing story, handled with skill and imbued with a hearty religious sentiment. Miss Warner writes for girls with an absorbing passion for girlhood, and it will richly repay our girls to give this and all her books a careful perusal.

The Life of Christ, by the Rev. William Hanna, D. D., LL. D. Three Volumes. 12mo. pp. 360, 344, 324.

This great work has been before the Christian public some ten years. It has appeared in a number of editions and as a devotional, popular treatise on the inexhaustible theme it has become the standard. Numer-

ous other *Lives* of the blessed Lord have from time to time appeared, works, indeed, of greater erudition, whose critical, exegetical and theological discussions have a peculiar interest, but as a simple, impressive and instructive narrative of the leading features of the Saviour's life and as a clear, historic portraiture of the different actors that surrounded his life, this work has never been surpassed in the English tongue. These three volumes present it in a convenient form, and especial gratitude is due the publishers for the bright, large and charming print, and the clear, white paper which characterize the present issue. It thus gives a feast at once to the eye and to the soul.

THE AMERICAN SUNDAY-SCHOOL UNION, PHILADELPHIA.

History of Indian Missions on the Pacific Coast. Oregon, Washington and Idaho. By Rev. Myron Eells, Missionary of the American Missionary Association. With an Introduction by Rev. G. H. Atkinson, D. D. pp. 270.

No one could be in better relation than Mr. Eells for writing the history of missionary work here given. A son of parents who devoted themselves to the work in 1838, resident in Oregon, Washington and Idaho for thirty-five years, and with seven years of personal experience in the same work, he has written with fullest knowledge of all the facts. And he has given us a narrative, not only of thrilling interest, but rich in spiritual stimulation and practical suggestions. The earliest seed of the Gospel sown on this field was incidental, in connection with the journey of Lewis and Clark in 1804-6. The desire of the Indians for more instruction was not answered till the commissioning of Rev. Jason Lee by the Board of Missions of the Methodist Episcopal Church in 1833. This opened the first period of the work, which continued till 1848. It was wholly unconnected with the government. A second period, in which the Indians were in some way under government agencies, lasted till 1870. A third period began when the "peace policy" of President Grant was adopted, marked by the assignment of different agencies to the missionary societies of the various religious denominations. The history of the work in these several periods, especially in the earlier, presents a record of noble Christian self-sacrifice and heroic devotion. And the record shows that the endeavor was not fruitless. Though it was largely a failure, so far as the direct design for the Indians is concerned, the work accomplished results that fully compensate for all the effort. These missionaries laid the foundations of Christian society and American self-government in these territories. Dr. Atkinson puts it well in his Introduction: "The wandering hunter and trapper failed, and the speculating colonist also failed. The mere trader proved a poor builder of commonwealths. The traveling explorer was only a reporter. It remained for the missionary to be the center of a permanent life, out of which might grow the future." And Hon. R. P. Boise, for many years one of the judges of Oregon says: "History will record that

these holy men were the nucleus around which had been formed and built the State of Oregon. They builded well, for they laid their foundation on that rock which bears up and sustains the superstructure of the civilization of the last eighteen hundred years. And fortunate indeed is it that such men were here in that early time, * * men who knew how to plant in the virgin soil the seeds of virtue and knowledge, and cultivate them as they germinated and grew into churches, schools and colleges."

This book ought to be widely read, and should be placed in every Sunday-school Library.

Pearls From the East: Stories and Incidents from Bible History. By Rev. Richard Newton, D. D. pp. 175.

Probably no man in America has shown better aptness in speaking to children and preparing books for them on Biblical subjects, than Dr. Newton. He reconciles simplicity with dignity. Many who undertake to write for children miss simplicity and fall into childishness. These "pearls" are mostly historical incidents from the Old and New Testaments that refer to the "great salvation" to be found in Christ. Full-page illustrations are given in connection with each incident—all arranged both to attract the eye and instruct the mind of the little ones. It is a good book for the Sunday-school, as well as for a Christmas present.

On the way Home. By the author of "Through the Winter." pp. 390.

It is gratifying to see that the standard of the publications of the American Sunday-School Union is keeping pace with that of private publishers. Some of their more recent issues rise very considerably above the mere goodish books for goodish children. The present volume has nothing of common-place or dreamy religious sentiment piety. It is the work of a very clever pen and is remarkably full of sterling common sense set forth in a most enjoyable style. Girls will, as a rule, be delighted with it and it is calculated to exert a most wholesome influence on their minds and hearts, their tastes and views. It is expressly offered to them by the author "with the hope that it will help them to recognize, in all the changes of their lives, the loving purpose and beautiful design of their Father in heaven; to lead them, by all the windings and turnings of their way, more surely homeward, that is—Heavenward." The path heavenward is, however, wisely delineated as the path over which we tread here in duty, affection and character.

Scholar's Hand-book on the International Lessons for 1883. Studies in Acts and in the Old Testament. By Edwin W. Rice. pp. 188.

We have here, in a very convenient form and nicely bound, careful and thorough explanations of the Sunday-school lessons of 1883, accompanied with excellent maps, chronological tables, order of service, review exercises, select hymns, pictorial illustrations, blackboard exercises, &c., &c. Rev. E. Huber, of Messiah Lutheran church, Philadelphia, furnished the

comments on the lessons for the fourth quarter. Single copies, bound, are sold for 15c., 100 copies, \$12.

G. P. PUTNAM'S SONS, NEW YORK.

The Development of Constitutional Liberty in the English Colonies of America. By Eben Greenough Scott. pp. 334. 1882.

Students of our free institutions will be interested and instructed by this fine volume with its substantial discussion. Mr. Scott has not been content with the mere surface-facts of our national origin, but seeks to trace with philosophic eye the deeper forces that came into manifestation and form in our American government and life. He has done a good service, and the reader of his well-written book will have clearer conception of the causes that wrought in our national genesis.

The key-note of the book may be well expressed in John Adam's declaration concerning the American Revolution: "The Revolution was effected before the war commenced. The Revolution was in the minds and hearts of the people; a change in their religious sentiments of their duties and obligations. * * This radical change in the principles, opinions, sentiments, and affections of the people was the real American Revolution." Hence Mr. Scott, rightly believing that "revolutions are not affairs of battle-fields," that they run their course in the hearts and minds of men and are accomplished even before the wars open by which their results are made good, begins his search after the causes in that great intellectual movement which is known as the Reformation, and in the spirit of free inquiry and liberty then developed. The entire development is treated under three great eras: "The Era of Constitutional Development in England; the Era of State Development in America: and the Era of Constitutional Development in America." These eras are regarded as characterized by peculiar motive forces, the first by freedom of Conscience, the second by development of Tribal Institutions, and the third by longings for Popular Sovereignty. "Throughout this trilogy of eras glowed the spirit of liberty, which, in the final stage, became fierce, and crowned its long task by giving to our people political, religious, and personal freedom guaranteed by the Constitution."

The first stage of this progress—of constitutional development in England—is presented but briefly, as introducing to view the principles of the whole movement. In the discussion of the forces of state development in the colonies, the author examines at length the character, conditions, and peculiarities of the early settlers. He does this with fine analytic ability, and gives us interesting views of the formative influences at work. The account of the third era traces how the spirit of liberty was led to armed resistance of absolutism, directing special attention, according to the suggestion of John Adams, to the Act of Navigation and the Acts of Trade.

Instructive and valuable as this discussion is, we cannot but feel that it fails to present the full philosophy of the genesis of the free institutions of our

country, by reason of a negative relation given to Christianity, in the attempt to exhibit the result as purely from a "process of natural development." Whilst the author recognizes the presence of the religious element in the development, he yet treats it in such a way as to make it doubtful whether he holds that it helped as much as it hindered the natural development of the spirit of liberty and the rights of conscience. Evidently, Mr. Scott has adopted Buckle's theory of the progress of civilization; and the clear principles of liberty and strong sense of the rights of conscience, everywhere struggling for assertion in the life of the founders of our republic, are made to appear as due rather to "the original vigor and expansive force of the race blood" and to "the impulses that blood received from the new conditions" than to any impulses from the teachings of Christianity and its quickening power for the spirit of freedom. It is unquestionably true that the intolerance of both the Pilgrim and Puritan settlers, their persecution of dissentients, was a gross violation of the principle of freedom of conscience; but it is true, too, that it was also a violation of the teachings of the Gospel. It was simply an inconsistency in the application of the principle of free conscience which their religion had led them to see and assert for themselves. It was not an inspiration from Christianity, but simply the old intolerance of human nature and of power. Christianity gave them the principle and spirit of freedom, but it was some time before the native tyranny of their nature allowed them to learn how to apply it. The law of Christian life became victorious in this respect only when the principle of freedom was made victorious.

LUTHERISCHER CONCORDIA VERLAG, ST. LOUIS.

(M. C. BARTHEL, AGENT.)

Amerikanisch-Lutherische Epistel Postille. Predigten über die meisten epistolischen Perikopen des Kirchenjahrs u. freie Texte von Carl Ferd. Wilh. Walther, Pfarrer der ersten deutschen ev. lutherischen Gemeinde zu St. Louis. Large Quarto, double column. pp. 496.

We do not despair of the Christian faith of our German countrymen so long as hundreds of their preachers receive their training at the feet of Dr. Walther, and tens of thousands of the people read his apostolical sermons. The polemics of this man as they are known through the periodicals of the Missouri Synod and the exclusive position he maintained against those not in entire doctrinal harmony with that body, may not be to our taste, but his sermons are models of the highest order. Not only the Germans, but the Americans, could have no higher privilege than to hear such expositions of the Gospel. In doctrine they are, of course, nothing else than the pure gold of God's truth, and the doctrinal element is very prominent, but Dr. Walther understands the application of doctrine to the heart and life, and it becomes in his sermons a delivery of saving truth. Grace for sinners is emphatically his conception of the Gospel dispensation. His style is admirably adapted to the end of preaching. With remarkable clearness and force, there is combined a picturesque and poetical element just

strong enough to engage the hearer's attention, whilst the direct, earnest, eloquent, enforcement of God's word goes searching and thundering through his soul.

It shows remarkable self-command as well as a strong consciousness of the preacher's vocation, that a mind so ready to wield the sword, and so accustomed to wield it inexorably, should in the pulpit strictly avoid everything that does not tend to awaken sinners and build up believers. It is almost inconceivable that a man who was at the very time in the thickest of the fight on the predestination question could have preached the Christmas sermon here given on words "for the grace of God that bringeth salvation has appeared unto *all men*." In fact, some statements which it contains, as for instance: "Sehet da, es ist also kein mensch, auch nicht *einer*, in der gauzen weiten Welt, von Adam, dem Erstge schaffenen, bis auf den Letztgeborenen, von dieser heilsamen Gnade Gottes ausgeschlossen," seem incompatible with the theory on predestination for which Dr. W. has so stoutly battled. Pastor Hauser informs us in the preface that Dr. Walther consented to the urgent and repeated entreaty to give his sermons for publication only after long and firm resistance, although he had the grateful experience of seeing eight editions of his "Evangelien Postille" pass through the press in eleven years, and *some 22,000 volumes* had been sold. It was found impossible to publish the sermons for the Epistles of an entire year. Some of the manuscripts had been loaned to friends who failed to return them. In place of such there are other discourses on "free texts." With a single exception all of them have been actually preached and are here published just as they were preached. As for the time of their delivery, which is happily given with each sermon, they cover the entire period of the author's ministry in this country.

The mechanical execution of the work is uniform with that of the "Evangelien-Postille" so that it sustains to that the relation of Vol. II. It is printed in very large, bright type, on substantial calendered paper, being in every way a credit to the publishing house and harmonizing with the solid contents of the work.

ΤΟΤ ΕΝ ΑΓΙΟΙΣ ΗΜΩΝ ΙΟΥΣΤΙΝΟΥ φιλοσόφου καὶ
μάρτυρος ΑΠΟΛΟΓΙΑ ΠΡΩΤΗ ΥΠΕΡ ΧΡΙΣΤΙΑΝΩΝ
ΗΡΟΣ ΑΝΤΩΝΙΝΟΝ ΤΟΝ ΕΥΣΕΒΗ ΚΑΙ ΑΠΟΛΟΔΙΑ
ΔΕΥΤΕΡΑ ΥΠΕΡ ΧΡΙΣΤΙΑΝΩΝ ΠΡΟΣ ΤΗΝ ΡΩΜΑΙΩΝ
ΣΥΤΚΛΗΤΟΝ. pp. 92. 1882.

It is amazing what literary activity is being developed by these German Lutherans of the West. And what rare specimens of "*alumni theologiæ*" they must have if it can be said of them that these ancient fathers "*communiter leguntur*" by them in the original tongue! Prof. C. H. R. Lange, of the St. Louis Theological Seminary has evidently prepared this edition

of the Earliest Christian Apologus extant in answer to a general demand. He adopts the the text of Prof. Gildersleeve.

Erster Synodal-Bericht des Nebraska-Distrikts der deutschen evang-luth. Synode von Missouri, Ohio und Anderen Staaten. pp. 55. A. D. 1882.

FOREIGN REVIEWS.

The *Edinburgh Review*, *Westminster Review*, *London Quarterly* and *British Quarterly*, for October, and *Blackwood's Monthly Magazine*, have been received from the Leonard Scott Publishing Company, containing interesting and valuable discussions on various historical, scientific and theological subjects. See advertisement on next page.

HARPER'S PUBLICATIONS.

Harper's *Monthly*, *Weekly*, *Bazar*, and *Young People*, have also been regularly received, full of interesting and instructive reading, and well-sustaining their high standard of merit.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

APRIL, 1883.

ARTICLE I.

THE LITURGICAL QUESTION.

[Continued from the January number of 1883.]

By F. W. CONRAD, D. D., Philadelphia, Pa.

WORSHIP.

Worship is a contracted form of the word, worth-ship, signifying that the being to whom it is addressed is preëminent in worth or excellence of character. It is a characteristic of Reason, and distinguishes man from nature, which, while it makes manifest the eternal power and Godhead of the Invisible Creator, nevertheless cannot worship him.

The true object of worship is God, as set forth in the Scriptures, alike in his unity, as "one Lord," and in his trinity, as Father, Son, and Holy Ghost. Accordingly Christ commanded all men to "worship God" in his unity, and declared that everywhere "the true worshipers" should "worship the Father," as distinguished from the Son, and the Holy Ghost. Thomas ascribed divinity to Jesus, the Son, when he exclaimed, "My Lord and my God," and the disciples, when they met him after the resurrection, worshiped him.

The Holy Ghost, declared to be "God," invested with divine attributes, and associated with the Father and the Son in the baptismal formula and the benediction, is also worthy of worship in his personality.

By the fall, man became alienated from God, and his communion with his Maker was broken off. Through the media-

tion of Jesus Christ, that communion has been restored, and the true believer, according to the Scriptural doctrine of the universality of the priesthood, has again free and direct access to God, and can "worship him in spirit and in truth." There is, however, but "one Mediator between God and man, Jesus Christ, the righteous," who "died for our sins, arose again for our justification," appears in the presence of God as our advocate, and "ever liveth to make intercession for us." As angels and departed spirits in heaven are finite creatures, they could not possibly become cognizant of the petitions addressed to them; and as the saints and the Virgin Mary were depraved sinful beings on earth, their intercession with Christ, even if it could take place, would be divested of all merit, and prove utterly ineffectual. As neither angelic nor saintly mediating worship-bearers were needed in heaven, much less are priestly confessors and prayer-bearers necessary on earth, as mediators between the true worshiper and his God. And the Mariolatry, saint and angel worship, and the mediating offices of the priesthood of Romanism, are condemned by the Scriptures, involve the sin of idolatry, and while they prove a snare to the ignorant and superstitious, must be offensive to God.

Worship consists in the reverent contemplation of God in his character and works, and especially in his forbearance and kindness towards us, through the gift and mediation of Jesus Christ. His perfections and glory awaken adoration and praise; his goodness and mercy call forth gratitude and thanksgiving; his commandments communicate a knowledge of sin, and lead to penitential confession; his great and precious promises encourage all to come boldly to the throne of grace, with supplications and intercessions, that they may "obtain forgiveness, and be strengthened with might by the Spirit in the inner man," in "every good word and work."

The true conception of God is that of a perfect being. Accordingly, man, even under the promptings of natural reason, divests his deities of human imperfections and vices, and invests them with superhuman excellencies and virtues. These imaginative creations, as divinities, are regarded as models of perfection, and as such are recognized as exemplars, worthy of imitation.

The history of the religious rites and exercises among the heathen establishes the fact that there is a tendency in worship to induce the worshiper to imitate the character of the being or God whom he worships. As the true God is infinitely perfect, and commands all who call upon him to be holy even as he is holy, and as in worship his character and commands are contemplated, it follows that the effect of such worship must be to awaken in the mind and heart of the worshiper such admiration of the character of God as would lead him not only to desire, but also to strive to imitate his excellencies.

The medium through which the character of the worshiper is assimilated to that of God, is truth. The faculties brought into exercise in worship are the imagination and the understanding, the heart, conscience and will, memory, and the love of the beautiful; and the various forms in which truth is presented in a scriptural order of public worship, viz., adoration, praise, thanksgiving, confession, profession, and petition, are adapted to reach each faculty, make upon it the deepest impression, concentrate their combined influence upon the will, and secure the high resolve to glorify God by "perfecting holiness" in all things. Nor will the sanctifying power of worship be confined to earth, but will also be realized in heaven. "For we all," says Paul, "with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

To attain the ends just stated, it is manifest that worship must be properly constituted. It must be real, securing the attention of the mind and the engagedness of the heart, in contrast with mere lip-service, as at times rendered by Israel and complained of by God: "This people," says he, "draweth near to me with their mouth, and honoreth me with their lips, but their hearts are far from me."

Intelligible. As its matter is truth, worship must be conducted in the vernacular tongue, and in such clear and simple language that it can be easily understood. Worship in an unknown tongue, or expressed in terms unintelligible to the worshipers, must therefore necessarily prove a barren and an unprofitable service. And when many pray audibly each for him-

self at the same time in public assemblies, one cannot understand the other, confusion ensues, and praying "with one accord" becomes impossible. The Apostle Paul describes it thus: "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, amen, at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the Church, I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." And yet in the face of these scriptural declarations, the Romish Church has conducted worship for ages, in all parts of the world, in an unknown tongue, giving rise to the proverb that "Ignorance is the mother of devotion," which has, however, proved rather to be the mother of hypocrisy and superstition.

Spiritual. Not only "in spirit," as opposed to mere formal worship, but "in the Spirit," that is, under the promptings of the Holy Ghost. Begotten of the truth and born of the Spirit, the Christian becomes the temple of the Holy Ghost. Without the influence of the Spirit, he would not be conscious of his moral wants, and would not know what to pray for; but through his assistance, such desires are awakened as prove sometimes unutterable, and thus the Spirit maketh intercession for the saints, according to the will of God concerning them. But this is accomplished through the truth revealed in the Scriptures, according to the laws of mind, and not by an immediate inspiration, as enthusiasts and mystics vainly pretend.

Worship may also be regarded as consisting of two parts, adoration and manifestation. Adoration, in the strict sense, consists in the service of the heart towards the Being of supreme worth, in which a rational spirit acknowledges its dependence and obligation to obedience by thanksgiving, petition and promise. Manifestation, as applied to worship, consists in the per-

formance of such acts as constitute the true expression of the service of the heart in an appropriate external manner. Adoration consists of the internal feeling of respect and veneration for God. Manifestation constitutes the outward form in which it is shown. We may worship God in the form of adoration at all times and in all places, but we can only worship him in the form of manifestation at specified times, in particular places, and in an appropriate manner. The one is the essence of worship, the other its form. The essence cannot exist without the form, but the form may exist without the essence. All true worship is characterized both by the essence and the form, while that which lacks the reality of the one or the appropriateness of the other, must therefore be essentially defective. The worship of the hypocritical Pharisees at the corners of the streets, "to be seen of men," lacked the spirit; while the irreverent and vociferous prayers and exclamations of the fanatical Anabaptists lacked the form, and proved alike unedifying to man and unacceptable to God.

The spirit of worship not only finds expression in devotional forms, but also leads to the assumption of becoming postures in approaching God. Kneeling and standing, with eyes closed, heads bowed, and hands uplifted towards heaven, are frequently mentioned in the Scriptures as attitudes assumed by the Jews in both public and private worship. And when they offered their prayers at a distance from Jerusalem, they turned their eyes towards the temple, as the dwelling-place of the Shekinah, or visible presence of God in the Holy of Holies. Horne, after mentioning that the Jews either stood or knelt in worship, says: "Similar postures were adopted by most of the heathen nations that pretended to any kind of worship, when approaching the object of their adoration; which it is highly probable that they borrowed from the people of God." Lineal and ecclesiastical descendants of the Jews, and accustomed to assume the attitudes just mentioned in worship, the apostolic churches adopted, and the primitive Christians continued their observance in public and private. Either kneeling or standing in public worship can accordingly claim scriptural warrant and example, and both are assumed for the most part by Romanists as

well as by Protestants. The lifting up of the hands is the natural expression of want imploring relief, the bowing of the head of reverence, and kneeling of humility, prompted by a consciousness of sin and guilt. Standing with uncovered head is the attitude instinctively taken by subjects on appearing in the presence of kings and potentates, and in presenting their respects and petitions to them, and the light of nature accordingly led the heathen to assume this posture in the worship of their gods.

The sitting attitude, the posture of ease, of the table and banqueting-house, and of the familiar conference of equals, prevalent in many churches in this country, is both irrational and irreverent in the house of God. It can claim no scriptural warrant, and is condemned alike by Jewish, Christian, and even heathen example.

TENDENCIES IN WORSHIP.

The tendency to give expression to the thoughts and feelings of veneration is deep-seated in human nature. Dependent and in want, man rationally apprehends God as the source of supply, and prompted by his desires he instinctively calls upon him for help: and this is worship.

Substance lies hidden in nature until it manifests itself in form, and worship is secret and silent until it becomes audible, when it necessarily assumes form. Private prayer, although at first spontaneous and free, will eventuate in the expression of the same desires in the same words, that is in a form of worship, unconsciously composed and repeated by the worshiper. While in private worship no punctilious attention need be paid to the order of thought and style of expression, nevertheless does our approach to God, even in secret, call for propriety in speech no less than reverence of spirit; and the use of an appropriate form, like the Lord's Prayer, becomes a help, even in private devotion.

In associated worship the same thing takes place. The pastor, who leads the devotions of God's house, finds himself in due time following a certain order of thought, and expressing his ideas in the same words and phrases, so that he inadvertently composes a form of prayer, which with few important

changes, he repeats every Lord's Day. And when he resists this tendency to sameness of thought and word, and tries to change his prayer, merely for the sake of varying and breaking the monotony of it, he neither improves his prayer, nor adds to the devotions of the sanctuary. Should he now write out his prayer with the greatest care and in the choicest language, and repeat it word for word, his prayer would lose nothing in its character, and public worship would lose nothing in its spirituality and fervor, but the contrary. And should he find a general prayer, which in all respects was better than his own, and commit and repeat, or read it as its substitute, the effect would be precisely the same.

In this manner the spirit of worship has manifested itself in forms. And while it is of great importance that the essence of true worship be retained, it is no less important that its spirit should appropriate and manifest itself in the best possible forms. A due appreciation of this has led to the preparation of hymns, prayers, and other appropriate forms, to be used in both private and public worship, as well as to the compilation of the most scriptural and devotional orders of church service.

Two tendencies—the liturgical and the anti-liturgical—have been developed in the history of public worship. Some churches have carried the liturgical tendency to an extreme, and conduct public worship according to prescribed forms only. This is the case with the Roman Catholic, and among Protestants with the Anglican Church. As one extreme is likely to lead to another, the anti-liturgical tendency has induced some denominations to conduct all religious services without any forms whatever; while some other churches combine a regular order of worship and free prayer in their public religious exercises. In the Lutheran Church, in consequence of an undervaluing of uniformity in worship, and the exercise of an unrestricted liberty in conducting religious services, each of these extreme tendencies, as well as their mean, have been illustrated both in Europe and America. And as generally the truth lies midway between the extremes, experience and observation have shown that this has been verified in the history of the Cultus and Liturgics of the Church of Christ. Not the body

alone, to the exclusion of the soul—not the soul alone, to the exclusion of the body—but the body and the soul in organic unity, constitute the true and normal type of humanity. In like manner, not liturgical forms alone, to the exclusion of free prayer—not free prayer alone, to the exclusion of liturgical forms—but liturgical forms with free prayer, actualize the true scriptural ideal of a devotional service in the house of God.

OBJECTIONS TO LITURGICAL FORMS IN WORSHIP.

Differences in constitutional endowments and religious training, and peculiarities in the circumstances, experience and habits of Christians, become the fruitful source of divergent theological opinions, as well as of corresponding prejudices and preferences in ecclesiastical affairs. The imperfect knowledge which one class or denomination may have of the views and practices of another, are calculated to bias the judgment and lead to erroneous conclusions. This state of mind and heart among professors of religion exhibits itself in inventing and urging objections to the doctrines and usages of their fellow-Christians. The habit of making objections is well-nigh universal, and there is scarcely any doctrinal position, principle of government, or mode of worship, that has not been assailed by objections. The use of liturgical forms of worship has been subjected to the same ordeal.

It is easy to raise objections on any subject, and frequently difficult to answer them. There are, however, some subjects so profound and incomprehensible that the finite mind cannot fathom them, and objections to the truth of which cannot be answered demonstratively. But the incapacity of the finite to explain the mystery of the being and workings of the Infinite, does not in the least militate against the verity of the existence of God, the constitution of the person of Christ, or the supernatural forces of redemption through the operations of the Holy Ghost. When such objections apply to a different class of subjects and prove unanswerable, they logically overthrow the position against which they are made. When, on the contrary, such objections are trivial in their character, they can not only be easily refuted, but they tend to prove the validity of the

truth which they are designed to invalidate. We regard most, if not all, the objections made by unliturgical denominations against the use of liturgical forms in worship, as belonging to the latter, and not to the former class. We propose to consider some of these objections, and to offer brief replies to them.

1. It is objected to liturgical forms that they are a feature of Judaism, and were abrogated with the introduction of Christianity. The relation between the Mosaic and the Christian dispensations has often been misunderstood. The former has been regarded as purely ceremonial and the latter as purely spiritual, and from these premises the conclusions have been drawn, that everything pertaining to the old has been abrogated, and that forms or ceremonies constitute no part of the new dispensation. Both positions are untenable, and both conclusions erroneous. The Jewish economy had moral as well as ceremonial elements incorporated in it, and while the former were abolished, the latter were carried over into the Christian dispensation.

The ceremonial aspect of the third commandment, that the seventh day of the week should be kept holy, has been annulled, but its moral aspect, that one-seventh part of time be set apart as holy time has not been abrogated, but transferred, through the example of Christ and his apostles, to the first day of the week as the Christian Sabbath. The same may be said in regard to forms in worship. Such as were distinctive of Judaism were abrogated, but others, distinguished by moral elements, were retained and used in the apostolic churches. The liturgical principle is the essence of forms of worship, the soul animating all the parts of a church service. Christ did not repudiate, but sanctioned it by engaging in the worship of the synagogue and of the temple, and established the propriety of its development in the Christian Church, by the preparation of a form of prayer, at the request and for the use of his disciples. By the use of forms of worship and the delivery of the Lord's Prayer, Jesus has exemplified and legitimized the preparation and use of forms of prayer and orders of church service, and left their use in private and public worship to the discretion and liberty of the Church, as her devotional wants might require.

So the Church of the early ages interpreted the utterances and example of Christ, and accordingly composed forms of worship and introduced them into the church service, and they have been found so devotional that their use has been continued unto this day in all but the Puritan churches, both Catholic and Protestant.

2. It is objected that a liturgical service is a remnant of Romanism. This objection bears some analogy to that just answered, and is equally unfounded. The order of worship heretofore presented stands in its ideal, principal parts and end, in direct contrast with the Romish Mass. Luther expurgated from it all the parts infected with the leaven of error. All the parts retained in the Lutheran church service antedate the rise of Romanism in the seventh century, and some of them can be traced through primitive antiquity, almost to the apostolic age. They constituted, indeed, a part of the Romish service, and proved the leaven of truth that saved many of its adherents from utter apostasy. But they did not become inoculated with the superstitious elements contained in other parts of the Mass, and retained their pristine and scriptural purity unalloyed. They are all primitive, not Romish in their origin.

3. It is objected that by using a liturgical service, the Lutheran borrows from and copies after the Episcopal Church. The relation and indebtedness of the Episcopal to the Lutheran Church is not generally known and has been misunderstood. The Lutheran antedates the Anglican Church more than thirty years and hence could neither borrow from nor copy after it in its ecclesiastical usages. But the contrary is the fact, viz., that the Episcopal Church is largely indebted to the Lutheran for the principal parts of its Book of Common Prayer, and it has been modeled in every essential part, except prelacy, after the Lutheran type.

Arch-Bishop Lawrence, of England, in his Bampton Lectures, 4th edition, 1854, proved that the the Thirty-Nine Articles, and liturgical forms of the Episcopal Church were neither original nor Calvinistic, by showing that they were derived from and through Lutheran sources. The testimony of this learned prelate will be found in the following extracts :

"If we contemplate," says the Arch-Bishop, "our Articles, we find that far from being framed according to the system of Calvin, in preference to all others, they were modeled after the Lutheran in opposition to the Romish tenets of the day.

"The original after which our Reformation (the English), in almost every instance, was moulded was avowedly the Protestant establishment in Germany (the Lutheran Church).

"In considering our (Thirty-Nine) Articles, therefore, in even their rude outline, but more particularly in their perfect state, we discover that, in various parts of their composition, Cranmer kept in view that boast of Germany and pride of the Reformation, the Confession of Augsburg. * * In their first compilation many prominent passages were taken from the Augsburg, and in the second from the Würtemberg Confession, the latter not being considered as a retraction of the former, but rather what it professed to be, as a repetition and compendium of it. These were the creeds of Lutherans, * * and their sentiments were chiefly inculcated, and their example followed, in almost every succeeding step of the Reformation.

"At the same period also the first Book of Homilies was composed, which, although equally Lutheran, has remained without the slightest emendation to the present day. Cranmer also translated a Lutheran Catechism, which he edited in his own name, dedicated it to the king, and recommended it in the strongest terms as a treatise adapted to improve the principles as well as the morals of the rising generation. The mind of Cranmer was impressed with Lutheran views, and in conformity with them was our liturgy drawn up. The origin of our Common Prayer is by no means dubious. An abridgment of a service of the Romish Church, with such alterations and emendations as were judged requisite to purify it from error and superstition, became the liturgy of the Lutherans. Our own was modeled in the same way, being little more than a compilation of the ancient forms, selected with prudence, corrected with judgment, and arranged with simplicity. In many parts of it our Reformers kept in view a work of a similar description, then recently drawn up by Melanchthon and Bucer for the use of the Archbishopric of Cologne. From their work, the ser-

vices of our own Church seem occasionally to have been derived. Our offices bear evident marks of being freely borrowed from the Cologne Liturgy, liberally imitating, but not entirely copying. It was not, however, itself original, but, in a great degree, borrowed from a liturgy previously established at Nuremberg, prepared by Brenz and Osiander, as appears from the letters of Melanchthon. And it should be remarked that the baptismal service in this form (*Kirchenordnung*) is taken word for word from that of Luther, in the second edition of his *Tauf Büchlein*."

4. It is objected that the use of liturgical forms is un-Lutheran. The liturgical or non-liturgical character of a denomination must be determined by the history of its worship. Judged by this criterion, the Lutheran is emphatically a liturgical Church. Luther prepared two liturgies, each containing an order of public worship, which were introduced into many churches during the Reformation, and served as models in the compilation of liturgies ever since. The first Lutheran liturgy (1523) antedates her great Confession (1530) seven years. The Lutheran Church has never been without a liturgy, and no Sabbath has ever dawned upon her, on which a liturgical service was not performed at her altars.

The Patriarchs of the Lutheran Church in America brought liturgies with them from Germany, and conducted public worship, and performed ministerial acts according to them. In due time a liturgy modeled after them was prepared by Dr. Muhlenberg, adopted by the Pennsylvania Synod in 1748, and its service introduced into its churches. So strong, however, were the non-liturgical influences of the Puritan and Puritanized denominations in this country, by whom they were surrounded, that the order of worship at first used was gradually changed, and so much shortened and simplified as to contain nothing more than the greeting with its single response, and confession concluding with the Kyrie, resulting eventually in the abandonment, by the great majority of American Lutheran churches, of all liturgical forms in public worship, and the adoption of a purely extemporaneous service.

But as many of the Congregational churches have themselves

become dissatisfied with such a bald service, it would be much more likely that Lutherans would become dissatisfied with it, and desire a more excellent way of worshiping the God of their fathers. A reaction, commenced more than thirty years ago, has resulted in the compilation of the order of service contained in the Book of Worship adopted by the General Synod at Washington, in 1868. A considerable number of congregations in all parts of our country have introduced it, and so edifying has it proved in practice, that their number is constantly increasing. By pursuing this course, they restore the Lutheran service to its legitimate place in the house of God, and reject the subjective, impromptu Puritanic mode of worship, which had superseded it,

Another objection is that the use of liturgical services in worship necessarily develops a Ritualistic tendency. The word Ritualistic has figured largely in the controversies of the Anglican Church, during the last quarter of a century, and become naturalized among other denominations as a term of reproach. As a ritual is a liturgy, the illiterate regard any church that uses a liturgy and forms in worship as Ritualistic. According to these, God, by giving the Jewish Church a ritual, made it Ritualistic, and as nineteen-twentieths of Christendom use forms in worship and are thus Ritualistic, there remains only a small fraction of the whole Church of Christ which is not Ritualistic.

But if it be employed to designate the tendency in Protestant circles, of approaching or adopting the Romish doctrine of transubstantiation and of Baptismal Regeneration, *ex opere operato*, then we deny emphatically that there is a single part or a single sentence in the Morning Service of the Episcopal, or that contained in any Lutheran liturgy that savors of ritualism. And if any Anglicans or Lutherans have become inoculated with Romish, sacramental tendencies, it has taken place not because of, but in spite of their liturgical church services.

6. It is furthermore objected *that the repeated use of liturgical forms produces formality in worship*. There is a sense in which all worship, whether conducted according to certain forms or not, is formal, for the spirit of worship cannot become manifest without clothing itself in forms. But by formality, in the sense

of the objector, is meant going over the forms of worship, without due attention and devotion, in the expectation of thereby meriting the favor of God. We admit that there is a strong tendency in man to become formal in his worship, but we deny that this tendency is necessarily connected with worship conducted according to prescribed forms. Multitudes of professors of religion do not follow the leader in prayer, and make the petitions he offers their own, just as other multitudes fail to worship really, when they themselves utter the words of the form. In New England, the Congregational churches had become exceedingly formal in the days of Edwards, without any forms in worship; while the same was true of the Episcopal Church, with nothing but prescribed forms, in the days of Wesley. And in our own Church, both in Europe and America, the existence of formality has not been determined by the presence or absence of forms in worship—some with the use of forms being spiritual and active, others without them formal and dead, and *vice versa*. And in so far as the danger of expecting merit from going over the forms of worship is concerned, it is sufficient to say that there is not any part of the service heretofore given which can make such an impression. To us it seems that the service, as a whole, as well as every part of it, is calculated to destroy all hope of salvation through merit, and to shut up the worshiper to the hope of securing it as the free gift of God through faith in Jesus Christ alone.

7. That the use of extemporaneous or liturgical worship determines the character of the religion of a denomination, as either evangelical or formal. This position was taken by the late Rev. Albert Barnes. Dr. Hopkins, Professor in the Presbyterian Theological Seminary at Auburn, N. Y., explains and replies to his views as follows: "Evangelical religion," according to Mr. Barnes, means a system in which public worship is conducted by extemporaneous prayer. "A religion of forms," on the other hand, is a system in which public devotion is conducted by means of a liturgy. Wherever a liturgy is used, there is "a religion of forms;" and wherever there is a "religion of forms" in this sense, there is an absence of the spirit of the Gospel. Extemporaneous prayer, therefore, is of the essence

of the Gospel; and all Churches worshiping by means of a liturgy, are "non-evangelical." Non-evangelical Churches count for nothing in the enterprise of the world's conversion. "The spirit of true faith will not be bound. It does not breathe and act freely when fettered by forms. It cannot go forth freely to the conquest of the souls of men, or the subjugation of the world."

"To prove the error of this conclusion, it only needs to lift up one's eyes and look abroad on the field. In every heathen land the missionaries of this "religion of forms" are at work, advancing at least abreast of non-liturgical Christians in heroic and self-denying efforts for the conversion of the heathen. What names shine brighter on the roll of apostolic worthies than those of Heber and Caldwell, and Williams and Pattison and Selwyn? The "missionary hymn," as often as it is sung, should put to shame such an assertion as this. What Presbyterian or Congregational Board can show a better record than the Anglican Church mission in Southern India, with its thirty-five thousand souls "received to Christian instruction and baptism in scarcely a year and a half?"

A non-evangelical Church, resting solely on the "religion of forms," should not apparently be giving largely, freely, and without sacerdotal pressure for the salvation of the world; but the "Church Missionary Society" and "London Missionary Society" alone, to mention no others, contribute more money for this object than all the Presbyterians in America!

In Mr. Barnes' view a liturgy *per se* is fatal to Christian truth and purity of worship. "From the days of Constantine," he says, "Christianity became a religion of forms." All Christian worship of course before Constantine had been non-liturgical. How is the fact to be explained then that during this halcyon period, when all prayer was extemporaneous, such swarms of heresies invaded the Church, and the germs of all the characteristic errors of Rome distinctly developed themselves? The anti-Trinitarian errors of the "Patripassians" and the "Arians," the invocation of saints, the use of images and prayer for the dead—all arose before this fatal "religion of forms" invaded the Church. After liturgies came into general use, it is true that

the corruptions in worship which had already been introduced, continued to grow, and were incorporated into them. But departures from *the Faith* came to an end; or if they appeared, were promptly suppressed. The constant recitation of the great hymns and creeds of the Church kept the Faith pure down to the Reformation."

8. That the frequent repetition of the same words, in the use of the same forms, becomes tedious, degenerates into mere lip service, and destroys true communion with God in worship. We admit that the worship of God in spirit and in truth, without any diversion of the attention, during the whole of the public service of the sanctuary, is no easy attainment, and that the tendency "to draw nigh to God with the lip, while the heart is far from him," is very strong among all worshipers. But the truth of what we have just stated has not been experienced by those only who worship God according to prescribed forms, but has also been confessed and exhibited in no less a degree by those who are accustomed to worship without any given form. The history of worship in the Protestant Church has shown that the most devout and spiritual worship has been rendered to God by churches conducting divine service in the use of liturgical forms, while examples are not wanting of a boisterous and hollow-hearted worship among those discarding the use of all forms of prayer, and claiming to be, *par excellence*, the true worshipers of God in the spirit. The opinion that the use of the same words and forms is likely to degenerate into mere mummary in worship, is totally unfounded. We have been accustomed to worship according to the foregoing order of service more than thirty years, and we can testify that the frequent use of the same words in the Introit, Gloria Patri, Confession of Sin, Kyrie, the Creed, the Gloria in Excelsis, and the Lord's Prayer, does not divert the attention from the meaning of the solemn words uttered, but, on the contrary, fixes the attention more readily than is possible in the uncertainty of constantly anticipating what will come next in extemporaneous prayer. Instead of becoming weary of the tautology, we are more deeply interested and impressed by "the form of sound words" in which we are accustomed to worship God in spirit and in truth.

9. Still another objection is *that the use of forms of worship has a tendency to destroy dependence on the aid of the Spirit of God, in the exercise of prayer.* We admit that even true Christians “know not what to pray for,” and need the aid of the Holy Spirit “to help their infirmities” and enable them to pray “according to the will of God,” for such things as they and others need, and which God has promised to grant them.

But in what manner does the Spirit render assistance in prayer? Certainly not by directly inditing every petition, and enabling the suppliant to utter them in their logical order, and in the most appropriate terms? But, on the contrary, by so enlightening the understanding and moving the heart through the truth as to awaken corresponding desires, expressed by each one in his own manner of speech. The Scriptures were inspired by the Holy Spirit. Persons who read or hear them are brought under his influence just as truly as if he directly moved their minds and hearts. Christ was filled with the Spirit when he delivered the Lord’s Prayer to his disciples; and they were led by the same Spirit to repeat it as a form and improve it as a model, and were thus influenced by the Spirit in their worship of God.

As the principal parts introduced in the orders of worship adopted by the Lutheran Church have supplied the common spiritual wants of her members, and proved eminently devotional and edifying, it follows that those who composed them sought and obtained the promised aid of the Holy Spirit, in their composition; and by the thoughtful and diligent use of them, every worshiper follows the guidance of the Spirit just as much as if the same thoughts had been suggested in his heart by the Spirit, and the same words uttered with his lips.

Such a reliance upon the aid of the Spirit as renders instruction and meditation and the use of forms and models in prayer unnecessary, involves immediate inspiration, and is as delusive a notion as the false pretensions of a fanatic would be who discarded both education and preparation, and relied for his impromptu utterances solely upon the inspiration of the Spirit.

10. That liturgical worship cannot be kept within proper limits, and the only way to prevent it from running into Romish extremes is to suppress it altogether. Imperfect knowledge, defective judgment, and intemperate zeal impel men to rush into extremes, both in sentiment and practice. It would, therefore, be unreasonable to expect, that, in the matter of public worship, its true ideal in spirit and in form, should be at once attained in the assemblies of the saints, and neither differences of opinion nor extreme divergencies in practice occur. The tendency to multiply forms in worship to the entire exclusion of free prayer, culminated in the Mass.

This tendency, although checked by the moderate positions taken by Luther and Melancthon, were, nevertheless, not eradicated, and it has been revived, at different periods, not only in the Anglican, but also in the Lutheran, and even in some Reformed churches. These facts and their historic associations, have called forth and perpetuated a general apprehension that evangelical piety is endangered by liturgical worship, and a deep-seated prejudice engendered against it. Disarmed in the argument on the merits of the liturgical question, the advocates of Puritanic worship have resorted to a "scare crow" device in the objection above stated.

But the proverb, "Extremes beget extremes," demands that so soon as one extreme is stated we must look for its opposite. Where shall we find it in this case? In the worship of the Anabaptists, the Puritans and Quakers. But this extreme, as we shall presently see, is no less free from objections than its opposite.

But *extremes* indicate the existence of their *mean*, and where shall we find it? We venture to answer, in a normal Lutheran church service. As the *extremes* have had their representatives, the *mean* has had its representatives also. The history of Protestant worship has shown that the medium position has been maintained within its own original bounds of simplicity and brevity, and it is not necessary to save spiritual piety in the Protestant Churches and to eradicate the errors of Romanism, to inaugurate a Vandalistic crusade against

all forms of prayer in the closet and the family, and to banish all liturgical worship from the sanctuaries of God. And in so far as the Lutheran Church is concerned, her original moderate form of service has been more widely departed from in the direction of extreme non-liturgical than liturgical worship.

Argumentatively there is little force in this objection, and yet the changes have been constantly rung upon it by illiterate fanatics among the laity, as well as by learned divines. It is specious, apparently plausible, and takes with the multitude.

The Romanists have also run into extremes on baptism and the Lord's Supper; can we correct these errors only by discarding their observance altogether? By no means. Let theological Professors impart thorough instruction on *Cultus* and *Liturgic* to their students, and ministers disseminate accurate information concerning worship and its forms among their people, and the true remedy will be found. Both extremes will be rejected, and the true mean adopted in the public worship of God.

When the Puritans make such objections to liturgical forms it is just what might be expected from them, but when they are reiterated by Lutherans they expose themselves to the charge of great inconsistency. We never heard that either a Lutheran pastor or member objected to the use of the forms provided in the liturgy for the administration of baptism and confirmation, the celebration of the Lord's Supper, the licensure or ordination of ministers, &c. But if the use of liturgical forms necessarily produces formality and ritualism, and is prejudicial to experimental piety and vital godliness, when used in the ordinary service of the house of God, it is difficult to see why the same injurious results should not follow their use on extraordinary occasions? But as "a little leaven leaveneth the whole lump," the Lutheran who objects to the use of liturgical services on ordinary, and approves their use on special occasions, occupies an inconsistent position, and in order to be consistent he must either take the extreme Puritan position and reject the use of all forms in public worship and in the performance of all other ministerial acts, or else he must relinquish his objections

and delight in the service, according to which the Lutheran Church has worshiped God for more than three centuries.

OBJECTIONS TO AN EXTEMPORANEOUS MODE OF WORSHIP.

Webster defines the word extemporaneous, "composed or uttered at the time the subject occurs, without previous study; unpremeditated; as an extemporaneous address." As applied to worship, it describes preaching or praying without previous preparation, either by meditation or writing, from the spur of the moment and under the inspiration of the place and circumstances under which a minister is called upon to preach and pray. A sermon carefully prepared, mastered and delivered without the aid of a manuscript is not an extemporaneous production, and a prayer whose train of thought has been previously arranged in the mind, and meditated upon before it is offered, is no more an extemporaneous prayer, in the literal sense of the word, than the repetition of a committed or the reading of a printed prayer would be. The popular application of the word to all preaching and praying without any written manuscript or printed form, is manifestly erroneous. In forming a correct estimate of the relative merits of purely extemporaneous utterances and the premeditated deliverances in the pulpit and at the altar, a careful discrimination must be made between them, and the unread, prepared sermons and premeditated prayers must not be ascribed to extemporaneous worship and set down to its credit. And yet, under the erroneous impression, that preaching and praying without note or form are extemporaneous, this is frequently done.

Extemporaneous preaching and praying have arisen through a want of discrimination between the ordinary and the extraordinary assistance of the Holy Spirit in preaching and prayer. The promise given by Christ to his disciples, that the Spirit should bring all things that he had told them to their remembrance, lead them into all truth, and give them power of impromptu utterance, which involved their inspiration and freedom from liability to err in either thought or expression, have been applied improperly to all believers and its fulfilment is claimed by the advocates of extemporaneous worship to the present

time. But a comparison of the declamations and prayers of the Anabaptists and Quakers with those of the apostles, as recorded in the gospels and epistles, ought to convince every intelligent and unprejudiced person that they could not have emanated from the same Spirit. While the utterances of the apostles exhibit divine wisdom and truth, those of the religionists just named bear the marks of human imperfection, idiosyncrasies, and improprieties in thought, word, manner and posture, and verify the declaration of South that "the extemporaneous faculty is never more out of its element than in the pulpit."

These untenable and unscriptural positions originally adopted by the Puritans in England, have been discarded by their descendants in this country, in so far as preaching is concerned. And although the same may be claimed in regard to their theory of public prayer, nevertheless, in their practice, they still reject the use of all liturgical forms of prayer, and conduct public worship extemporaneously. This mode of worship has also been accepted by the Presbyterian and other Protestant denominations, which, in their early history, conducted worship according to liturgical forms. These two modes of worship have, during the last three centuries, developed their legitimate results, constituting the data furnished by experience and observation, from which a true estimate may be made of their respective characters, adaptation and value. Neither mode is absolutely perfect, free from all defects, and encompassed with no difficulties. In so far as liturgical worship is concerned, its deficiencies and tendencies, as seen from the non-liturgical standpoint, were involved in the objections to it just presented and answered. But how is it with Extemporaneous Worship? Has it proved faultless and unobjectionable? By no means—its advocates themselves being the judges. It lies open among others to the following objections.

1. That extemporaneous worship, as generally conducted, is distinguished by grave faults and manifest deficiencies.

To approach God in public worship is a solemn act, requiring appropriateness of manner as well as reverence of spirit. Propriety demands that the parts introduced, and the prayers offered in public worship, be conformed in their conception, arrange-

ment and style, to the models in worship contained in the Scriptures and best liturgies. Every prayer should accordingly be constituted of adoration, thanksgiving, confession and petition, expressed in the language of devotion, and of suitable length.

To actualize this ideal of worship *impromptu* is no easy task. It requires not only an acquaintance with *Cultus* and *Liturgic*, literary culture and spiritual gifts, but also preparation by meditation and study. The notion that the Spirit of God will teach a minister to make a prayer, embracing the necessary topics, properly arranged, and expressed in a devotional manner without premeditation, is preposterous, and contradicted by the extemporaneous utterances of the pulpit every Lord's Day. Indeed, prayer seems to have been placed immediately after the reading of the Scriptures, in order to constrain the minister to engage in it, without any premeditation, and to throw him absolutely on the immediate guidance of the Spirit in both thought and word. As a consequence, public prayers are left to go by default, and in most cases none are composed, no liturgical models, either committed or studied, and no preparation whatever made to conduct the worship of God in an edifying manner. The inevitable result is everywhere manifest. The deficiencies of extemporaneous worship are felt and noticed by all, and the devotions of the sanctuary languish and fail to satisfy the spiritual longings of the worshipers. And as the ends of worship can only be attained by securing and retaining the attention of the hearer, and in inducing him to follow the leader with "one accord," it follows, that just in proportion as the character and length of the prayers offered, fail to secure such attention and participation, in that proportion will the individual become a heartless spectator and public worship rendered an empty form.

Dr. Hopkins, Professor of Theology in the Auburn Theological Seminary, N. Y., in his article in the January number of the *Presbyterian Review*, in referring to the evils which essentially inhere in the practice of concentrating nearly all the devotion of the hour of public worship in one long (extemporaneous) prayer, says: "If the order of topics recommended in the 'Directory' were followed, though the service might be more

ceremonious, it would be more edifying; the prayer would begin with adoration, followed by thanksgiving; then humble confession of sin, supplication for pardon, pleading from all arguments given in Scripture, and finally would close with intercession for others. * * But this orderly progression is now seldom observed. The prayer in the pulpit is sometimes only a long-drawn-out prayer-meeting prayer. With no logical sequence of topics, with no real progress of thought and no devotional climax, it maunders along in a haphazard way, returns upon itself, reiterates its phrases, and finally winds up for no other particular reason except that the ten or fifteen minutes during which the patience of the 'audience' can be expected to hold out have elapsed; often, indeed, the audience have lost all patience long before that. Probably there are spiritual and devout persons, who follow the prayer however long, and add their silent Amen to the sentiments as they are successively evolved from the memory or invention of the speaker; but if the testimony of many, not irreverent persons, may be trusted, the 'hearer,' having nothing else to do with the prayer, resigns himself with a sigh of submission to the inevitable; tries to follow for awhile the sentiments of devotion, wanders off in thought, moves uneasily about as the long continued sameness of posture becomes painful, occasionally says to himself, 'Is he never going to stop?' and finally, at the grateful 'Amen,' straightens himself up with another sigh of relief, and a more or less conscious codicil to the prayer, viz.: 'Well, thank God, we're through with that.' He then addresses himself rather cheerfully to the great object which brought him to the church, the homiletical oration of the pastor. In short, a large portion of the Presbyterian congregations agree with that view of the relative importance of the two things which they have been taught, and go to church not to worship God, but to hear the sermon."

2. It invests the services of the sanctuary with baldness, and renders them monotonous and unedifying to many. In corroboration of this objection, we quote the following description of an average purely extemporaneous service, given by Dr. Hopkins in his article, from which we have just quoted: "What is the uniform character of the service in our (Presbyterian) churches?

It is commenced with a voluntary by the choir, a piece of more or less classical music, which is wholly unintelligible to the congregation; a service in an unknown tongue as much as if sung in Latin. The words might be taken from Horace or Walt Whitman, and the people would be none the wiser. This is followed by other 'introductory' services. The praying is exclusively done by the minister; the singing is mostly done by a few young persons in the gallery, and with the same propriety. If the people can worship in prayer by proxy, they can equally worship by proxy in singing. Then comes usually a single short chapter of the Scriptures. The long prayer, notoriously a terror, at least to the young and indifferent minded, follows. Then comes the great business of the occasion; the hearing, with more or less of critical interest, an able and carefully prepared oration from the pulpit; a short prayer ends the service. Through all this the congregation sit mute. They have not even the poor, Methodist liberty of relieving their minds by a 'hallelujah,' or a 'bless the Lord.' Neither they who sit in the room of the learned, nor of the unlearned, say 'Amen' to the prayer. The Ten Commandments, or as alternate to them the Beatitudes, are seldom or never read. The Creed is never recited. No voice responds, 'Lord, have mercy upon us, and incline our hearts to keep this law.' No loud acclaim responds, 'Glory be to the Father, and to the Son, and to the Holy Ghost.' With a close imitation of the Romish method, the choir and the priest have performed the whole audible part of the public worship."

3. It is inconsistent with the true and comprehensive conception of the "Communion of Saints," and limits it to the fellowship of believers, assembled in the same place, and worshiping at the same time. The worship of the Jews and early Christians, of the Greek and Roman Catholic churches, and of all the Protestant denominations of the Reformation, Lutheran, German and Dutch Reformed, French Calvinistic, Episcopal and English Presbyterian, yea, the worship of the Church Universal, the Puritan denominations alone excepted, has been more or less liturgical. Puritanism has, accordingly, broken with and cut itself off in its mode of worship from the past, and isolated

itself thereby from the common Christian fellowship of the present. In its revolt against liturgical worship it has broken the mystic bond of the "Communion of Saints," and stands in this respect apart from the "One Holy Catholic Church."

Dr. C. A. Stork, in his essay already quoted, presents the position taken by the non-liturgical churches in the following striking and forcible manner: "Christianity," says he, "is not a force that dies to-day to rise again in another form to-morrow. It is not an isolated flame burning in the solitary soul or congregation, and then kindled in another solitary soul, or isolated congregation. The body is one, and the Spirit is one. It leaps over barriers of space and time; it diffuses itself through the long ranks of generations and centuries; it fuses even diverse theologies and forms; there is One Lord, One Faith, One Baptism. * * The Church has taken this fact up in its life. It has striven to bring it into more and more vivid and continual consciousness. It would not be a truth of doctrine if the Christian body had not verified it, by making it a truth of life. And how has it been realized? Very largely by the use of liturgical forms. As each year adds another growth or branch to the tree, so wealth of fellowship accumulates generation 'by generation,' on the ancient prayer, confession and litany. They are no longer the voice of one man, the minister; they are not even the aggregated utterance of the present congregation only; they are full of echoes from the past; the Church of the Ages is heard praising, supplicating and adoring, through them.

"The Church has at times ignored it (the Communion of Saints) and always to its great loss. Thus the non-liturgical churches, in turning their backs on the past, have broken the continuity of the Church. In so far, they have destroyed that sense of solidarity of which we hear so much in secular circles, but which is realized in its fulness only in the Christian body. They have done so in past generations; but they are awaking to recognize their loss. They will be non-historic no longer. They are knitting again the broken strands. They are claiming their place in the continuity. They are welcome. It was our loss as well as theirs that the solidarity was ever broken."

In its resistance to enforced uniformity by the State, and the maintainance of the right of free prayer, Puritanism challenges our admiration; but in allowing itself to be driven, by its prejudices and antipathies to Anglicanism into the opposite extreme of rejecting all forms in worship, it awakens at the same time our commiseration. And none see the mistake made by the Puritan fathers more clearly, and regret it more heartily than their ecclesiastical descendants themselves.

4. Extemporaneous worship, divested of appropriate artistic and devotional elements, loses its hold on both the Church and the world, and becomes a serious impediment to the progress of the Church. Although the Lutheran and most of the Reformed churches are liturgical in worship, the Episcopal, on account of the tenacity with which it has held on to the service in the Book of Common Prayer, is recognized as invested, in this respect, with a representative character. Like all other Churches she has had times of declension, which her opponents, the Puritans, attributed to the influence of her liturgical services, and claimed that the revival of piety in the non-conformist churches was the legitimate result of their extemporaneous worship. Both conclusions were illogical and erroneous, for the Episcopal Church has had "seasons of refreshing" notwithstanding her liturgical services, and the Puritanic denominations have had periods of spiritual decline, in spite of their extemporaneous worship.

We were present, four years ago, at the second Congress, held by the Episcopal Church in Philadelphia, and heard a discussion on the importance of reaching the masses. The admission was made, that the services and efforts ordinarily put forth had proved unadapted to draw the common people to their churches, and suggestions were made looking to such modifications of the services, and such changes in their plans of church work, as would be adapted to the common people, and bring them under the influence of the Gospel. The *New York Observer*, in noticing its last Congress, held several months ago, called special attention to the activity, liberality and progress the Episcopal Church was making in various parts of our country. At the Presbyterian Assembly, held at Asbury Park in August, 1881,

we heard the statement made that of five thousand Presbyterian congregations, nearly one-half reported no additions on profession of faith, and the whole increase for the past year was only twenty-five hundred members, an average of less than *one* to each congregation of those that received any accessions. We have been led to present the above contrast by the following statements made by Dr. Hopkins in his article in the *Presbyterian Review*. After referring to the liturgical tendencies among the Presbyterians, and the occasional use by some of their pastors of borrowed liturgical forms, as well as to the old inherited prejudice against the use of forms in worship, he says:

“We (Presbyterians) boast our conscientious preference for a plain diet of bread and water; we shall never consent, oh, no! to allow French dishes on our board. But we are quite willing to ‘convey’ scraps and even whole pieces from the better furnished tables of our neighbors. A very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members have sought a more cheerful, more varied, more sympathetic service in another communion. On the other hand, the cases are very few, and owing only to special causes, in which any persons, episcopally educated, come over to the communion of the Presbyterian Church. The tracks are all one way. It is very largely due to this fact that of all the sects in the United States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own. To make the preaching of the Gospel consist exclusively in the delivery of sermons, is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ is the preaching of the Gospel. Devotional singing is setting forth the praises of Christ as our Prophet, Priest, and King. The Apostles’ and Nicene Creeds are full of the Gospel. In the Lord’s Supper, Christ is set forth evidently crucified for us. There is more of Christ in the *Te Deum* and the Litany alone than is commonly found in two entire Presbyterian services.”

Other objections to Extemporaneous Prayer might be given, but want of space restricts us and will only allow us to emphasize the fact, which carries with it the force of a practical objection, viz.:

5. The principles adopted and positions taken by the Puritans, concerning extemporaneous services, have proved unsound and untenable, and hence many of their ecclesiastical descendants have been constrained to abandon them. The views and practices of the English Puritans in regard to praying and preaching in their public assemblies are given by Alt, in his "*Geschichte des Christlichen Cultus*," as follows: "The Puritans, the earliest and most decided opponents of the Anglican Church, adhered strongly to Bible Christianity, and the reading of the Scriptures constituted a prominent part of their worship both in private and public. They decidedly rejected the established and prescribed forms of prayer customary in that time. Their prayers were to spring forth spontaneously from the heart, in words suggested by the Holy Ghost, and not in such as subtle learning had long before carefully collected together.

"Accordingly he only whom the Spirit moved was allowed to pray or preach before the congregation. And hence when the Spirit moved several persons, it was in order that more than one should pray or preach; and when the Spirit moved no one, audible prayer and preaching were alike omitted. And although, as a rule, there was always one in each congregation who generally filled the office of principal speaker, nevertheless he was not the preacher appointed by the congregation, but only that member of the same on whom, above others, the gift of teaching had been bestowed. And when the Spirit seemed to have departed from him, they, without any hesitation, elected another in his place. For the preaching of the word was not to be a matter of office and calling, but a work of the Holy Spirit, and the preacher became, in the Old Testament sense of the word, a prophet."

As they regarded their prayers and preaching, as well as the Psalms, to the singing of which they restricted themselves, as directly inspired by the Spirit, they imagined that all the reli-

gious exercises in which they were accustomed to engage were purely *spiritual* as opposed to those of the established Church, which they repudiated as merely formal.

The principles which led the Puritans to take such extreme positions in conducting religious services, bear on their very face the marks of extravagance and enthusiasm. They were not originated in an ecclesiastical calm, but called forth in "troubled times" of great religious agitation. They were not adopted as the result of impartial investigation, sound exegesis, and unbiased judgment, but under the sting of religious intolerance and persecution, the pressure of untoward circumstances, the prejudices engendered by an enforced uniformity, and a misapprehension that the cause of all the practices savoring of Romish errors still prevalent in the established Church, as well as all their disabilities and oppression, could be legitimately traced to the service and forms of the Book of Common Prayer.

The Puritans, in their reactionary movements, were not only led into extremes in conducting public worship, but also on almost all other associated subjects. Becoming radical revolutionists rather than conservative reformers, they not only excluded all liturgical forms, but interdicted the organ as a remnant of Judaism, rejected the use of instrumental music and Christian hymns, including even the Gloria in Excelsis and the Te Deum, and spared not even the Apostles' Creed and the Lord's Prayer. Nor did they stop with this, but under the reactionary bound of their crusade against all Romish forms, their ministers refused to solemnize marriage, because the Romanists made it a sacrament, and declined to offer prayer at burials because the Catholics prayed *for* the dead. They even made war on architecture, interdicted the Gothic style with its beautiful, lofty arches, towers, and church-going bells, and erected their meeting-houses without any architectural taste, under the delusive idea that the Gothic cathedrals were the strongholds of Romanism.

The principles culminating in the practices just mentioned have proved untenable, and have, consequently, been relinquished by a great majority of Congregationalists. The same may be affirmed in regard to extemporaneous religious ser-

vices in the sense of the Puritan fathers. No Congregational church would now tolerate impromptu harangues from its preacher, nor endure a pastor whose prayers were unpremeditated effusions, destitute of order, devotional expression, and appropriateness in matter, style and manner.

Extemporaneous worship, in its etymological sense, has accordingly been weighed in the balances of experience and observation and declared wanting by many of its most distinguished advocates among the descendants of the Puritans themselves.

FREE PRAYER.

Before leaving this part of our subject it becomes necessary, in order to avoid misapprehension, to define Free Prayer. It is not identical with Extemporaneous Prayer, as just defined, and the term should not, therefore, be employed as synonymous with it. Neither does Free Prayer eschew the assistance of liturgical forms, and constitute a spontaneous, devotional development, uninfluenced by their moulding power. Free Prayer, in the sense in which we employ it in this article, is distinguished from that which in a written form has been prescribed and enforced, either by the unwarranted lordship of the Church, or the usurped authority of the State. The use of the prayer, thus imposed, is made imperative, on pain of censure and disability, if not of excommunication, without any intermission, omission, or additions. Free Prayer, in the unrestricted liberty wherewith Christ has made his Church free, may avail itself at one time of the use of a form altogether and at another time dispense with it altogether—or it may subserve its ends by the use in part of a form and in part of spontaneous utterances, called forth by the peculiar circumstances and wants of the worshiping congregation. Free Prayer should also be discriminated from unpremeditated, extemporaneous prayer. While it does not presumptuously rely upon the immediate inspiration of the Holy Ghost, neither does it discard the aid of the ordinary influences of the Spirit in calling upon God in prayer, and regards it not only consistent with a due sense of dependence on the Spirit, but a duty to avail itself of the best

counsel and instruction, and the study, memorizing and use of the best forms of prayer, and the most scriptural liturgical orders of service within its reach. In the *use* of the liberty of Free Prayer, it becomes equally important to guard against its *abuse*, so that while resisting the imposition of an invariable order of service, we do not run into the opposite extreme of an utter disregard of propriety and uniformity in worship. The following extract from the preface of the General Synod's liturgy of 1847 presents wholesome advice to pastors and heads of families, in preparing themselves for the offering of public and family prayers, which accord with the views just expressed on Free Prayer:

"A good liturgy, prepared by men whose minds are thoroughly imbued by scriptural truth and whose hearts glow with fervent piety, affords ministers, and especially those just entering on the sacred office, an exemplar, in multiplied form, of the manner in which devotional feeling and the sense of dependence and want, should be expressed on public occasions. And thus, also, by familiarizing our churches with suitable forms, thoroughly pervaded by the spirit of true devotion, it presents a check to vagaries, into which unbalanced or eccentric minds are apt to run. Nor may it be less useful in supplying private Christians with that pure and elevated diction in which the prayers of the family-altar should be clothed, in order that they may elevate the mind and edify the hearts of those who gather around it. In further corroboration of these views, we refer to the fact that special instruction is given in the theological seminaries of most Protestant denominations on public worship, as well as directories furnished by ecclesiastical bodies, as aids in conducting it in the most appropriate and edifying manner.

LITURGICAL TENDENCIES AMONG CONGREGATIONALISTS.

Ten years ago the Clinton Avenue Congregational church, in Brooklyn, N. Y., dissatisfied with the manner in which public worship was conducted, held a meeting for the consideration of the matter, and requested their pastor, Rev. Wm. I. Buddington, D. D., to preach a sermon on the subject. In response to this request, a discourse was delivered by him on Responsive

Worship, which, with commendatory letters from distinguished Congregational divines, was published.

Taking Luke 24 : 52, 53, as his text, the author cites in support of responsive worship the injunction directing the people to respond "Amen," at the conclusion of public prayers, the responsive singing of the Psalms by the Jews, the reference of Paul to the practice of responding, Amen, in the Apostolic churches, and the testimony of Pliny, Justin Martyr and Basil to the fact that the worship of the early Christians was conducted in the same manner. He also brings into requisition Luther's doctrine of the universality of the priesthood of believers. The following extracts taken from this timely discourse, exhibit the conclusions reached by observation and reflection, on the deficiencies of the present mode of conducting Congregational worship, and the necessity of judicious efforts to improve it: "While Christ is praying for the unity of all believers, and his prayer is ours, we should do all we can do in the way of consenting faith and worship, to express the oneness of Christians. Especially should we delight to do this by the responsive use of the Psalms." And is it not, in itself, a blessed and fruitful thing to repeat, in unison with a consenting congregation, the most consecrated words of the language, freighted with the dearest memories of the Church of God? How blessed the privilege to each worshiper, to utter for himself the consecrated words of prayer and praise, and find himself not alone but up borne by a sea of voices, and in fellowship not only with companions and friends about him, but with the praising Church of all ages. And what a fellowship is this, made possible to us by the use of these Psalms of David; how we join ourselves to "the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of the martyrs, the holy Church throughout all the world;" how near we come to Moses, and David, and David's Son; how their words become our words, their thoughts our thoughts, and their God our God!"

"The utterance of the lip reacts upon the heart, to deepen the feeling, and make more distinct the thought. David calls the tongue 'the glory of his frame.' * * It is natural, well nigh inevitable to say with the mouth what we deeply feel in the heart.

It is, therefore, Christian wisdom to order the worship of God, so that each worshiper may have some part in it. * * It would be a great thing if it (the responsive reading of the Psalms) only served in any measure to break up inattention, and counteract the tendency in the congregation that is sung to and preached to, to be mere spectators of the worship of God. The principle that lies at the root of this, if there be any principle in it, is hierarchical, not popular, ritualistic, not spiritual. Men do not come to church, or ought not, to witness a spectacle, or have their feelings played upon passively at least. This is not the Protestant theory. It contradicts our theology to exclude the people from worship and divide it all between minister and choir. It robs the Sabbath of a large part of its power as a preface to the week, to give the people nothing to do. It is not enough to instruct, it is necessary also to train. There is, therefore, a solemn responsibility resting upon our churches, to order the worship of God so as to make it the most effective for good. To a large extent, as at present conducted, it is inoperative and repellent."

In referring to the worship of the primitive Church, he says: "It was distinctively congregational, common, responsive, at a time when, to avoid persecution and death, it was conducted by night, and under ground; but when it was brought above ground, little by little, the rights of the people were taken away from them, the ancient practice of responding fell into disuse, and was supplanted by more artistic forms, till the whole service was conducted by the priest,—for, by this time, the minister had become a priest—and by the choir, to which were assigned the duties and privileges of the congregation. In Roman Catholic congregations the people are, for the most part, silent, alike in prayer and praise. But the people in a multitude of Protestant churches are equally silent; the minister and choir do all the praying and all the praising, and the congregation retain not even a reminiscence of their lost rights. It is a loss that involves the very essence of Christianity, and has to do vitally with the divine character of the Church."

In replying to the objection that our Puritan fathers did not

use the Psalms in this manner, he says: "Neither did they allow the reading of the Bible as a part of worship. Coming as they did from a form of worship in which reading was so disproportioned as to be exclusive, they forbade the reading of the Bible altogether, except in the way of exposition. The Puritans came out of the fire of persecution, the smell of it was on their garments, and they fell into extremes, which in them were pardonable but in us would be ridiculous. In this and many other particulars we have departed from the practices of our fathers. * * But in this departure from their usages, we have only been obeying the principles of the Pilgrims, who had the good sense and Christian magnanimity to leave their descendants as free to choose as they were."

In answer to the objection that it is an Episcopal way of worship, he says: "Episcopacy is not a mode of worship, but a church polity. * * It is simply absurd, therefore, to say that the use of the Psalms responsively is Episcopal. They read the Psalter thus, it is true, and their ministers read the Bible as well; and it is as reasonable to say, that it is Episcopal for ministers to read the Bible to their people, as to say, that the alternate reading of the Psalter by minister and people is."

"The subject of worship must become more and more a subject of care and study to the Church. * * In the beginning, when Christianity was first promulgated, and now where the missionary or evangelist goes to publish the Gospel to the destitute, preaching is, of necessity, the great business and chief duty. But after this when churches are organized, when the doctrines of the Gospel are understood, and a Christian sentiment is established, worship becomes so important as to occupy the first place; for it is Christianity applied, the religion of Christ in exercise, it becomes the hunger of a soul truly converted, and is the medium through which comes to the believer his sweetest joys and best experiences. Then again, as culture advances, culture of mind and heart, as the work of Christian civilization widens and deepens, as Christian character assumes a higher type, as our homes become the abode of greater purity, gentleness and peace, and society is leavened by a more pervasive sense of eternal things, worship will demand and receive a more

thoughtful and prayerful study, and its methods become more various, and beautiful, and spiritual. There is even now an increasing number of persons whose spiritual wants require less preaching and more worshiping; they accept the system of divine truth as revealed in the Scriptures, and do not need to have these fundamental doctrines restated and argued, possibly on a lower key and with less power; but they do want opportunities and offices, by which they can express, with all the depth and tenderness the word of God puts within their reach, the penitence and faith, the joy and hope with which these great truths fill their souls."

"The matter and mode of our worship is of more importance to the souls of men and the progress of the Redeemer's kingdom, than the articulation and systematizing of our doctrinal belief. The theology we put into our prayers, and confessions, and thanksgivings, is that part of it which has most to do with human salvation; and it is Christian doctrine in its most sacred relation to the soul, leading to Christ, and doing the work of sanctification."

The sermon of Dr. Buddington, at first reported in the *New York Witness*, attracted much attention and comment, and drew forth letters of commendation from Rev. Thomas J. Conant, D. D., and a number of the most distinguished Congregational ministers in this country. In referring to their agreement with him, he says: "The concurrence of so many cultivated minds, acting independently, and in so distinct spheres, is certainly a significant fact, and warrants the most thoughtful consideration of this subject on the part of our ministers and churches." We accordingly present the following extracts from their testimony, as additional evidence of liturgical tendencies among the Congregationalists.

Rev. E. T. Goodwin, D. D., Pastor of the First Congregational Church, Chicago, says:

"I have long felt the lack of the people's participation in the Sabbath service, both as respects the barrenness of the service itself, conducted solely by the pulpit, and also the listlessness and coldness, not to say indifference, characteristic of the earlier portions of the worship."

Rev. O. E. Dagget, D. D., of New London, Ct., says :

“It seems to me, also, that some other things (than responsive readings) are hardly less, or not less desirable, such as the Apostles’ Creed, the Lord’s Prayer, Confession, and Thanksgiving, and an interval of silent worship, and some minor articulations, as I call them, anatomically, of the services. Time brings me to see, more than formerly, the sort of paralysis, or, at best, dryness in the Church, and even more in too many of the ministry, not in the brain-work of speculation but in the heart-work of worship.”

Rev. Horace Bushnell, D. D., of Hartford, Ct., writes :

“If we go back a little on the Puritans, I would do it with some delicacy, as Shem and Japhet did of the covering of their father; for, if the strong wine of reformation had stripped them over-much, they are still to be honored as the new-time fathers of a better future, and re-populated world. There is certainly a sad want of consent and co-activity in our worship. Being for all, all should have a share in it, and a communion of voices in it, on the way to a communion of saints.”

Rev. T. D. Woolsey, D. D., late President of Yale College, says :

“The leading faults or defects of Congregationalism are, as it seems to me,—1. A want of a common spirit. There is no special attachment to the Church Polity, and no other uniting bond. 2. An irreligious departure, in some respects, from the condition of better times. I refer to easier lapse into false doctrine, ignorance, or want of interest in the truth, making preaching of too much relative importance to worship, a neglect of the religious sentiment, an ungodly way of getting through the singing, &c. 3. The sentiment of reverence for the day, occasion, place, and for a present God, is one of the nobler human feelings which the freedom of the Gospel does not interfere with, and which does not interfere with freedom. And yet this sentiment is little visible in this country, and especially, as it seems to me, in our churches. It must be confessed that our precise, formulated, logical doctrine cultivates the intellect chiefly, and thus the sentiments are chilled, and half dead. But now, doctrine is little cared for; and there are few laymen, I apprehend, who have much distinct faith, or much inward

knowledge of the Bible. Worldly prosperity, with its immorality is destroying faith, more than science and history. It seems to me, that your desire for a change in the services is a confession of a want. Others make the same confession. We cannot shut our eyes to the going off from us of many to the Episcopal Church, nor to the want of really religious worship, nor to possible dangers in the future. It would be grateful, very grateful to me, to have some of the best small chants regularly introduced into our worship, such as, 'The Lord is in his holy temple, let all the earth keep silence before him,' and 'I was glad when they said unto me,' and some others. I never hear these without the profoundest feeling being excited, so that I would go no small distance to have them renewed. I would only repeat, that the practice of responsive reading would, in my eyes, be of less practical value than some other changes, such as appeal to religious feeling, and to reverence more particularly; yet I would accept it."

Rev. R. S. Storrs, D. D., pastor of the Church of the Pilgrims, Brooklyn, N. Y., writes:

"I welcome it (the change in worship) warmly, and support it strenuously, because it had long seemed to me a strange turning of things upside down, that churches where government is aristocratic should find their strength in the fact that their worship is social and popular, while our churches, with a democratic government, find their weakness in the fact that their worship is so generally ministerial and exclusive.

"I was more desiring of it because of my thorough dislike and dread of the tendency which seemed rapidly advancing among us, as in many congregations of culture and wealth, to make the worship more attractive, by making it increasingly elaborate and ornamental in the musical part. It seemed to me then, as it does now, that there lay in this tendency a subtle and great danger; that it must in the end, if not arrested, demoralize both the choir and the people—transforming the entire 'worship,' so called, into a simple Sunday-concert, with sermon and prayers to furnish the scanty religious trimmings; an arrangement of things, under which no minister could work for the Master with hopeful earnestness and a true consecration."

To the objection that by making such a change we should be approximating more or less the Episcopal form, and educating our worshipers, at least the younger part of them, for the Episcopal service, a member replied as follows, at a congregational meeting held for the consideration of this subject: 'I wish it did make our forms more like those of the Episcopalians than it does; for, so long as the discussion between them and us is principally limited to our respective forms of worship, I think we give to them the advantage. And persons were far more likely to be carried into the Episcopal communion by a reaction from the meagerness and baldness of our customary services, than to be educated into it, by a larger improvement of the social element into our forms of worship; and that, since the Lord's Prayer and the Psalms neither teach prelatical nor sacramental grace, there was no great risk of our being led into error in those directions by making use of them in our service.'

* * A conviction had lodged itself in my own and other minds, that our former customs had really involved the essential principle of practical Romanism—a vicarious service performed for the people by minister and choir, of which the people were spectators and auditors, but in which they took no personal part.

"It was apprehended beforehand, by some, that the changes introduced would tend to render the services formal, and that revivals would thenceforth cease among us. But the most blessed and fruitful of all our seasons of general awakening to the truths of the Gospel, came the very next year. Some feared that members of other churches, coming to Brooklyn, might be deterred from uniting with us, by the difference of our forms from those to which they had been accustomed. But they came afterwards more rapidly than before, * * attracted by the services, in which they and their children could take equal part.

"It is one of my deepest practical convictions, that no body of churches can do the best and widest work for God's kingdom in this country, in which the people are not allowed and taught to take personal and large part in the services of God's house; * * and in which the spirit of adoration and consecration, re-enforced in the heart by being uttered on the lip, is

not helped and developed by every service, on every Sunday. Ministers and choirs performing their parts before passive assemblies—no matter how learned and eloquent the one, or how artistic and delightful the other—will no more hold, mould, and quicken the American people, than military bands will decide a campaign, or coruscating rockets set the planet on fire.”

Rev. Thomas J. Conant, D. D., says :

“No one who has worshiped of late years in the dissenting congregations of England and Scotland, has failed to notice the ease and heartiness with which the Psalms are chanted, and apparently by all the people. It has given new life and power to non-liturgical forms of worship in those lands. We of this nineteenth century have no expressions for our various religious experiences so adequate as David’s. When we pray most fervently, we use his words ; when we praise God most rapturously, we seize his harp.”

“In refusing, therefore, to sing the Bible Psalms to their fitting music, simply because in the Romish and Anglican Churches they have been sung irreverently, our Puritan forefathers permitted themselves to be driven into an extreme, which has a far more serious impoverishment of worship-song than their interdict upon liturgies and organs ; the latter were but modes, the former was part of the very substance of divine song. We can only urge as their excuse, that they fought an arduous battle, and to save their citadel often had to raze their suburbs. Far more justifiable were they than some among ourselves, who make their necessity our choice, and determine that the beautiful suburbs of our sacred city shall continue to be desolate.

“The opposition to the chanting of psalms and passages of scripture is unintelligible from the Non-conformist point of view. Dissenters have always been distinguished by their reverence for God’s word, and there seems, therefore, to be strange inconsistency in their objections to the use of the inspired words in their songs of praise, with the notion that by employing hymns they escaped the taint of Romanism or Anglicanism. Strange to say, on the opposite side, an excessive use of hymns appears to be becoming a sign of Ritualism, and we may expect to see the Evangelicals regarding them with suspicion.

Looked at abstractly, however, the opposition to the chanting of psalms on the ground of principle, is a peculiarity of Dissenting life which can be traced to nothing but strong antipathy to Anglican practices. It has not a vestige of argument to allege in its favor, and is at best a mere traditional prejudice and sectarian narrowness which would soon yield to the influence of a more truly catholic spirit.

It would be a shame, indeed, if in this free land, and with our costly inheritance of a Reformed faith, we should give up all our advantages and fall behind the apostles of Romanism and the reactionaries of our own Protestant communion. If Romanizers and Ritualists get the popular ear, and make headway against our historical Protestantism, they will be fairly entitled to their success, for it would be by the use of a more enlightened freedom fighting us with our own weapons, while we sink into a dead and shamefully inconsistent formalism."

The declarations quoted above are remarkable, both in their source and character. They are drawn from experience and Scripture, and embody the convictions of the ablest and most learned Congregational pastors and professors. They candidly acknowledge the mistakes of their Puritan fathers, deplore the deficiencies of purely extemporaneous services, recognize the propriety of the use of approved liturgical forms in public worship, hail the movement of reform, and afford it the support of their voices, example and influence.

The caution and moderation, with which the movement is initiated, are also worthy of note. Dr. Buddington, the prime mover of it, says: "While speaking especially of responsive worship in the use of the Psalter, the writer has no desire to press this method unduly; it is but one means among many of enlisting the interest and participation of the congregation in worship."

One of the writers quoted above thinks that Dr. Buddington expects too much from the mere responsive reading of the Psalms. Dr. Woolsey suggests that chants be also introduced, as well as written prayers for special, national and ecclesiastical occasions, together with short collects. And Dr. Daggett goes so far as to call for the Confession, the Creed, and the Lord's

Prayer, as additional improvements of the bare, old service. The effect produced by these liturgical suggestion is manifest in the following order of worship introduced into the Clinton Avenue church, and doubtless compiled by the pastor himself.

1. The organ, at the close of the prelude, starts "Old Hundred," when the whole congregation rise and sing the doxology, "Praise God," &c. 2. The invocation. 3. Hymn. 4. The reading of the Scriptures. (A chant may be sung congregationally, ending with the Gloria Patri. Two lessons may also be read, one from the Old and the other from the New Testament.) 5. The General Prayer, closing with the repetition of the Lord's Prayer, by the minister and people in concert. (After which the choir may chant a scriptural selection, without notice from the pulpit.) 6. A lesson from the Psalter, read by minister and people responsively, concluding with the singing of the ancient doxology, "Glory be to the Father," &c. (That is, the Gloria Patri.) 7. Notices. 8. Hymn or Chant. 9. The Sermon. 10. Hymn. 11. A prayer for the blessing on the word. 12. Benediction. (During singing, and the antiphonal reading of the Psalms, the congregation stands; during the invocation and prayer they bow down, and when the Scriptures are read they sit.)

We regard this order of worship as a decided improvement of the prevalent form. It is, all things considered, more than could have been expected, and while it supplies acknowledged deficiencies, it bears considerable analogy to a normal church service, in its substance and some of its parts. It contains, as additions to the original Puritan service, the modern Doxology, the ancient Gloria Patri, Christian hymns, responsive reading of the Psalms, the singing of scriptural chants, and the recitation in concert of the Lord's Prayer. The invocation takes the place of the Introit, the concluding prayer of the collect, the penitential Psalms of the Confession, and the reading of portions of the Old and New Testament of the Gospels and Epistles.

When this service is contrasted with that which it supplanted, it is no wonder that it has been readily introduced into many churches, both in this country and in great Britain. When con-

templated in the light of the true Protestant ideal of a church service, it has, indeed, deficiencies, and might be criticised by a captious liturgist. It lacks the Confession of Sin, the Creed, and the Gloria in Excelsis. But Dr. Daggett has already suggested the use of a form of Confession and the Creed, and Dr. Woolsey's preference for "some other changes, such as appeal to religious feeling, to reverence more particularly," would not only take in the Gloria in Excelsis, but the Te Deum, and the Litany as well. We hail this as a promising beginning, an earnest of what may yet be expected. Experience and the study of Cultus and Liturgic, will in due time enable the Congregationalists to supply deficiencies, remove the incongruities, and improve the order of the parts of the above service, and enable them ultimately to attain the normal type of a Protestant order of worship, combining free prayer with liturgical forms, and equally removed from Anglican rigidity and Puritan laxity.

The intelligent Lutheran will be gratified to observe that the sentiments expressed by these Congregational divines are substantially Lutheran, and that the positions taken in regard to worship, are analogous to those taken by Luther and the Reformers. And he will at the same time conclude, that if so much can be said in favor of the responsive reading of the Psalms, many of which are ceremonial and imprecatory, belonging to another age and dispensation, and hence, as Drs. Bushnell and Woolsey suggest, unadapted to worship in the Christian dispensation—how much more properly could all that, and much more be said in favor of a normal Lutheran order of public worship, containing all the parts heretofore mentioned in their regular order?

LITURGICAL REACTION AMONG THE PRESBYTERIANS.

It has not unfrequently occurred in the history of a denomination, that under the pressure of peculiar circumstances, the force of example, and the general tendencies of an age, it has been led to abandon its own mode of worship and to adopt that of another, and then learn from experience that it acted unwisely, and endeavor to correct its mistake by inaugurating a

movement to introduce again its original mode of worship. This has been the case in the Presbyterian Church in this country. Sprung from the Presbyterian Church of Great Britain, whose mode of conducting public worship was liturgical, it gave up, under the influence of Puritanic tendencies in America its own liturgical and adopted the non-liturgical mode of worship prevalent among the Congregationalists. The manifest defects of extemporaneous worship and the study of Presbyterian Cultus, have produced the conviction in the minds of many distinguished Presbyterian divines and laymen, that this departure from the manner in which their trans-Atlantic fathers worshiped was an error, and a movement accordingly began more than a quarter of a century ago, designed to revive the use of liturgical forms, in connection with free prayer, in the public worship of their sanctuaries.

In 1857, Rev. C. W. Baird, D. D., published a work entitled, "Book of Public Prayer," containing authorized formularies of worship, taken from the liturgies prepared by Calvin, Knox, Bucer, and others, in the preface to which he makes the following declarations concerning the liturgical character of all Presbyterian churches of Europe, and gives the history of the Cultus of the Presbyterian churches of England and Scotland, from whom the Presbyterians in this country have sprung:

"At the time of the Reformation, each of the various national branches of Presbyterianism adopted a liturgy. To this fact, there is not a solitary exception. And further, with but one exception, each of the national Presbyterian churches of Europe has retained, down to the present day, with greater or less modification, its particular liturgy. It was in 1559 that John Knox, returning from an exile spent chiefly in the city of Geneva, at the feet of his friend and teacher, Calvin, brought with him to Scotland a version of the Genevan Liturgy. He had already been in the habit of using it as the order of worship among the English congregations in that city. This form of service he at once submitted to the General Assembly for adoption; and, by order of that supreme ecclesiastical authority, it was commanded to be printed, being 'thought necessary and profitable for the Church.' In 1560 it was directed that the sacraments should

be administered after the 'Book of our Common Order;' and again, that 'a uniform order should be kept in the ministration of the sacraments, &c., according to the Kirk of Geneva.' The formulary thus adopted, continued in more or less extensive use until the period of the Assembly of Divines, who met at Westminster in the year 1643, for the purpose of preparing a common Confession of Faith, Order of Discipline, and Form of Worship, for the churches of Great Britain. The enactments of the Church of Scotland, during the period of her freedom from the yoke of Prelacy, were very explicit in relation to her adopted and prescribed forms of worship. We find them referred to, again and again, in the proceedings of the General Assemblies. It was ordered that no alterations or additions be made in the established forms; that readers be required to confine themselves to the appointed modes of prayer; that ministers provide themselves with that Order in prayer and administration of sacraments. The same formulary was, in 1567, by order of the Assembly, translated into Gælic, for the use of the northern churches. In 1620, a Scottish clergyman speaks of it as the 'warrantable form directed or approven by the Kirk,' and habitually used. It is stated by a contemporary writer, that as late as 1648, the Knoxian Liturgy continued to be the common ritual of the Church. The laws of the Church of Scotland, on this subject, has never been repealed; nor has any rejection of this ancient Presbyterian Liturgy occurred in her legislation. It has never, indeed, appeared that there even existed a disposition to cast aside these forms, of which various editions were published—undoubtedly in accordance with the demand of the Church—down to the very year in which the Assembly at Westminster commenced its sittings. It may seem to militate against this view of the high esteem in which, thus far, the Book of Common Order was held, that the Westminster Assembly should have promulgated a new form of worship, which at once superseded the use of the older one. But, taking into consideration the project with which the transactions of that body were connected, it is easy to conceive that this change should have been made, and concurred in by the Church of Scotland, in hope of the benefits of an extensive agreement and conform-

ity, to be realized upon the adoption of an entirely new platform. This project of a 'Uniformity in Religion' was divulged in the Solemn League and Covenant, agreed upon in 1543 by commissioners of the Church of Scotland, and by the Parliament and the Assembly of Divines in England, and afterwards subscribed by a great number of the people of both countries. One of the articles of that document binds the subscribers to 'endeavor to bring the Churches of God, in the three kingdoms, to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship, and catechising. From the statements that have been made, it will be seen that this historic testimony of the Church stands unmistakably in favor of a discretionary use of the 'best helps' that can be obtained for the performance of divine services."

In September 1880, the Pan-Presbyterian Council met in Philadelphia. Rev. Roswell D. Hitchcock, D. D., LL. D., Professor in the Union Theological Seminary of New York (Presbyterian), read an essay on "The ceremonial, the moral, and the emotional in Christian life and worship." Under the head of the Ceremonial, he pointed out the deficiencies of the prevalent mode of worship in Presbyterian churches, and took decided ground in favor of the restoration of liturgical worship in their churches. The following extracts give no uncertain sound, and, considering their author and the Council before which they were uttered, carry with them special significance, and deserve thoughtful consideration.

"If Christianity were a body without a soul, its life would not be worth insuring. But neither is it a soul without a body. The disciples of our Lord asked him for a form of prayer, and he gave it to them. The Ten Commandments they possessed already. The Apostles' Creed had not long been waited for. These three are the germ of all the liturgies. At first the liturgies were oral, flexible and varied. Not till after the Nicene epoch were they reduced to writing. Later still was the Roman usurpation, with intolerance and exclusion of other forms. Now, in all liturgical churches, or nearly all, the liturgy is no longer servant, but master.

"There is too much of it for constant repetition. Liberty of

omitting portions not always apposite, is unwisely denied. The absolute exclusion of individual extempore petitions is equally unwise. And the over-shadowed, dwarfed discourse, would be a great misfortune were good discourse otherwise more likely to be had.

“But these abuses of liturgies are no argument against the use. Our present Presbyterian baldness of public service is hurting us, hurting us in many ways which need not be specified. And the hurt is quite gratuitous, since the cause of it is not one of our old Presbyterian traditions. Martin Luther, John Calvin, John Knox, and the early reformers generally were liturgists. Even the Westminster Assembly, which was anti-liturgical, set forth its Directory of Worship, which concedes, of course, the liturgical idea.

“No existing Prayer Book satisfies any good Presbyterian. Still less would any good, wise Presbyterian ask to have a new Prayer Book made up out of materials that are new. The materials mostly are old; some of them very old, such as the Gloria in Excelsis, the Terc Sanctus, and the Te Deum. The Doxology of Bishop Ken, ‘Praise God, from whom all blessings flow,’ is our chief modern contribution to the worship of the ages. Prayer especially is a great inspiration and a high art. Somehow the old Collects put us all to shame. Christendom to-day could better spare any treatise of Athanasius than the prayer ascribed to Chrysostom, ‘Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting.’ The farther on we get down the centuries, the more precious will be to us the long unbroken melodies of praise and prayer.”

“I anticipate also a revival of the old church year. Clear back, close up to apostolic times, we find at least Passover, Pentecost, and Epiphany. Christmas appears not long after. And then the calendar is crowded rapidly with festivals which disgusted our Protestant fathers, bringing the whole system into disrepute. As between Puritan and Papist, we side, of course, with the Puritan. But the older way is better than either. Judaism had more than its weekly Sabbath; and Christendom

needs more, and is steadily taking more. Christmas is leading this new procession; Good Friday, Easter, and Whitsuntide are not far behind. These, at least, can do us no harm. They emphasize the three grand acts and features of our religion: Incarnation, Atonement, and Regeneration."

The discussion which followed on Dr. Hitchcock's paper, seemed to us a significant sign of the times. His decided liturgical opinions, and the recognition of the ecclesiastical year, involving the celebration of the cardinal festivals, with their appropriate forms of worship, constituted a new key-note in a Presbyterian General Council worthy of special notice. Rev. Prof. Calderwood, LL. D., of Edinburgh, Rev. Geo. C. Hutton, D. D., of Paisley, Scotland, Rev. Prof. A. B. Bruce, D. D., of Glasgow, Scotland, Rev. Principal G. N. Grant, D. D., of Kingston, Canada, Rev. Prof. A. F. Mitchell, D. D., of St. Andrews, Scotland, Rev. Drs. Milligan, Breed, and Jenkins, from this country, and Rev. Prof. N. Hofmeyr, a missionary from Africa, took part in the discussion. Not one of them dissented from the positions taken by Dr. Hitchcock, and no caveat was entered against the restoration of the use of liturgical forms in worship. On the contrary, Dr. H.'s paper was regarded as a masterpiece and received the most hearty endorsement. The only discordant note was given by Dr. Breed, who, while he claimed that the term "baldness" ought not to be applied to the present mode of worship, nevertheless, said nothing against the suggestions of Dr. H. looking to its improvement, by a return to the old mode of worship.

The following quotations taken from the able article of Dr. Samuel M. Hopkins, of Auburn Theological Seminary, from which we have already quoted, amplify and emphasize the views expressed by Dr. Hitchcock, and will receive, as they deserve, the attention of intelligent readers.

"The progress of opinion, and the growing exigencies of the Church, have brought about a condition of things in which it seems appropriate to resume the argument in favor of such a modification of the Presbyterian Cultus, as shall give the people some share in the devotional services of the sanctuary.

"It may be enough to add to this, that such eminent Presby-

terians as Ashbel Green and Charles Hodge, not to mention various others still living, have given their voices emphatically in favor of forms of prayer. One of the latter, the pastor of nearly the largest church in the Presbyterian body, said, in celebrating the 39th anniversary of his most successful pastorate: 'I hope the day is coming when the great and noble church to which I belong will discover that she has unwittingly given up a part of her dowry, and when she will consent to use those forms and symbols of worship which are the common birth-right of all saints. I have long thought that our Presbyterian worship is too bare and bald a thing. It would not harm us the least to have some liturgical forms, and thus secure that variety and that uniformity which are alike essential elements of true worship.

"Without having any claim to idolatrous veneration, the Anglican Prayer Book, the monument of the sacred taste and piety of Cranmer, Ridley, and other honored fathers of the English Reformation, is an admirable collection of some of the best devotional forms left from the earlier ages of the Church. It incorporates the great hymns in which the whole Church, except the Presbyterian part of it, has been accustomed for fifteen hundred years to express her adoration of the sacred Trinity. It comprises the Litany, of which Dr. Charles Hodge (observing that 'it is at least a thousand years old, and no more belongs to the Episcopal Church than the Creed does') affirms that 'there is no human composition that can compare with it.' It contains those beautiful forms of devotion, entirely unknown to Presbyterian worship, the Collects, of which the early sacramentaries present an immense number and variety, and it contains the Psalter arranged for responsive reading. There is not one of these feature that might not, with eminent propriety and advantage, be made a part of the Presbyterian service.

"The evident lack of our arrangements in this particular led the late Dr. Charles Hodge to say that, 'if a book could be compiled for the Presbyterian Church containing appropriate prayers for ordinary public worship, and for special occasions, as for times of sickness, declension, or public calamity, with forms for the administration of baptism, of the Lord's Supper,

for funerals, and for marriages, we are bold to say it would be in our judgment a very great blessing.'” (Such a liturgical manual was subsequently compiled by Dr. A. A. Hodge, of Princeton, assisted by Dr. Backus, of Baltimore, and Dr. Pier-son, of Detroit.)

“Corrupt as the Romish Church of the Middle Ages was in the administration of the sacraments, she never ceased to hold forth to the people, *integram inviolatamque*, the great doctrine of the Trinity, the true and perfect divinity of the Lord Jesus Christ, the deity and power of the Holy Spirit, the ruin and corruption of man by nature, the forgiveness of sins, the resurrection of the body, and the life everlasting. Had it not been for these doctrines, fixed immovably in the liturgies of the Church, and forever repeated in the ears of the people, the stress of ignorance, violence and superstition would have swept Christianity from the face of Europe.

“That there is anything in the use of a book of prayer essentially unfavorable to spirituality of worship, is a mere prejudice growing out of a want of experience. Christian people who use a book do not find it so; and the contrary might be safely inferred from the various and excellent manuals prepared by Presbyterians for family devotion. Devout “churchmen” claim that their Prayer-Book is eminently favorable to concentration of mind, and near communion with God. Indeed, why it should be possible to pray spiritually when waiting to catch up the sentiments as they distil, not always in the best constructed phrase, from the lips of a living speaker, and impossible when we are using the fit and gracious words left us by some saint of God of the olden time, it would not be easy to say. It has never been alleged that Christians do not find the written prayers of David favorable to devotion.

“The devout liturgist, on the other hand, remembers that at the same time he is bowing his head before the face of Almighty God, our heavenly Father, some hundreds of thousands of his fellow-Christians are also exclaiming, in the phrase of the pathetic confession drawn by John Calvin, ‘We have erred and strayed from thy ways like lost sheep; we have followed too

much the devices and desires of our own hearts; we have offended against thy holy laws.' The strong-minded Presbyterian may pooh-pooh all this as quite a frivolous consideration of no value to such eminent Christians as he is; but let him be merciful to men of another mould; let him bethink himself that there are a good many of Christ's people, weak brethren, no doubt, and quite unworthy of his notice, whose spiritual digestion is helped by just such pabulum as this. This it is, in part, that makes the Prayer-Book so dear to their hearts, that the Church, over a whole continent, is praying at the same time, in the same words; and this is the more interesting when we consider how fearfully and wonderfully the prayers are commonly read.

"If we imagine that we have a monopoly of the exhibition of Christ as the sinner's only friend and refuge, we are laboring under a profound mistake. All these services, confessions, supplications and thanksgiving, creed, psalm, and sacrament, are preaching the Gospel; and to ears attuned to them, and hearts in sympathy, are preaching it with a tenderness, a pathos, a power which is not so often found in the elaborate Sunday morning's sermon."

"But as time passed on, there gradually arose a set of men who loved the Presbyterian Church enough to wish that she might have the wisdom to learn even from her enemies; and who believed that by every consideration of self-protection and fidelity to her own interests, she was bound to admit some improvements in her system of public worship. For thirty years or more this sentiment has been on the increase. The number of Presbyterian ministers who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it much larger. The demand is swelling to a volume which must infallibly make itself heard and respected, and which is neither waiting for nor desiring any ecclesiastical sanction will ere long vindicate its right to its own preferred method of worship. That the churches themselves are ready to welcome some such improvement is plain enough. They are tired of being forever the 'dummiest' of God's dumb people, and readily embrace any opportunity for taking a vocal part in the service. The spoken 'Amen' which has been timidly steal-

ing into use is a sign of this. The recitation aloud of the Lord's Prayer, and the responsive reading of the Psalter, have been cordially adopted in some congregations. It is no prejudice on the part of our congregations that would prevent, in many cases, the introduction at once of a partial service of prayer; but only want of courage and faith, on the part of the ministry."

The article of Dr. Hopkins, from which the above quotations are made, created "no small stir" in Presbyterian circles. It called forth articles from Dr. T. L. Cuyler and others in the *New York Evangelist*, and led to a discussion in the *Presbyterian* of Philadelphia. Rev. A. McElroy Wylie, a convert to Presbyterianism from Episcopacy, entered the lists as the opponent of liturgical worship. As is usual with proselytes, however, he exhibited the spirit of an extravagant antagonism against liturgical forms and an excessive admiration of extemporaneous worship. He set up a man of straw in the form of "an invariable, prescribed and enforced liturgical service, and then demolished him with half a dozen discharges (articles) from the battery of the *Presbyterian*. He fired at random and failed to hit the mark. In other words, he did not meet the question as presented by Dr. Hopkins. After writing three of his six articles, a Presbyterian "Layman," replied to him in such a manner as to render his irrelevant diatribes harmless, as the reader will see from the subjoined quotations.

"If our author (Rev. Wylie) had read Dr. Hopkin's article on Presbyterian Cultus, he would hardly have published his articles, at the least the two latter. For the whole matter is so wisely, temperately and learnedly treated by Dr. Hopkins, that our author would really have had nothing to say.

"Our author indicates with earnestness the objections to an 'enforced liturgy.' But is he quite fair in limiting the alternative to an enforced liturgy or no liturgy? Is there no medium? Must the prayers of the sanctuary be all extemporaneous or all in cast-iron forms? It is very true that in the Protestant Episcopal Church in the United States there is no choice, no deviation from the prescribed words. But it need not be so elsewhere. Our writer seems to have worn these bonds and they

have galled him. God forbid that they should be riveted on anybody else.

"Cannot a liturgy be constructed of forms of prayer so general as to suit all congregations, and with a place in every service for special or extemporaneous prayer to suit any occasion? And can there be any objection to a pastor in his study, with his freshly written sermon before him, with his emotions all aflame, and the condition of his people weighing on his heart, can any one object to his writing his prayers and reading them instead of reciting or declaiming them?

"In all cases of public and family worship we must never forget that the speaker supplies a form of words for those who join with him in the exercise, whether he extemporize, or repeat what he has prepared, or read from a manuscript or a book—in all these cases alike the spoken prayer is a form to the congregation. This is evident. The question is whether the generality of ministers, or rather ministers universally, should be considered competent to produce, without writing them, without preparation, or if they so please, without one moment's previous study or consideration, a whole public service for hundreds or thousands of people, and that from week to week and from year to year? Whether the stupidest, rawest, least learned and accomplished stripling whom any Presbytery may have licensed to preach, or on whose head they may have laid their hands, shall be esteemed qualified to produce six public prayers every Sabbath out of his own mind on the spur of the moment, and also to extemporize, as the occasions recur, services for baptism, for marriage, and for the celebration of the most solemn rite of the Christian Church—the Lord's Supper? Those who expect that such services, produced in this way, should be what they ought, must at least have conceived a very low idea of what is required. It is to be said, in conclusion, that if these services, as they are often performed, are not a great strain upon the intellectual forces of clergymen, they are a great and unnecessary strain upon the endurance of the congregation."

Another lay correspondent of the *Presbyterian* comes to the

aid of his brother "Layman" against Rev. Wylie, and endorses Dr. Hopkins' views as follows:

"It is no new subject—this discussion of forms of worship. The article of Dr. Hopkins is an admirable and able condensation of thoughts and arguments, which have been written or spoken on this matter for years. The question has been a stock-question in all pastoral and ministerial associations for the last quarter of a century. There can be no doubt as to the right of any congregation to introduce a liturgical service if it so desires. St. Peter's church in Rochester has for years used a liturgy, and is a church in good and regular standing in the Presbytery. No one has ever thought of questioning its right to conduct its worship after a set and published form. Were Dr. Paxton, or Dr. Crosby, or Dr. Hall, or any other pastor to fall in with the suggestions of Dr. Hopkins, no one could possibly object on the score of constitutionality. Nor is there a lack of published forms of service. Dr. Baird gave us a book of public prayer, which is an admirable digest of the early liturgies of the Reformed Churches of Europe. Dr. Shields has, with immense research, presented to us 'the Prayer-book' as revised by the fathers of the Westminster Assembly. There is no end to the Psalters prepared for responsive readings. Our Westminster Question-book and the Hymnal give us the Creed, the Decalogue and the Lord's Prayer, with various forms for opening Sabbath-schools. And St. Peter's church has a published volume containing a beautiful and almost faultless model of a liturgical service which has been in use for years."

LITURGICAL REACTION IN THE (GERMAN) REFORMED CHURCH.

Zwingle, the Swiss Reformer, realized, like Luther, the necessity of reforming not only the doctrines, but also the worship of the Romish Church. He accordingly prepared a liturgy and introduced it into the Reformed church at Zurich. He did not, however, attempt to compose an original work, but took Luther's Formula Missæ as the basis of his liturgy, the Morning Service of which was almost identical in its parts with that compiled by Luther. Calvin, the distinguished Reformer, on his return from Geneva in 1543, commenced the use of a liturgy

in his church which he had prepared during his pastorate in the Lutheran church at Strasburg, and which subsequently became the general order of worship in the Canton of Geneva, and has continued, with slight modifications, to be observed until this time. Alt, whom we have heretofore quoted, describes the Morning Service of the two Reformed liturgies just referred to as follows:

“Zwingle in the first order of worship established at Zurich, adhered quite closely to Luther’s *Formula Missæ*, following the general prayer with which the service began, with the Kyrie, Gloria, prayer before the Epistle (Collect), the Lesson from the Epistle, the Graduale, the Lesson from the Gospels, the Creed, the Sermon, and after this the Lord’s Supper.”

“Calvin sought in every possible way to simplify the service. According to the order established by him in Geneva in 1543 and since retained (especially in the French Reformed churches) with slight alterations, a confession of sin pronounced by the minister at the altar-table constituted the beginning. This was followed by singing Psalms, at the end of which the minister appeared in the pulpit and commenced with an extemporaneous prayer which concluded with the Lord’s Prayer. Then followed the reading of the text, and after that the sermon. After the sermon, in case the Lord’s Supper was not administered on account of the lack of communicants, there was another prayer which likewise ended with the Lord’s Prayer, then the Creed and the Benediction, whereupon a short hymn by the congregation ended the service.”

As the (German) Reformed Church diverged gradually from Zwingle’s bald sacramental positions towards the higher views advocated by Calvin, in like manner did they accept Calvin’s rather than Zwingle’s liturgy as the model after which they formulated their church service. Accordingly the (German) Reformed churches of the Palatinate, at the time of the adoption of the Heidelberg Catechism, in 1563, also introduced the church service compiled by Calvin, with slight modifications, and the Palatinate Liturgy became the standard of worship in the (German) Reformed churches of both Europe and America. Under the changed circumstances and Puritanic surroundings

in this country, the (German) Reformed, like the Presbyterian, departed from the liturgical mode of worship, to which their fathers were accustomed in Europe, and adopted the extemporaneous mode prevalent in this country. A reaction, however, began nearly fifty years ago, culminating eventually in the adoption of the *Mayer*, the *Provisional*, and subsequently of a *Revised Liturgy* by the Easton Synod.

The following statements furnished us by Rev. Charles G. Fisher, Superintendent of the Reformed Publishing House in this city, compiled from official reports and the minutes of synods, show the successive stages and progress of the liturgical movement in its rebound from extemporaneous worship.

“Worship, in the use of prescribed forms, is not a new thing in the Reformed Church. Liturgies, of some sort, have had place within it from the beginning. They belonged to its church life in Europe, and they came over with the same church life to this country. At the same time, they were held to be a fair subject all along for change and improvement. No liturgy was considered to be of perpetual force, even for the particular country or province in which it was used; much less for other countries. The liberty of primitive times here was practically asserted, as the proper liberty of the Protestant Church. The old Swiss Liturgies were in this way changed. The old Liturgy of the Palatinate became antiquated, even in the Palatinate itself. There was a movement all along, in other words, towards the realization of something in worship, which it was felt had not been fully reached in existing forms. The grossly unliturgical tendencies of later times (Rationalistic in Germany, Methodistic in this country), belonged themselves to this movement. But they had no power to bring it to rest. They only served to urge it onward in its course, by deepening the sense of a want which they had no power to satisfy, and by causing it to be felt, that the true satisfaction for this want must be sought in some other way. Hence, among the “pious desires” of the Reformed Church in America, we find at work all along, very sensibly felt, the wish for a satisfactory Liturgy. The old Palatinate service was *not* satisfactory; and none of the services brought over from Europe, during the last century, were satis-

factory. At the same time, the deeper consciousness of the Church refused to settle into contentment with the modern innovation of totally free prayer. Such worship had, indeed, forced itself into use on all sides; but the true genius of the Church, at bottom, resented it as something foreign and strange; and its voice was still heard, though in more or less smothered accents, calling out for a Liturgy that might be worthy of the name.

"It was in response to this call, that the *Mayer Liturgy*, as it is called, made its appearance in 1837; the respectable work of a truly respectable man. But, as all know, it failed to satisfy the Church, * * because 'it was unhappily not constructed after the pattern of our older Liturgies,' and was 'too much of an accommodation to the spirit of the times,' for the Church was all the time feeling after something better; and the Mayer Liturgy proved a flat failure, just because it was not something better, but the same thing in fact—the continuation of a mode or manner of worship, which it was felt the life of the Church had outgrown, so as to need now a different style of worship altogether.

"Some years passed after this, before any serious movement was made towards getting out a better Liturgy. In the view of many, the matter was not held to be of any very great account. They were willing to abide by the system of free prayer. But there was in the Reformed Church somehow the power of a different spirit, that would not be kept down, but still cried, 'Give us a Liturgy, whereby we may be able to worship God, like our fathers, with one mouth, as well as with one heart.' "

The classis of East Pennsylvania at length took action on the subject, expressing its dissatisfaction with the *Mayer Liturgy*, and recommending that either the Palatinate Liturgy or some other should be adopted. The synod, which met at Lancaster in 1847, submitted the subject to the classes, which reported favorably to the synod, at Hagerstown in 1848, which placed the matter in the hands of a special committee, Dr. J. H. A. Bomberger chairman. This committee reported to the synod at Norristown in 1849, vindicating at large the use of liturgical forms, and recommending the appointment of a com-

mittee, to present a plan or schedule of a liturgy, at its next meeting. The report was adopted and a Liturgical Committee appointed, of which Dr. J. W. Nevin was chairman, and Drs. Schaff, Heiner, Wolf, Bomberger, Harbaugh and Berg, were members. At Martinsburg in 1850. this committee reported progress, and at Lancaster in 1851, that they had done nothing more. Dr. Nevin resigned the chairmanship of the committee and Dr. P. Schaff was appointed in his place. In 1852 at the Synod in Baltimore, he (Dr. Schaff) reported a plan of such a liturgy as was proposed, set forth the principles on which it should be constructed, and offered some specimens of what it was expected to contain. In this report the ground was taken distinctly, that the new liturgy ought not to be shaped simply after modern models reaching back no further than the Reformation; that among these later schemes of worship reference ought to be had to the old Palatinate and other Reformed liturgies of the sixteenth century; but that the general basis of the work should be the liturgical worship of the primitive Church, as far as this can be ascertained from the Holy Scriptures, the oldest ecclesiastical writers, and the liturgies of the Greek and Latin churches of the third and fourth centuries. Should the principles proposed be wisely carried out, the report adds, it is hoped that by the blessing of God a liturgy might be produced at last, which would be a bond of union, both with the ancient Catholic Church and the Reformation, and yet be the product of the religious life of our denomination in its present state.

In 1855, at Chambersburg, the committee reported progress, and in 1857 presented the Provisional Liturgy, which was unanimously adopted by the Synod. In 1864 the Synod resolved that a committee be appointed to revise the Provisional Liturgy, and the work was entrusted to the old Liturgical Committee, which in 1866 presented a liturgy to the Synod, under the title of "An order of worship of the Reformed Church," which was subsequently adopted, and has remained unaltered and still continues to be approved and used by the pastors in the conducting of public worship, and the administration of other ministerial acts.

While the liturgical movement, inaugurated by the Eastern Synods of the (German) Reformed Church, was agitated and felt more widely in that section of the country, it, nevertheless, extended its influence also over the territory of the synods of Ohio, and of the Northwest, which adopted another directory of worship in 1869 entitled "Liturgy of the Reformed Church," and received the sanction of the General Synod of the Church. The committee say that "whilst the liturgical formularies used by our fathers, have been reproduced and changed, so as to adapt them more fully to the present wants and altered circumstances of our congregations, great care has been taken to preserve their true spirit and life." From this it appears that the compilers of this liturgy went back no farther than the Reformation for the matter and forms introduced into it. On the other hand, the liturgical committee which prepared the "Order of Worship," referred to above, went back to primitive antiquity and had reference also in its preparation to the forms of worship used in the churches of the first four centuries. As a consequence, there is considerable difference in their respective orders of worship, and other forms for the performance of ministerial acts. The former is more generally followed in the Reformed churches in the East, and the latter in those of the West.

LITURGICAL REACTION IN THE (DUTCH) REFORMED CHURCH.

The (Dutch) Reformed Church, whose seat was in Holland, although it adopted, in common with the German Reformed, the Heidelberg Catechism was, nevertheless, more rigidly Calvinistic, as its acceptance of the "Canons of Dort" prove. As a consequence, it followed the liturgy of Calvin rather than that of Zwingli, in the preparation of its formularies of worship. The following historic statements, taken from the Preface of Public Prayer prepared by Rev. C. W. Baird, already quoted, present the source and character of the principal formularies of worship, adopted by the Church of the Netherlands.

"In Holland as early as 1566, the liturgy of Calvin, after various modifications, came into general use. It was in 1574, however, that a decree of the Synod of Holland and Zealand established it as the universal order of worship. Though dif-

fering more than any other of the Reformed rituals from the original, this liturgy will yet be seen, by its general structure and pervading ideas, to belong to the same category, and derive its characteristic features from the same source. It has been in prevalent use, since its promulgation, among all the churches of the Netherlands. The forms for the ordinary services of worship have in part become obsolete; but the more essential offices of Communion, Baptism and Ordination, are still celebrated both in the mother country and in her colonial possessions of South Africa and the East Indies, as well as in the United States."

The Dutch, like the German Reformed and Presbyterian churches in this country, departed under Puritanic influences from the liturgical, and adopted the extemporaneous mode of worship. The reaction in the Presbyterian and German Reformed Churches thirty years ago, affected at the same time the Dutch Reformed Church, and in 1853 a liturgical movement was inaugurated, looking to the revision of its liturgies and the improvement of its worship. The history of the origin, stages and culmination of this liturgical movement, which we subjoin, were furnished us by Rev. C. E. Crispel, D. D., late Professor in the Dutch Reformed Theological Seminary, at Holland, Michigan, and now pastor of the Reformed church at Spring Lake, N. Y.

"Our historical position is, without doubt, that of a *Reformed* Presbyterian and *Liturgical* Church! neither falling into the formality of Episcopacy, nor into the baldness of Puritanism. So we have stood for over two centuries, and so we stand to-day, *The Evangelical Presbyterian Liturgical Church.*'

"In 1853 a movement to revise and improve our Liturgy was commenced. The first report, making great alterations in the Sacramental Forms, and adding several *new* forms, was presented in 1854; and the whole subject was freely and at great length discussed at every meeting of the Synod for several years.

"The result reached in 1859 was that in the form for the administration of the Lord's Supper, the words 'That he was in-

nocently condemned' were changed into 'That he, although innocent, was condemned.'

"After this result the Liturgical question was *in quietu* till 1868, when another movement was made, and it was 'Resolved, That a committee be appointed to revise our Liturgy, so that it may more fully meet the wants of the Church.' The committee appointed was enlarged in 1870, and in 1871 reported. Their report was 'accepted and ordered to be printed in the minutes of the Synod.'

"In 1874 the Liturgy, as revised and enlarged by this committee, was presented to the Synod. It contained *new* forms for *the reception of baptized members,—for the installation of ministers,—for the laying of corner-stones,—for the dedication of churches,* and for the *Burial of the dead.*

"These several additional offices were, in 1876, sent to the Classes for their consent to have them printed in connection with the standards, not, however, as authoritative and imperative formulas, but as specimens embodying the sense of the Church in reference to the most edifying mode of rendering these services.

"The consent of the Classes was given, and in 1878, when ascertained, it was resolved that these forms be printed in connection with our standards.

"In 1882 an edition of the Revised Liturgy 'as constitutionally adopted,' and as authorized to be printed, with appended Psalms for responsive reading, was presented to the Synod by its Board of Publication, and Synod recommended it for use in the churches."

In a recent number of the *New York Times* the following notice, announcing the introduction of the service of the revised liturgy referred to above, into the Collegiate Dutch Reformed churches of the city, in accordance with the recommendation of the Synod.

"A new responsive service is to be introduced early in December into all the churches under the charge of the Consistory of the Collegiate Dutch Reformed Churches of this city. Of late, however, there has been a desire expressed among the

members of the Reformed Church to return in part to the old form of worship which existed in the early days of the Church, both in Holland and in this country. At a meeting of the General Synod of the Church, which was held last June, it was recommended to the several churches that they should introduce the reading of the Psalter into the service, as well as to follow more closely the Liturgy of the Church, and a form of the Psalter and Liturgy which had been revised by a committee appointed for the purpose was adopted by the Synod. Several churches in New Jersey and New York have already followed the recommendation of the Synod, and the movement in favor of more liturgy in the churches has become general in Reformed Church circles. The order of service adopted by the Consistory of the Collegiate Churches will be as follows: Prayer; salutation; reading of commandments; hymn; reading of Psalter by the minister and responses by congregation; offertory; anthem by choir; prayer; hymn; sermon; prayer; hymn and benediction. At the evening service the Apostles' Creed will be recited by the congregation in place of the reading of the Commandments. The Psalter is arranged in a slightly different manner from that of the Episcopal Church, the divisions being made with reference to the idea expressed and with no regard to the verses."

An intelligent layman gave the following explanation and reasons for the return to the old liturgical form of worship, prevalent in Holland.

"Mr. Henry R. Bookstaver, a member of the Consistory of the Collegiate Churches, said yesterday, in regard to the change in form of service, that many of the church members had for a long time wished to go back to the old mode of worship, the general opinion being that it would cause a greater love for the Church. The Presbyterian form of service tended rather to a love for the minister than the Church, as in that service the sermon was the most important feature. Consequently, when a minister of especial ability was over the Church it would prosper, but otherwise there was not so much interest manifested. Mr. Bookstaver also said that in the old church worship there

was a great deal of music, and that all the congregation took part in it. Even thanks before and after meat were set to music, and it was a question but what the benediction was sung in the churches in Holland, as it was also set to music. In adopting a new service the churches were simply returning to the old traditions of the Church. He also said that the prayers in the Church liturgy would probably be more generally used. It is probable that all the Reformed churches in the city and vicinity will soon adopt the same form of worship."

LITURGICAL WORSHIP AMONG THE METHODISTS.

Rev. John Wesley, the distinguished founder of Methodism, was a minister of the Anglican Church, and accustomed to the use of the service and forms of the Book of Common Prayer. As he remained in connection with the Established Church, and only aimed at a true, spiritual reformation, he neither got up a new confession, nor prepared a new liturgy. The liturgical position and mode of worship used and approved by Wesley, and the societies bearing his name in Great Britain, and the history of worship in the Methodist Church in this country, are so tersely given by Bishop Simpson, of this city, that we subjoin the following letter, received from him in response to our request.

"PHILADELPHIA, Jan. 29th, 1883.

"REV. DR. CONRAD: *Dear Sir*:—Mr. Wesley, as you know, was a minister in the English Church. As such in special services when he preached in the church he used the prayer book, in private houses and in the fields he did not. The lay preachers he appointed, he did not consider ministers in the legal sense of the word; he did not require them to use the services. In this country the Methodist members were united in societies only before 1778. They did not claim to be churches nor did their preachers administer baptism or the Lord's Supper. During the Revolutionary War the English preachers generally left this country and the Methodist societies were without sacraments. They asked help from Mr. Wesley. With the assistance of Dr. Coke, he ordained as Deacon and Elder, Mr. Vasey

as one of his preachers, and, assisted by some clergymen, he ordained Dr. Coke, who was a priest in the English Church, as Superintendent or Bishop. In these services the form for the ordination of Deacons, Priests and Bishops in the English Church was used. On sending these ministers to America he made an abridged copy of the English prayer-book, omitting various phrases which he disliked. In the organization of the M. E. Church at the close of 1784, Mr. Asbury was ordained Superintendent according to the same form, and a number of preachers were ordained Deacons and Elders. At that time Mr. Wesley's prayer-book was used and continued to be for some years. The gown was also worn, but for some cause, probably the sparseness of the population, the lack of churches, and the opposition of those who had been trained in other churches, both the gown and the prayer-book ceased to be used. The forms of baptism, of the Lord's Supper and matrimony and the burial of the dead were incorporated into the discipline, and have ever since remained as the liturgy of the Church. In 1860 forms were added for laying corner-stones and the dedication of churches. We have no other liturgical services except that, in a few congregations the Psalms are read responsively, and in still fewer congregations the Apostles' Creed is occasionally recited, and the Gloria Patri is sung. But there is very little liturgical tendency in the Church. I have furnished you these notes simply for your own use, that you need not be troubled in referring to the various works for the several facts. I may add that in England the Wesleyans have since Mr. Wesley's death introduced into the societies the abridged forms of baptism and the Lord's Supper, and in large cities the English morning service is now used in many of the churches. In the afternoon or evening they do not use the liturgy. Wishing you success in your work,

Yours truly,

M. SIMPSON."

SPORADIC LITURGICAL OUTCROPPINGS IN AMERICA.

The same influences which have brought about the liturgical development in the churches before mentioned have, in a greater or less degree, reached and affected other denominations, and

led individual pastors and congregations belonging to them to become dissatisfied with their purely extemporaneous worship, and induced them to introduce responsive readings of the Psalms and other portions of Scripture, the repetition of the Lord's Prayer and the Creed in concert, and the preparation of liturgical programmes for anniversaries, Christmas, Easter, and Thanksgiving days, both in the Sunday-schools and churches. The Essay of Dr. Hitchcock and the Article of Dr. Hopkins, have set Presbyterians to thinking, writing and discussing worship and its forms. The following notices under the caption of "The signs of the times" appeared in the *Public Ledger*, of Philadelphia, on Tuesday, Dec. 12th, 1882.

"At the meeting of Presbyterian ministers yesterday the question, "In what Way should Great Church Festivals be Recognized in the services of our Churches?" was discussed by Revs. H. O. Gibbons, Dr. Beggs, Dr. Johnstone, Augustus A. Smith and Rev. Mr. Lees."

"The United Presbyterian Ministerial Association met with Rev. J. B. Dales presiding. The question, "Does Presbyterianism admit of a Ritual?" was discussed by Revs. Alexander Blackie, James Price, A. T. McDill, J. A. McDowell, Archibald Crawford and others."

At the recent celebration of the Anniversary of the Young Men's Christian Association of New York, a student of Harvard University at Cambridge, in giving an account of the religious condition of the institution, referred to a change introduced into the services at Morning Prayers, and the happy results that followed. "A year ago," says he, "the character of the service underwent a radical change. The time was changed from quarter of eight to an hour later, and a more interesting form introduced, including responsive readings from the Psalms and repetition of the Lord's Prayer. Thus, from a service before breakfast, in the cold and dark, in the winter, it has become a pleasant way for beginning the day. The change in attendance was remarkable, and the great majority of the students are now regular attendants."

The Baptists, in Great Britain, differing from the Puritans on the subjects and mode of Baptism, came out from them, and

organized separate congregations. They, nevertheless, adopted the Westminster Confession of Faith, with the exception of those articles which define Baptism and Church Polity. Accepting radical Congregationalism in government, and extemporaneous worship from the Puritans, their descendants have inherited their prejudices against the use of all forms of prayer, and all liturgical services in public worship. The same influences, however, which have developed liturgical tendencies and reactions among the Congregationalists, Presbyterians, German and Dutch Reformed Churches in this country, have also reached the Baptists, and resulted in liturgical outcroppings, here and there, among their congregations. The doxology was introduced into the Madison Avenue Church, New York, years ago, and is now sung at the beginning of divine worship in many other Baptist churches. The Lord's Prayer is also repeated in concert, the Psalms read responsively, and scriptural chants sung in some of the largest and most intelligent Baptist churches in Boston, New York, Philadelphia, and other cities. Dr. Boardman, pastor of the Baptist church at Broad and Arch streets in this city, besides the above, prepared a special programme of exercises for Thanksgiving Day, embracing antiphonal readings and other parts, in which the people take part, both in prayer and praise. And in the Baptist Madison Avenue church, New York, the congregation appointed a committee to consider the expediency of making a change in its order of public worship. This committee, after pointing out the deficiencies of the present extemporaneous mode of worship and the desirableness of making an improvement in it, came to the conclusion that "the recital of the Apostles' Creed and singing of the Doxology in the morning service, and the responsive reading of the Psalms would be acceptable to the church," and "suggested the following arrangement for the evening service: 1. Anthem; 2. Invocation, or Psalm; 3. Hymn; 4. Scripture; 5. Gloria in Excelsis, or Chant; 6. Prayer, concluding with the Lord's Prayer, in which all will join; 7. Hymn; 8. Offertory; 9. Sermon; 10. Hymn; 11. Prayer; 12. Benediction."

The following extract from the report of the committee, re-

veals the consciousness of the inadequacy of impromptu extemporaneous worship to satisfy the devotional spirit of intelligent Christians in all parts of our country, and the general longing for some better way of worshiping God in his sanctuary :

“The reproach is often urged against that type of religious life which is supposed to prevail outside of liturgical churches, that it lacks the adorative element ; that it is eager towards man and careless towards God ; that it makes us too apt to call ourselves ‘hearers’ rather than ‘worshippers.’ ‘Dissenters,’ Charles Kingsley once said, ‘go to chapel chiefly to hear sermons ;’ and one of the most honored in the ranks of those he referred to admitted that there was ‘enough of truth in the statement to excuse this mistake’ of the critic. ‘We are in danger,’ he says, ‘not of laying too much stress upon preaching, but too little on other parts of the service.’ That the danger is a real one there will be few to deny. In our forms and arrangements of worship but little provision is made for the worshippers. They are invited to offer their praise to God in the hymns, but beyond this their voices are silent, and transfer to the organ the passionate melodies of the opera. The Scriptures are read to them ; the prayers are made for them, and unless the minister have the capacity and the gifts for such a conduct of the service as shall enlist their devotional feeling, they are passive, and listen rather than worship. It is not strange, under such circumstances, that the services should come to be regarded as the only reason for attendance at church, and that persons should be less punctual at its services than at a concert or lecture. This is a tendency which is inseparable from such an arrangement. For this reason the Reformed Church is returning to the use of the liturgy which has been very generally neglected for years. Our Presbyterian brethren are also asking for something similar in their own church ; while not a few in our own denomination are wishing for such changes in the order which is usually observed as shall satisfy the craving for devotional expression which is felt by very many, and keep the congregation reminded that the Sunday services are not less for worship than for religious instruction and impulse.”

Dr. Bridgman, the pastor, we understand, has taken decided

ground in favor of liturgical forms and the participation in their use by the people in their public worship. Similar outcroppings are observable in Baptist Sunday Schools, and the leaven of liturgical worship, will without doubt, extend to other churches and Sunday schools, and culminate in a general improvement of public worship among the Baptists.

LITURGICAL WORSHIP IN AMERICAN SUNDAY-SCHOOLS.

The liturgical tendencies and reaction, to which we have referred above, began to manifest themselves first in the worship of the Sunday-schools of this country. The favor with which the innovation was received had led to the introduction of responsive readings, the repetition of the Creed and the Lord's Prayer, as well as the introduction of special liturgical exercises at anniversaries, on the festival days of the ecclesiastical year, together with, in some churches, a regular liturgical service for Sunday-schools. The bearing and influence which this has already had, in creating a desire for a similar improvement in the public services in the congregation, and which it is also destined to have in the future, can readily be determined. Children trained in these Sunday-schools, and becoming accustomed to participate in these responsive services, will not be satisfied with a bald, extemporaneous worship, and will either secure a change in the worship of the denomination to which they belong, or failing in this, unite with another in which they can take part in the service of the sanctuary. This aspect of the subject was touched upon by the several writers already quoted. The following extracts will show the significance which they respectively attach to the influence of the prevalent exercises in our Sunday-schools, in determining the character and mode of worship in the American churches.

Dr. W. T. Buddington says:

"It is, in this connection, a strong reason for introducing this use of the Psalms into the public worship of God in the great congregation, that the children in the Sunday-schools have long been accustomed to it, and having been brought up to it, they will enjoy and profit by this participation in the service. It will be a new and tender bond binding together old and young,

parents and children, in the common worship of God, before whom disparity of age dwindles to a point. This, at least, is certainly true, that if it be wrong or inexpedient for adults to worship in this way, it is quite as much so to train our children to it in the Sunday-school. But it will not be easy to extirpate the practice from our schools; it has approved itself, by experience, to superintendents and teachers, and it has already accomplished much by enlisting in the worship the hearts of the children, along with their voices."

Dr. R. D. Hitchcock says:

"A liturgy, it has been said, is for children. Very well. What place have we now for children but in the Sunday-school? And by acts of responsive reading, light secular singing, amusing anecdotes, annual parades and picnics, the institution is kept agoing, you need not be told. This whole Sunday-school interest will have to be taken in hand by and by for review and revision. Children who now go to the Sunday-school, but not to church, will be brought also to church. And one of these days, though not probably till we are all gone, there will be a form of public service, which shall suit the matured and cultured none the less for suiting also the immature and uncultured. In this matter of public worship we have yet to learn, and we shall learn, that what is really best for anybody is best for everybody."

Dr. S. M. Hopkins says:

"The Presbyterian clergy will continue to preach better than others. They will perhaps stick to the rigid ritual of the short prayer and the long prayer; they will wear themselves out with manifold labors to retain and save their people; and the irrepressible demand for a service in which they can take some share, will continue to steal away the hopefulest part of them. And this has become the more inevitable since we have begun to acquaint our children—rather unwisely, if we mean to go no further—with the beauty of a liturgical service. In many Sunday-schools responsive reading of Scripture, and some brief service of prayer, and on Easter-day, at least, an elaborate ritual service has been introduced. The worthy pastors and superintendents who ventured on these innovations, did not reflect,

perhaps, that they were educating their children for the Episcopal Church. The 'bareness' of the church worship—for somehow or other this term seems to suggest itself quite naturally to Presbyterian writers—presents a disagreeable contrast, to the impressible young nature emerging from the warm atmosphere of the Sunday-school room. They will not easily lose the flavor of the more attractive service."

The lay correspondent of the *Presbyterian* already quoted forecasts the worship of the Church of the future in the following forcible manner:

"The 'coming Church,'" says he, "i. e., the Church of the next fifty years, will be liturgical, or else the order of nature will be reversed, and effects no longer follow causes. If the children in our public schools are carefully taught vocal music will there not be a vast increase in the next twenty or thirty years in the number of women and men who understand and enjoy music, and who will insist on having a better style of music in their churches? If the children in the Sunday-schools of our churches are in the habit of singing their Sunday-school hymns to the accompaniment of the piano, the cabinet organ and the cornet, will they not insist on having musical instruments in the churches when they come to manage things there? Let any one examine the programmes of the Christmas festivals, the "anniversaries," the Easter services, even the form of introductory in many of our Sunday-schools, and ask himself what is likely to be the effect of such education. It is doubtful whether the elders of the church are consulted in the preparation of these responsive or antiphonal services, but can any one doubt as to what will be the effect of this training? Will these young people, who are accustomed to alternate reading of the Psalms in Sunday-school, be content, when they become men and women, to sit passive and dumb in a church-service when the pastor does all the praying and the choir do all the singing? The masterly discourse, better though it may be, and generally is, than can be heard in other churches than ours, is not in itself worship, is not the prime object of the church service, as has been asserted. The grand object of the church service is prayer and praise, and the Presbyterian Church will never ac-

comply with her glorious mission until, along with her well-equipped pastors, she carries a people who express their devotions in prayer and praise."

[TO BE CONCLUDED.]

ARTICLE II.

THE ULTIMATE GROUND OF KNOWING AND BEING.

By PRESIDENT DAVID J. HILL, Lewisburg, Pa.

All forms of presentative, representative and elaborative knowledge are elements of experience that we may think of as contingent; that is, they might not have been parts of our experience. It is easy to believe that our experience might have been different. There are certain implied forms of knowledge, however, that cannot be thought of as contingent, but must be considered as necessary. Thus if anything is experienced it must be the experience of some *being*, there must be some *cause* of the experience being what it is, there must be some point of *space* where the experience is had, and some period of *time* when it takes place. These are the necessary conditions without which all experience is impossible.

A logical antecedent is something which is the necessary condition of something else. A chronological antecedent is something that precedes another in time. Grouping presentative, representative and elaborative knowledge together under the designation "empirical knowledge," it is evident that the constitutive realities, being, cause, space and time, are the logical antecedents of empirical knowledge but that empirical knowledge is the chronological antecedent of a knowledge of constitutive reality. In other language, empirical knowledge implies certain constitutive relations as the conditions of its being possible; but empirical knowledge precedes constitutive knowledge, because these constitutive relations are revealed only through empirical knowledge. Constitutive knowledge is the last to be realized and formulated in distinct propositions, but the constitutive relations which it makes known exist as the necessary conditions of all experience whatever. Let us consider these four elements of constitutive knowledge, being, cause, space and

time, and the Ultimate Ground of Knowing and Being on which they depend.

I. BEING.

The reality of being is affirmed in the first primary affirmation of the soul, "Something is," and is the necessary correlate of knowledge. The reality of being is incapable of proof, for it is the condition on which all proof rests. The denial of it is also impossible, for the affirmation of its non-existence would have no basis on which to rest. Being, considered as real, is substance. Qualities which are known in consciousness and are attributed to being, are attributes of being. Whatever is known is thus known under the relation of substance and attribute. Substance is known as the constitutive condition of all experience, for that which experiences and that which is experienced must be. Attributes are apprehended in experience, and are the phenomenal elements of it, and are necessarily referred to substance as the reality of which they are manifestations.

As our experiential knowledge of substance is obtained through its attributes, we are warranted in discriminating as many kinds of substance as there are antithetical and inconvertible groups of attributes. These are two :

1. Matter, having the attributes of space-occupancy, impenetrability and sense-presentation ; and
2. Spirit, having the attributes of self-conscious intelligence, sensibility and volition.

These two groups of attributes are both antithetical and inconvertible.

As examples of their antithesis take the following : Matter is not known to possess intelligence, sensibility or volition. No chemical synthesis has succeeded in so combining the elements of matter as to endow them with these powers. On the other hand, spirit is not known to fill any portion of space, though it has location in a bodily organism. No material element is known to be lost when the spirit leaves the body. Spirit is not known to be impenetrable ; but, on the contrary, the greater the number of ideas possessed by the soul, the greater the number it is capable of receiving. The states of the self-conscious spirit, such as hopes, joys, fears, desires, sentiments, concepts,

judgments, etc., are not known as occupying space, or as being capable of sense-presentation.

The inconvertibility of the two groups of attributes is admitted by all eminent scientists. The physical forces,—heat, light, electricity, chemical action, gravity, and probably nervous force,—are convertible into one another; so that, beginning with any one, the others can be produced. Thought, feeling, and volition are not thus correlated with the physical forces. Not only has the experimental production of any form of consciousness been thus far impossible, but Professor Tyndall says: “The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable.”

By the tests of antithesis and inconvertibility, therefore, we distinguish matter and spirit as different substances.

While the resolution of spirit into matter, or of matter into spirit, is to the human mind impossible, the comprehension of the essential nature of either is equally so. The least component of matter is an atom. If the atom does not occupy space, that is, if it is not extended, no accumulation of atoms can have extension; that is, it cannot occupy space as phenomenal matter does. But if the atom does occupy space, it has dimensions and consequently must be capable of further division, in which case it would not be an atom. But an atom must either occupy space or not, therefore it is inconceivable; for if it does occupy space it is not an atom, and it cannot be an atom unless it does occupy space. A similar difficulty rises in the effort to conceive of spirit. A unit of spiritual existence is an individual. If an individual does not occupy space, it exists nowhere. But if it does occupy space, it has extension, which is a property of matter, and therefore cannot be a spirit. But a spirit must either occupy space or not, therefore it is inconceivable; for if it does occupy space it is not a spirit, and if it does not occupy space it exists nowhere. We do, however, know both matter and spirit, but we know them phenomenally, not essentially. They are finite modes of being whose essence is hidden from us in the depths of the Self-existent Being that sustains them both. Both are known with equal certainty, and whatever destroys our knowledge of the one, likewise destroys our knowledge of the

other. If spirit is not entitled to be regarded as a substance, matter loses its claim also. If the one is only phenomenal, the other is equally so. That both are in a certain sense only phenomenal, we shall presently see.

Being is known to us as finite and infinite. Finite being is known as *comprehended by* consciousness. Infinite being as *apprehended in* consciousness. Hamilton holds that consciousness, being itself finite, cannot know the infinite. The finitude of consciousness excludes the comprehension, but not the apprehension of infinite being. Infinite being is known as the necessary correlate of finite being. Hamilton considers the infinite a "negative notion," that is, an impotency of thought. As an object of knowledge, infinite being is positive, for it has a positive content. "The infinite," considered abstractly, that is, an infinite nothing, is indeed an empty negation, inasmuch as it is the mere denial of limits without anything positive to which they are denied. Infinite being, however, is not an empty negation, for it designates positive being without limits. It should be distinctly noted that infinite being is not an *image*, for an unlimited image in a finite consciousness is an impossibility. It is not a *concept*, for a concept of infinite being could not be formed without knowledge of infinite being, and in that case infinite being would be known immediately and not as a concept. It is not a *sum of finite being*, for no sum of finite parts can make an infinite whole. It is known as the necessary correlate of finite being.

The Agnostic tendencies of Mr. Herbert Spencer makes his testimony on this point especially interesting. He says: "Our notion of the limited is composed, first of a consciousness of some kind of being, and secondly of a consciousness of the limits under which it is known. In the antithetical notion of the unlimited, the consciousness of limits is abolished; but not the consciousness of some kind of being. It is quite true that in the absence of conceived limits, this consciousness ceases to be a concept properly so called; but it is none the less true that it remains as a mode of consciousness. If, in such cases, the negative contradictory were, as alleged (by Hamilton), 'nothing else'

than the negation of the other, and therefore a mere nonentity, then it would clearly follow that negative contradictories could be used interchangeably: the unlimited might be thought of as antithetical to the divisible; and the indivisible as antithetical to the limited. While the fact that they cannot be so used, proves that in consciousness the unlimited and the indivisible are qualitatively distinct, and therefore positive and real; since distinction cannot exist between nothings. The error (very naturally fallen into by philosophers intent on demonstrating the limits and conditions of consciousness) consists in assuming that consciousness contains nothing but limits and conditions; to the entire neglect of that which is limited and conditioned." ("First Principles", p. 90).

The knowledge of phenomena is relative, that is, we know phenomena only in certain relations. Hamilton and others maintain that all our knowledge is relative, and that we have no knowledge of absolute being. That all our knowledge is *in relations*, is undeniable, but it does not follow from this that we have no knowledge of absolute being. Absolute being does not necessarily exist out of all relations, but out of the relation of dependence. The absolute, in its proper sense, is the independent, as contrasted with the dependent. All our phenomenal knowledge is of dependent being, for phenomena are not self-existent or self-originated. But we also know absolute being, or being that is self-existent, as the necessary correlate of dependent being. If there is dependent being, there is being upon which it depends. This cannot be in endless regression, for this is but setting up an infinite number of supports, with no foundation for any of them. The absolute is not a *phenomenon*, but the ultimate constitutive ground of phenomena. Absolute being is not the *sum of dependent being*, for no accumulation of dependencies can make independence. Internal relations within the absolute itself are not excluded, however, for these do not involve dependence, if the absolute is self-determining.

Here again Spencer's view of the subject has a special interest. He says :

"Observe in the first place, that every one of the arguments by which the relativity of our knowledge is demonstrated, distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the absolute, is, by implication, to affirm that there is an absolute. In the very denial of our power to learn what the absolute is, there lies hidden the assumption that it is; and the making of this assumption proves that the absolute has been present to the mind, not as a nothing, but as a something. Similarly with every step in the reasoning by which this doctrine (the relativity of knowledge) is upheld. The noumenon, everywhere named as the antithesis of the phenomenon, is throughout necessarily thought of as an actuality. * * * If the non-relative or absolute is present in thought only as a mere negation, then the relation between it and the relative becomes unthinkable, because one of the terms of the relation is absent from consciousness. And if this relation is unthinkable, then is the relative itself unthinkable, for want of antithesis: whence results the disappearance of all thought whatever," (Id. pp. 88, 91).

II. CAUSE.

The general idea of a "cause" is that without which an event called the "effect" cannot be. Aristotle distinguishes four kinds of causes: *efficient* causes, or the agencies by which a change is made; *final* causes, or the ends for which acts are performed; *material* causes, or the substances of which things are made; and *formal* causes, or the plans embodied in what is done. We may simplify our discussion of cause by confining ourselves to efficient and final causes; inasmuch as material causes can be resolved into a form of substance, and formal causes into efficient cause grouped for some end or final cause.

I. Philosophers have held different views concerning the nature of efficient cause. The following views have been advocated:

(1). *Resolution of cause into antecedent and consequent.* According to Hume, and he is followed by Brown and the two Mills, our idea of cause is nothing more than a connection established in the mind, by experience, between phenomena that have occurred as antecedent and consequent in time. There is no

known tendency in phenomena to produce one another; but by being repeated in a certain order they awaken in us the belief that they are inseparably connected. We call the antecedent "cause" and the consequent "effect." On this principle, day is the cause of night, and in the child's mind A is the cause of B in the alphabet!

(2). *Resolution of cause into subjective experience.* Maine de Biran holds that we have an immediate knowledge of cause in our consciousness of our own acts, from which we infer that events outside of consciousness are also caused. It cannot be denied that we are conscious of the exercise of power, and so of being efficient causes. This, however, does not warrant us in concluding that all external phenomena are produced in like manner. An inference of this kind is an induction in which from the narrow data of consciousness we draw a general conclusion. But no induction is valid except upon the assumption of the law of universal causation, which is the very conclusion that this induction aims to establish.

(3). *Resolution of cause into a relation of concepts.* Kant and other German philosophers have resolved cause into a mere form of thought, thereby awakening doubt as to its real objective existence. It is thus reduced to a relation between concepts only, but it is not a relation between things. This is an erroneous reference of the relations of being to the relations of knowledge, whereas the relations of knowledge depend wholly for their validity upon the relations of being.

(4). *Resolution of cause into an impotency of mind.* Hamilton advances a most singular explanation of the idea of cause. He holds that, having once thought of being, it is impossible to think of it as not existing. It must be thought of as existing in time. We cannot, therefore, think of it as not being in any period of past time or any period of future time. Thus we have a certain complement of being that could not have originated from nothing in the past and cannot be annihilated in the future. The phenomena presented in this complement of being at any time can, therefore, be realized only as modifications of the phenomena of past time. The present phenomena we call "effects" and the past phenomena "causes." Our idea of cause is thus

the result of our inability to think being non-existent. This is not in reality so much an impotency as it is a necessity of thought. It would be very ridiculous to call thinking an *impotency not to think*. After all, Hamilton's statement is only a very awkward expression of the fact that we are unable to think of something as originating from nothing, which is only saying that every event must be thought of as caused.

This leads us to the law of universal causation, "Every event has a cause," as a constitutive principle of knowledge. It cannot be the result of induction, but is a necessary constitutive correlate of phenomenal being. As Hamilton has shown, an unconditioned event is unthinkable. Among conditions we must distinguish two kinds. Some are efficiently productive of the event. Others are necessary only in the sense that the event would not happen if they did not exist. The first, or active conditions, are causes in the proper sense. The others, or passive conditions, are occasions. If a child is in the street, and is hurt by a run-away horse, the blows from the horse are the cause of the child's injury, and its being in the way is the occasion of its injury.

All phenomena, being events, are conditioned. The facts of human experience, the birth and development of every living creature, and the formation of the earth and the sidereal universe, are all phenomena that have appeared as an ordered succession of events, and all are conditioned. These finite phenomena imply as their constitutive correlate, unconditioned cause. This unconditioned cause is not an event, but the necessary condition of all events. Its origination in time would be an event, so we are compelled to think of it as self-existent and eternal. It may be said that each particular event is explained by its own natural and particular cause; and that, therefore, no unconditioned cause is necessary. But each finite cause is itself an event and needs to be accounted for. Thus we are either compelled to an endless regress, in which each phenomenal cause needs to be accounted for, or to accept as the correlate of conditioned phenomena unconditioned cause. In the former case, the law of causation remains in the end unsatisfied, for we have a series of events without a cause. In the latter case, we

reach that which does not require to be accounted for, since by hypothesis it is unconditioned.

The late Professor Diman has expressed this doctrine admirably. He says :

"The objector may urge, 'I hold to causation, but why must I believe in a first cause? What greater difficulties are there in an infinite succession of causes than in an original and self-existent cause? Both are absolutely incomprehensible; both raise difficulties which I cannot solve. But why compel me to choose one of these dilemmas rather than the other?' The objection, at first sight, seems plausible, but loses its force when we reflect that an infinite series does not make a cause, and cause is precisely what reason here demands. The real alternative does not lie between an infinite series and a first cause, but between accepting a first cause or rejecting the idea of cause altogether. We are familiar enough with the notion of a proximate or secondary cause, and we may form the conception of an indefinite succession of real causes, yet all this does not satisfy our idea of cause. The only true cause is a first cause; when, therefore, the universe is thrown back upon an infinite succession, there is a violation of the fundamental principle of reason. For an infinite succession of causes rests, by the very hypothesis, upon no cause. Each particular cause rests, indeed, upon the next, but the whole rests on *nothing*." ("The Theistic Argument," p. 85).

Unconditioned cause, then, is not discovered as the last term in a series of causes. A first cause in this sense is only a finite cause, for the known universe is finite, and we cannot require more in the cause than there is in the effect. The argument known as the "cosmological argument" is logically faulty, inasmuch as it attempts to infer an unconditioned cause from a series of finite effects. As Kant has shown, the cause of the world need not be greater than the world. Unconditioned cause is known as the correlate of conditioned cause, not merely the antecedent of a series. Its antecedence alone would only make it a cause prefixed to other causes, and so nothing but an extension of the series. The difficulty would then only be postponed, not removed. But if we accept the reality of uncon-

ditioned cause, we do not need to postulate an infinite series of causes, or even to extend the series beyond the first cause in the series actually known to exist. Although we may then abandon the regress at any point where our knowledge is exhausted, it is not necessary that the regress should be abandoned at any particular point so long as we can supply a conditioned cause. We do not arrive at the knowledge of unconditioned cause as we might arrive at an effect from a postulated cause by a process of logic. It is not reached by any process of inference. It is a necessity of thought in the very *process* of thought, and in the application of the law of universal causation. It is that on which the law of causation itself rests, for without it the law of causation fails of universality, and so falls short of being a law. If it be not accepted as the cause of the whole series of conditioned causes, these causes are uncaused, and the law of causation fails.

2. Final cause is thus explained by Aristotle: "Another sort of cause is the end, that is to say, that on account of which the action is done; for example, in this sense, health is the cause of taking exercise. Why does such a one take exercise? We say it is in order to have good health; and, in speaking thus, we mean to name the cause," ("Physics," lib. ii., c. 3). It is the final cause that is inquired after in the question, Why? and What for? Efficient causes are regarded as determining present effects from the past; that is, my previous strength is the efficient cause of my taking exercise, without which I could not take it. Final causes are regarded as determining present effects from the future; that is, I would not take the exercise if it were not for the health I hope to gain by it. As Kant has expressed it, final cause requires "the predetermination of the parts by the idea of the whole."

The maxim, "Every being has an end," was stated by Jouffroy as a constitutive principle, coördinate with the law of universal causation. Without denying its constitutive validity, we prefer to consider this maxim as a special form of the law of causation. Adaptations are among the common phenomena of experience. They surround us on every side. They are effects, and have to be accounted for like other effects, but they belong

to a special class. They differ from unrelated phenomena in implying that, in the production of one object, as for example the eye, there was a combination of efficient forces with reference to something other than itself, for example, light. In this adaptation is disclosed a reference to an end, vision.

There are certain terms that need to be distinguished in order to enable us to apply the principle of final cause and show how it is related to efficient cause. These are as follows:

(1). *Chance*. Affirming that an event has come by chance, is not a denial that it has had an efficient cause. The doctrine of chance does not, therefore, exclude efficient causes or unconditioned cause as the condition of these. "Chance is the combination of several systems of causes which are developed each in its own series independently of the others." Thus, two men start from their homes to go about their affairs, each without reference to the other. They meet by chance, because two unconnected systems of forces bring them together. If, however, a third person sends for them at the same time, they meet by his design.

(2). *Adaptation*. A fitness of one thing for another is called adaptation. It may be a chance adaptation, but where the points of fitness are great in number, the element of chance is excluded by the number of probabilities against chance. Other adaptations are designed. When chance is excluded by the calculation of probabilities, design is the only remaining hypothesis.

(3). *Order*. A regular succession or arrangement of events or objects involves what we mean by order. A fixed and unchanging order does not need to be accounted for, except as all phenomena have to be referred to the unconditioned. A new or variable order, however, does need to be accounted for. Order can never be produced by chance, for the conditions of chance necessitate perpetual change, and change ruled by chance produces disorder.

(4). *Correlation*. When parts of a whole are related to one another as ends and means, they are said to be correlated. Kant says: "The organized being is the being in which all is reciprocally end and means. Thus, the human body as an organism

is a correlated whole, in which each organ is at once an end and a means. Here adaptations multiply so as to exclude chance as the combining cause, and necessitate the hypothesis of design.

(5). *Convergence.* There are cases where a number of adaptations converge upon a single point, marking it as the end toward which all the efficient causes have worked. Thus all parts of so complicated a structure as the eye are means to the one end of sight. Here the past has been determined by an end that has relation to the future. The idea of the organ has existed before the organ, and in the process of growth the organ has been adapted to its function by the converging determination of many efficient causes.

Final cause implies as its necessary conditions: (1). Foreknowledge of the end before the causes are combined for its realization; (2). Determination to realize the end; (3). Supremacy over all the efficient causes by which as means the end is realized. These conditions are fulfilled only in the existence of self-determining intelligence. Self-determining intelligence is, then, the constitutive correlate of organized being.

To this doctrine of final causes there is but one scientific objection, and that is violently insisted upon. It is, that final causes are anthropomorphic. Efficient causes, it is said, are necessary to account for all phenomena; but final causes exist only in the mind of man. But are efficient causes, as known or knowable by the mind of man, any less anthropomorphic? In truth, no explanation can satisfy the mind of man but one that is anthropomorphic, for that alone can be an explanation to man which resolves phenomena into terms of his own nature and experience, and what is this but anthropomorphism? When Strauss and Haeckel speak reproachfully of final causes because they are anthropomorphic, they should remember that efficient causes, as known and reasoned about by man, are not less anthropomorphic. In order to reason correctly, must man abnegate the very rational nature by which alone he is able to reason at all? The reason why mechanical forces alone do not explain the universe to man is precisely this: *they are not anthropomorphic enough to account for man.*

But the attribution of thought and purpose to external nature, it is said, cannot be justified on the ground of not otherwise being able to account for man, for we do not know what the resources of nature may be without the supposition of conscious intelligence. It may be that nature possesses a power that cannot be rightly described as intelligence, because it is of a higher order than intelligence; and may reach ends by other than purposive processes, because capable of something higher than a purpose, as understood by us. This is the suggestion of Herbert Spencer. It is enough, in response to this, to know that there is a correspondence between the processes of the soul and the external powers that move and combine the objects of knowledge. If we can arrive at the true relations of things outside of ourselves by combining our ideas according to the laws of thought, it is certain that those things are governed and arranged in their actual and objective relations according to the same laws of thought. If a fellow-man in Berlin and another in Paris reach the same conclusions that I do in America, it is sufficient evidence of our community of nature in so far as the laws of thought are concerned. But subjective thought can and does reach objective truth in the predictions and anticipations of science. Does it not then follow that objective realities are regulated by the same laws of movement and combination, but more infallibly, as the subjective ideas? If the mind of man is an imperfect microcosm, in which combinations run *pari passu* with those in the external macrocosm, is it not true that the thought of man, when correct, is but the transcript of thought that is not his own, but which was before his, regulates his, and is above his?

III. SPACE.

Every finite being has position, or is somewhere. Position, considered apart from the properties of matter, is a point, having location, but not dimensions. Position, however, is a relation between bodies, being determined by direction. This is indicated by a line connecting the points of position. A line possesses length, but not breadth or thickness. As such a line may be divided into parts, bodies are separated by distance,

which is represented by the number of lines of a certain standard length contained in the line drawn between the bodies. Lines may be so combined as to form surfaces, which have length and breadth, but not thickness. Surfaces may be so combined as to form solids, which have position, length, breadth and thickness all combined, that is, magnitude. Points, lines and surfaces are concepts derived from bodies. Bodies co-exist in the relations of position, direction and distance. Bodies may be conceived as not existing ; but if they exist at all, they must exist in these relations. These are necessary conditions of material existence. They are grouped together under the name Space.

Much confusion has resulted from the failure to distinguish properly between space, extension and immensity. They should be discriminated as follows : Space is a relation of co-existence between finite forms of being. Extension is the attribute of continuity in matter. Immensity is the attribute of immeasurability in infinite being.

Space is either a substance, an attribute or a relation. It is not a substance, for it has no attributes. It is not an attribute, for it exists where there is no substance. It is a *relation* merely. If all finite substances were annihilated, extension and space would both cease to be, and only immensity would remain. There would be no boundary anywhere, for there would be nothing limitable. If one atom were created, extension would reappear. If two atoms were created, there would be position, direction and distance, that is, space.

Kant has denied that space is objective and real, resolving it into an internal form of the mind. In reply, it is sufficient to say that Kant assumes that because space is a form of the mind it cannot be anything else. The refutation of the whole Kantian subjectivism is found in the affirmation of consciousness that the non-ego has relations of co-existence. The truth in Kant's doctrine is, that space is not only objective and constitutive, but also a subjective form. Real space is the relation between real forms of being. Ideal space is the relation between purely subjective ideas. Thus all the products of imagination are arranged in space. Vast cathedrals, whole cities and em-

pires, even the entire sidereal universe, are thus faintly represented in space in the human consciousness. In the flight of the imagination from the earth to the most distant star, the conscious subject does not leave the narrow boundaries of a few inches, the dimensions of his cranium. Here are both earth and star in ideal diminutiveness, and the microcosm of the brain is but a reproduction of the macrocosm of the celestial spaces.

IV. TIME.

Every phenomenon begins at some instant. It constitutes one of a series, and appears in an order of succession. Succession involves the relation of antecedence and consequence, that is, phenomena are distinguished as before and after. A single instant gives us one, or unity. By the addition of units we obtain a numerical quantity. There are concurrent successions of phenomena, the successive instants of which may be numbered. Taking one of the units as a standard, these quantities may be measured by the number of times the standard is contained in the quantities. A phenomenon beginning at some instant may also end at some instant. Its continuance from the beginning to the end is called its duration. All phenomena have duration. As related to one another, they exist in the relations of antecedence and consequence. Phenomena may be conceived as not existing; but if they do exist, they must exist in these relations. These are necessary conditions of phenomenal existence. They are grouped together under the name Time.

We must distinguish between the following: Time is a relation of succession between phenomena. Duration is the attribute of continuance in phenomena. Eternity is the attribute of unlimited duration in infinite being.

Time is not a substance, or an attribute, but a *relation* between phenomena. It is, then, like space, both objective and subjective. Time is both real and ideal. Objective time is real, subjective time is ideal. Yet, as each one's life is among his own ideal creations,

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial."

V. THE ULTIMATE GROUND OF KNOWLEDGE.

We have now seen that all our knowledge implies and neces-

sitates certain constitutive principles. These may be summarized as follows :

(1). The principle of Being. This involves the reality of Infinite and Absolute Being.

(2). The principle of Cause. This involves the reality of Unconditioned Cause and Intelligent Cause.

(3). The relation of Space. This was seen to be nothing more than the relation of co-existence between finite forms of being.

(4). The relation of Time. This was seen to be nothing more than a relation of succession between phenomena.

Now, eliminating the relations of space and time, which are negations except for phenomenal being, we have the principles of Infinite and Absolute Being, and Unconditioned and Intelligent Cause, as the two constitutive foundations of knowing and being. These are, however, only different aspects of the same Reality, for cause is being in action. They are, therefore, one in essence. Unifying these constitutive principles in thought as they are in essence, we are compelled to end with the necessary constitutive ground of all knowing and being, the Infinite, Absolute, Unconditioned, Intelligent Reality,—GOD.

Critics of the Hamiltonian school of thought may say at this point, "The union of intelligence with Infinite and Absolute Being produces a contradiction, and therefore cannot be allowed in accordance with the laws of thought." But wherein is the contradiction? It will be answered, (1). Intelligence is in its essence a limitation; (2). Space and time set limits to the action of intelligence; (3). Human freedom sets a limit to intelligence.

To these apparent difficulties we offer the following answers : (1). Finite intelligence is, indeed, limited; but this does not define the nature of intelligence. Hamilton has shown clearly that all discursive thought is a limitation and conditioning, and this may be even extended to sense-perception. Kant unfolded a great truth when he showed that all human perception is a synthesis of internal form and external matter, but this cannot include the form's consciousness of *itself*. Self-consciousness does not involve limitation, except as the self is limited. An unlimited self, capable of self-consciousness, would not thereby

be limited. Why, then, is it affirmed that intelligence is in its essence a limitation? Consciousness of all that is, would not be a limitation; for, by hypothesis, there would be nothing by which to limit it. (2). Space and time do not set limits to a consciousness that is co-extensive with all being, for space and time are only relations between the forms of finite being. Nor do they limit the Infinite Being any more than they do Infinite Consciousness. As relations they do not *exist* outside of the finite universe. Beyond it they are simply *nothing*. It was a grave error of Samuel Clarke to regard space and time as indestructible attributes of God. As we have seen, they are neither attributes nor substances. Outside the universe of matter they are *negations*, which the human imagination has *reified*, and thereby made itself endless trouble. (3). Human freedom is a fact of human consciousness and experience. It does not, however, present a limit to infinite knowledge. Free action is not uncaused action. Its cause is in the self-determination of the soul. This determination consists in a choice between alternatives. Choice is not an absolute and autonomous power. It acts upon forces outside of the determining self, and in accordance with the laws and conditions of those forces, or not at all. Besides, the self is an *entity* and possesses a character. In other terms, it is subject to the conditions of its nature. Thus both the external alternatives that are presented and the disposition of the self-determining agent are terms of knowledge to the Infinite Consciousness, and so all the factors of action are known. How, then, can it be affirmed that human freedom is a limitation to Infinite Consciousness, in such a sense as to exhibit a contradiction and thus invalidate the concept?

The reconciliation of infinitude and intelligence is also the reconciliation of infinitude and personality. It is argued by a certain school of Agnostics that personality is essentially finite, and that the supposition of an infinite person is untenable, because it is a destruction of personality to sweep away its limitations. It is sufficient to add to what has already been said on infinite intelligence, that, so far as our knowledge goes, personality expands and becomes real as limits are removed, in the progress from the lowest to the highest forms of intelligence.

The idea of God thus formed is a *concept*,* inasmuch as it is a product resulting from the grouping of attributes in an object, but it is none the less a valid idea, for it is a *necessary* concept. Our idea of God is not God, but neither is our idea of a man the man himself. Corresponding to this concept is the real Being, and this is the truth of realism. The idea is not the object, and this is the truth of conceptualism. The concept is denominated and preserved by a name, and this is the truth of nominalism.

The concept of God is without the characteristics of sense-knowledge. Phenomenal manifestations of God are possible, but they are only phenomenal. Our knowledge of God is constitutive, but our experience of Him must be empirical. As an Intelligent being God is known to be a Person. His works and acts reveal His character, as those of human persons do. The following are His modes of manifestation :

- (1). The constitution of nature, including our human nature ;
- (2). The historic development of the world and of man ;
- (3). The disclosures of fact and law through chosen individuals of the race, who have been the organs of special revelation ;
- (4). The experimental communion of the soul with God as an Indwelling Presence.

As Infinite, Absolute, Unconditioned Intelligence, God is related to the universe of finite being. As Infinite and Absolute, He cannot be identical with it, limited by it, or dependent on it. The universe, however, was originated by Him, is sustained by Him and is superintended by Him. He stands related to it, then, as Creator, Conserver and Providence.

Creation is the act by which the finite universe was origina-

*On page, 233 it was asserted that the knowledge of infinite being is not a concept, but a form of immediate knowledge. That assertion is not in contradiction to the assertion that the idea of God is a concept, for the following reason : The idea of God is a complex form of knowledge in which various attributes are grouped together and held as belonging to one being. Our knowledge of infinite being in consciousness is not properly speaking an immediate knowledge of God, because it is knowledge of infinite being only. When, by further analysis, infinite being comes to be known as absolute, unconditioned and intelligent, the summation of results is a concept.

ted. Creation is not an uncaused event. It is not the origination of something from nothing. It is not the modification of pre-existing material. It is the volition of Infinite, Absolute Unconditioned Intelligence. As Intelligent, God could conceive the universe. As Unconditioned, He could condition it as He conceived it. As Absolute, He would not be dependent on pre-existent material. As Infinite, He would find no limitation of His purpose that the universe as conditioned should be. Creation is, therefore, the volitional act by which God realized His plan in phenomenal being.

As phenomenal being is by nature dependent, it never ceases to be so, and accordingly the conservation of the universe depends upon the continued will of God. He chooses to sustain its elements and forces in a fixed order, which we call the "order of nature," by uniform rules of action which we call "natural laws." At any time, however, these may be transcended when it is His will to transcend them.

Events have ends as well as causes. As every event is one of a series, it follows that all are so superintended as to accomplish the end that they are intended to produce. This does not destroy the freedom of finite creatures, although it requires that they be limited and sometimes defeated in their plans.

Matter and spirit are incomprehensible as essences, but they are known as antithetical and inconvertible phenomena. Constituted as we are, we can think of them only as phenomena, having their existence from a source outside of themselves. Thus our difficulties in the apprehension of atoms and individual spirits, which are the only instances in our analysis where contradictions have appeared, melt away when we refer them to the volition of the Ultimate Ground of Knowing and Being, and our ontology is at once complete and harmonious. We discover also that in the attempt to prove the being of God men have been inverting the true order of procedure. We are unable to *prove* His existence, because it is the ground of all proof and of all knowledge, the foundation on which all experience and all logic rest.

ARTICLE III.

THE LUTHERAN DOCTRINE OF THE REAL PRESENCE OF THE
BODY AND BLOOD OF CHRIST IN THE LORD'S SUPPER.

By J. G. MORRIS, D. D., Baltimore, Md.

It is thought a brief treatise upon this subject would be acceptable to many of our people who have no time to read larger books and to whom the doctrine is not yet clear. Some have conceived prejudices against it for reasons that need not be stated, but yet who are open to conviction and who would like to be Lutherans not only in name but also in doctrine.

This year, commemorative of the four hundredth anniversary of Luther's birth, is thought to be specially appropriate for the publication of a plain tract upon the Lord's Supper. During this year, doubtless, many writings of great historical interest, will be issued by some of our clergy, but this distinctive doctrine of our Church, which is perhaps the least understood by many of our good people, deserves special consideration.

An attempt is here made to set it forth in all its scriptural simplicity, so that the plainest reader may be able to judge of its scriptural origin, of its essential importance to a proper understanding of the whole redemption work of our Lord and of its cheering and consoling influence upon the devout believer.

In presenting this subject to the earnest enquirer we shall consider first *what is meant by the real presence of the body and blood of Christ*, and secondly *what are the proofs of the doctrine?*

I. WHAT IS MEANT BY THE REAL PRESENCE OF THE BODY AND BLOOD
OF CHRIST ?

The question here proposed, you know, has been the occasion of many unhappy dissensions among Christians, and hence it is the more important to explain it properly, so that all may know what we Lutherans teach and believe agreeably to the words of the institution,—what we understand by the real pres-

ence, so that all misapprehension and erroneous conception of the doctrine may be avoided.

Let us, after the fashion of the old writers,

FIRST, Consider what is *not* meant by the real presence of the body and blood of Christ in this sacrament.

1. *We do not mean that this presence consists in an essential change of the elements of bread and wine into the body, flesh, blood, soul and divinity of our Lord, as the Romish doctrine of Transubstantiation teaches: We do not believe that there is a conversion or transformation of the whole substance of the bread and wine into the body and blood of Christ, but we believe that the bread remains bread and the wine remains wine, entirely unchanged in their properties and accidents, that is, in every thing which constitutes them what they really are. Such a change is not alluded to in the words which Christ or the Apostle employs, but the exact contrary is taught. Our Lord does not say, Take, eat, this is my transformed body; Take, drink, this is my transformed blood, but simply, This is my body, This is my blood. Hence, bread in the Holy Supper continues to be real bread, and the wine, real wine, but both are the means by which the body and blood of Christ are conveyed to us. Hence, also Paul in 1 Cor. 10 : 16, does not speak of any such change but still calls and describes the external, visible elements in the holy Sacrament as bread and wine, when he says: "The cup of blessing (the blessed cup) which we bless, is it not the communion of the blood of Christ? the bread which we break is it not the communion of the body of Christ? and in chap. 11 : 28: But let a man examine himself and so let him eat of that bread and drink of that cup." If there had been any transformation of the elements, the bread could no longer be called bread, as he calls it, nor could the bread be called the communion of the body of Christ, nor the cup, the communion of the blood of Christ. Our Lord teaches in the words of consecration, that which is imparted to us in the Sacrament, is the body that was given for us and the blood that was shed for us, so that it cannot be body and blood that were before transformed out of bread and wine.*

The early Christian Church knew nothing of this Romish

error and it grew into prominence only by degrees as the Church degenerated, and it was as late as the year 1215 that the word *transubstantiation* was first used.

2. *We do not mean that the presence of the body and blood of Christ* consists in a local or physical inclusion in the bread and wine, or a commingling of them into one mass, such as belong to natural bodies. We do not believe in any physical or local presence whatever. The bread does not coalesce with the body and the wine with the blood into one substance. There is no assumption of the elements into the humanity of Jesus. This doctrine in theological language is called *Impanation* or *Consubstantiation*, which our Church has always rejected, though our opponents unjustly charge us with holding it. This view is as opposite to the plain words of the institution, as the error above refuted. It is not said, *Take, eat; in this bread is included or enclosed my body; in this cup is included (or enclosed) my blood*, but simply, *This is my body, this is my blood*: For although with the bread and wine, the body and blood of Christ are communicated to us, we must not conceive the gross idea, that the body and blood of Christ are *locally* enclosed in the elements, or are in their essence combined, or mingled together. Great injustice has been done to our Church by men who have accused us of holding this doctrine, but it is because they do not understand what we teach or wilfully misrepresent us. It is true, that there has been used by some of our old theologians this language, that "*in, with and under* the bread and wine, the body and blood of Christ are imparted to us," but by these words, they understand nothing more, than an *intimate sacramental union of the body and blood of Christ in these visible emblems*, so that not only bread and wine but at the same time *in* the distribution of such bread and wine and *with* the same and *by* partaking of them, the true body and blood of Christ are communicated unto us.

The Form of Concord says, "It is said that the body and blood of Christ are *under* the form of bread and wine, and *in* the supper," not to imply a local conjunction or presence.

* * "Our first reason for using the phrases * * is by them to reject the popish transubstantiation and to set forth

that the substance of the bread is unchanged"—and Dr. Krauth in *The Conservative Reformation* p. 763, forcibly adds, "The words 'under' and 'in' are meant to teach that the bread which we break and the cup we bless are the *Communion* of the body and blood of Christ, that is, communicate that body and blood to us; or in other words, we revive the body and blood *with* the bread and wine or "*in*" or "*under*" them as a *medium*. By, in, with and under the act of receiving the sacramental bread and wine truly and naturally, we receive the body and blood of Christ, substantially present, truly and supernaturally, after a heavenly and spiritual manner. We may here with great propriety also add the expressive language of Luther: "We poor sinners are not so foolish as to believe that Christ's body is in the bread, in the gross and visible manner, like bread in a basket or wine in a goblet, as some charge us with believing for the purpose of amusing themselves at our simplicity, but we hold the straightforward belief that his body is there, as his words plainly indicate. When the Fathers and we sometimes say, The body of Christ is *in* the bread, we simply mean to express our belief that the *body of Christ is there* and hence we may allow the use of the phrases, He is *in* the bread, He is *the bread*, He is where the *bread is*, or any other analogous language you may choose. We will not quarrel about words, but the meaning remains the same and that is, *that it is not mere bread that we partake of in the Sacrament but the body of Christ.*"

3. *Neither do we mean that in the Lord's Supper, we partake of his body and blood by a gross, carnal, or natural eating and drinking.*

This is called by theologians, the *Copernaitisch* mode, because as is recorded by John 6, our Lord rebuked the coarse, literal, carnal views of the people of Capernaum, who misapprehending him, asked, How can this man give us his flesh to eat?

When Christ used the words, Take, eat, this is my body; Take, drink, this is my blood, it is plain that he did not wish to be understood in a natural, carnal sense, as if his disciples gathered around the table, were really to attack his living natural body or to drink his blood in a natural way. But as he was

present to them not only according to his *visible, natural* person but also according to his *personal union*, that is, *his divine human nature*, and thus in an exalted and divine manner, he could in such way communicate his body and blood to his disciples. In John 6, Jesus does not speak even of a *sacramental* partaking of his body and blood, for the sacrament had not yet been instituted but he speaks only of a *spiritual* partaking, which is done by faith. Hence in verse 63, "The flesh, that is, such a gross, carnal conception—profiteth nothing, but the *words*, which he utters, they are spirit and life." These words says Luther, were spoken about a year before the Lord's Supper was instituted and hence they cannot refer to it. At least, the phrase, *the flesh profiteth nothing*, cannot be understood of our Lord's body, for he does not say, *my flesh* profiteth nothing, but simply *the flesh*, &c., but in verses, 54–56, he speaks of *his* flesh and blood quite differently; "Whoso eateth *my* flesh and drinketh *my* blood, hath eternal life, hence the words, 'The flesh profiteth nothing,' must be regarded as a rebuke of the vulgar, carnal sense which the Capernaïtes gave to his language."

Our church has always looked upon this view with abhorrence, but on the contrary has taught that by the sacramental eating and drinking, we understand a supernatural, invisible participation of the true body and blood of Christ, as not those of a mere man, but also as those of the Son of God.

4. *Nor do we believe that the presence of Christ consists in a mere figurative representation, that is, that the bread only represents or signifies his body and that the wine only represents or signifies his blood.*

This view is opposed to the language of the institution. It does not say, Take, eat, this *represents* my body or is a *sign of it*, (and so of the wine), but it speaks of an actual, real and true existence. This *is* my body; This *is* my blood; That which only represents or signifies a thing, is not the thing itself. Here Christ is speaking of his *body that was given for us*, and of his *blood that was shed for us*, so that his language cannot be understood of a mere sign or of a figurative body and blood.

This view is also contrary to the nature and character of the

New Testament. True, in the Old Testament, the sacraments and sacrifices were "shadows and images" (signs) of "good things to come," Heb. 10: 1; Col. 2: 17, but in the New Testament is the substance itself. Thus in the Old Testament, the Paschal lamb *represented, signified, prefigured* Christ, but in the New, Christ is really the Paschal lamb, that was slain for our sins, 1 Cor. 5: 7. If then, in the Holy Supper, these were nothing more than mere external *signs of a covenant*, there would be no difference between the Old and New Testaments, which, however, the Scriptures so distinctly specify. There would also be no difference between the Paschal lamb and the Holy Supper, whereas our Lord instituted it only after partaking of the Paschal lamb and thereby the latter was abolished ("finished,") as a Sacrament of the Old Testament. On the contrary, in the Holy Supper as a Sacrament of the New Testament, necessarily something more is exhibited than a mere sign, otherwise they would be the same thing, for we could not understand *for what purpose*, Christ ordained and did not perpetuate that of the Paschal lamb. Of the latter, it could properly be said, this *represents* my body, but of the New Testament Sacrament it is said, *This is* my body. Indeed, the *signs* of the Old Testament as such, would have been more expressive than those of the New. The slaying of the lamb "in the evening," the shedding of its blood, the preparation of it whole without a bone being broken and the eating of it, accompanied with certain ceremonies, would have more impressively set forth the sufferings and death of Christ, than the bread and wine in the Holy Supper.

If we interpret the words of Christ "my body" to mean *symbol* of my body, then it follows that not his body, nor his blood "was given for us" but a *symbol* of his body and blood, and hence we have a symbolical and not a real atonement, in other words, Christ's death is no improvement of or advance beyond the sacrament of the Paschal lamb.

Zwingli and his followers maintain that the word "is" means, "*represents, signifies, is a symbol of*" but learned men tell us that no translations of the Bible, ancient or modern, with any pretention to scholarly character, so render the word. No man

whose authority is worth any thing has ever dared to insert into the text of his translation, this is a symbol of my body. No impartial dictionary of the Greek assigns such a meaning to the word, except that of the rationalist Schleusner and that of the Zwinglian Parkhurst and these evidently had the design of promoting the false doctrine.* No good dictionary of the English, Hebrew, or, we may say, of any other language, gives such a meaning corresponding to the English verb "to be," or to the Greek equivalent verb.

Some passages have been cited to prove that "is" may mean "is a symbol of," for example, I *am* the door—I *am* the vine; ye *are* the branches,—I *am* the bread of life: Thus Christ would say, I am the symbol of a door; I am the symbol of a vine; I am the symbol of bread," which is absurd. In 1 Cor. 10 : 14, we have, That Rock was Christ; the meaning of which is, that the real, spiritual rock that went with the people, was the manifested Jehovah, that is, the second person of the Trinity, Christ himself, in his pre-existent state. So, when it is said that Christ is the door, the vine, the bread, the foundation, the corner-stone, &c., the resolution of the expression into what is absolutely literal, turns not upon the word "is," but on the word "door," "vine," or other noun, as the case may be.† Webster, in his dictionary, gives the fifth meaning to the word "door"—*means of approach*—and he quotes as proof that meaning; "I am the door, by me if any man enter in, he shall be saved;" that is, that the word "am" does not mean *represent, signify, or is a symbol of*, but that Christ is really and truly, not symbolically, the door; in other words, he is the real means of approaching God." The same reasoning is to be applied to the

*Since writing the above, a friend learned in Greek has informed me that the last edition of Liddell-Scott accords indeed to εἶμι the meaning "signify," "import," but in an entirely different sense from "being an emblem or symbol of." The distinction may be readily seen from the illustration given, which translated, is: "To say is to speak," *i. e.*, signifies to speak, but not, is a symbol or emblem of speaking.

†The substantive word "*is*" connects the predicate with the subject and denotes that that which is offered in the Holy Supper is really and truly not only bread but also the body of Christ."—*Schmidt*.

interpretation of the other words which Christ uses in describing his character.

The dream language employed in the Old Testament, as the three branches (are) three days, Gen. 40 : 12, The seven good kine (are) seven years, Gen. 41 : 16, and others of similar import, cannot be successfully quoted against us. 1. The word *are* is not in the Hebrew text. 2. The branches, kine and ears, are not real branches, real kine, nor real ears, but the ideals of a dream. It is not three branches but the three branches of the dream that are three days. 3. Even if "*are*" here meant *signify*, it would have no bearing on the Lord's Supper, which is not the interpretation of a dream. 4. The seven empty ears *shall* be seven years of famine," Gen. 41 : 27. Does that mean *shall signify*, as if they did not equally *signify* THEN? or does it mean that the empty ears, if we express what they really and are to be, "*shall be* seven years of famine." 5. Would the inference be justifiable from this dream, that, Take, eat, these are seven ears prepared for your food—means, that there were no ears but only symbols of ears? Pluck and strip, these are branches covered with delicious fruit,—does this mean that there were no branches, no fruit, but symbols of them?" Who would thus interpret these words and it cannot be avoided, if you adopt the Zwinglian mode.*

5. *Finally, the presence of the body and blood of Christ in the Lord's Supper, does not consist in a mere spiritual partaking of them, as an act of faith.*

Now, we do not deny the spiritual partaking of Christ in itself, but on the contrary, we hold that no one can worthily partake of the Sacrament, who does not at the same time partake of Christ spiritually by faith. However, we must clearly distinguish between the *worthy use* and the *real* nature, or what we may call, the substance of this ordinance. For when we consider its nature and what is received by the communicant in it, we cannot be satisfied with regarding it as a mere *spiritual* reception, because our Lord gives us to *eat and drink* that which he presents in the Supper, so that in partaking of the bread and

*For a fuller discussion of this branch of the subject, see Krauth, *Conserv. Reform.*, 613.

wine, we might at the same time really eat and drink his body and blood. He does not say, *Take and believe* but *eat and drink*. The *spiritual* partaking of Christ can only be effected by faith and believers alone can thus enjoy him, but this *can be done without the Sacrament*. On the other hand, it is said of the unworthy and unbelieving, that they are guilty of the body and blood of Christ, because they do not discern the Lord's body," (as we shall have occasion to refer to this passage again, we shall pass by the further explanation of it for the present).

It necessarily follows from this, that the unworthy also partake of Christ's body and blood, though to their condemnation. We cannot otherwise conclude from Christ's words, that in them, he included something more than that which believers of all ages, yea, even those of the Old Testament enjoyed, otherwise, there would have been no necessity for a distinct institution. But we know, that all believers both of the Old and New Testaments, have at all times *spiritually* enjoyed or partaken of Christ by faith, as Paul expressly declares of the Israelites, "that they drank of that spiritual rock that followed them and that Rock was Christ, and that they did all eat of the spiritual meat and did all drink of the same spiritual drink," 1 Cor. 10 : 34. If then there should be nothing more than a *spiritual* partaking, believers of the New Testament would be receiving nothing more, than those of the Old,—indeed, they would receive nothing more than they daily enjoy by faith, and hence, such an institution as the Lord's Supper would be superfluous, if not fruitless, which would not be consistent with the wisdom and goodness of the divine founder of this blessed ordinance.

As we have now seen wherein the presence of the Lord in the Sacrament *does not* consist, it is necessary to consider the other side and show,

SECONDLY, What our Church really *does* hold to be the true doctrine of Christ's presence in the Lord's Supper.

Our Church confesses and believes in the true essential presence of the body and blood of Christ, so that to all who partake, with the bread and wine, are at the same time imparted and communicated, the real, essential body of Christ, which was given for us and the blood of Christ which was shed for us.

The Augsburg Confession in Art. X, thus expresses it, "Of the Lord's Supper, we teach that the true body and blood of Christ are really present under the form of bread and wine, and there distributed and received."*

This excludes all figurative and substantial presence. We may indeed represent to our minds absent objects as though present, but they are not really present in their substance, and thus faith can represent the body and blood of Christ as present but it cannot bring to pass a real presence. It is imaginary and not real. But the body and blood of Christ are present in the Holy Supper in such way, that they are really imparted to us in the bread and wine.

Things may also be present by their effects and operations, which are not always substantially present at the places where their influence is exerted. For instance, the sun has its influence upon the earth and fills all space with light, which penetrates to the deepest mines, but according to its substance it is not on the earth but far away in the heavens. The body and blood of Christ are in the Sacrament not only in their effect and influence but in their substance. But such presence, we connect with those *visible signs*, which according to the words of the institution, indicate that what Christ gives us with the bread *to eat is his body* and what he gives us with the cup *to drink is his blood*; and it is not a figurative or *spiritual* body but really *that body which was given for us* and really *that blood which was shed for the forgiveness of sins*.

"It is a presence of the whole person of Christ, of the divine, by its inherent omnipresence, and of the human through the divine,—a presence, not ideal or feigned but most true, not fleshly but spiritual; not after the manner of this earth, but of the unseen world; not natural but supernatural."—(Krauth).

Now, if we are asked, how can these things be? or to explain the *manner and nature* of the presence, our only answer is, that it is divine and incomprehensible. We do not see, feel or taste

*The words "under the form" are not to be understood as meaning, that bread and wine do not continue in the holy Supper but only their "form;" this would be papal transubstantiation, but by the *form* is meant, the visible parts or elements of the Sacrament, which are unchanged.

the body and blood of Christ in the Sacrament, for we do not partake of them in a carnal or Capernaitisch manner, but we distinguish them from all other meat and drink and they are communicated to in a manner invisible and unsearchable. Nor is it necessary that we should know it or grasp it with our weak understanding, for it is a mystery and an article of faith, which we cannot comprehend, but we are bound to receive it and believe it upon the highest testimony.* Hence we believe in a true, substantial presence of the body and blood of Christ, although we do not comprehend the mode, for that is divine and beyond human conception.

Gerhard, as quoted by Schmidt (Hay's and Jacobs' admirable translation, p. 577) says: "This presence is called *Sacramental* because the celestial object in this mystery is bestowed and presented to us through the medium of external sacramental symbols; it is called *true* and *real*, to exclude the figment of a figurative, imaginary and representative presence; *substantial*, to exclude the subterfuge of our opponents concerning the merely efficacious presence of the body and blood of Christ in this mystery; *mystical*, *supernatural* and *incomprehensible*, because in this mystery the body and blood of Christ are present, not in a worldly manner, but in a mystical, supernatural and incomprehensible manner. Some of our theologians have called it a *corporeal* presence, but only with respect to the object and not at all to the mode; they wish to say by this, that not only the virtue and efficacy but the substance itself of the body and blood of Christ is present in the Holy Supper; for they oppose this word to spiritual presence as it is defined by their opponents, but by no means wish to say thereby that the body of Christ is present in a corporeal and quantitative manner."

*Luther says, "They want to know how Christ's body is in the bread, and if it cannot be explained to them, they deny its presence and yet these same men do not know how they open their mouths, move their tongues, or grasp a pen in their hands and many other smaller things. I will not say anything about their not knowing how they see, hear, speak or live. All these things we constantly feel and yet we do not know how they are brought about and yet they want to know how Christ's body is in the bread and will not let Christ be Master."

But that others may see what has moved us to adopt this faith, we must consider the grounds upon which it is established.

II. WHAT ARE THE PROOFS OF THE DOCTRINE?

1. Our first ground for believing this doctrine, is based upon the plain, distinct assurance of our Lord, *Take, eat, this is my body, &c.* In these words, he gives instruction to his disciples concerning a new institution of which they had as yet heard nothing and announces to them its nature and design. For without such instruction it would have appeared very strange to them, that after partaking of the Paschal lamb and the ordinary meal, he would offer them a small piece of bread to eat and the cup from which to take a sip of wine, as they had already enjoyed both to their full satisfaction. Hence he takes *bread, gives thanks, blesses* and separates it from a common use and gives it to them with the express direction, *Take, eat, this is my body*, thereby indicating that something different and more exalted than common bread was given to them, which was his *body* and so likewise with the cup. Now, in order to make the disciples properly understand what he was teaching them, it was necessary for him to employ plain and distinct words, otherwise they would not have known what they were receiving or what conceptions to entertain respecting it.

2. We are bound to interpret these words, just as we do other passages of Scripture according to their plain, natural meaning. It is a fundamental rule of all Scripture interpretation, not to depart from the real, natural sense of the language, without absolute necessity and when the Scriptures themselves direct us to do so. For they were not written after any human model or according to human fancy, neither must they be thus expounded, but as the Holy Ghost explains his own meaning through his own words. Especially must we confine ourselves to the words of Scripture in the commands and promises of God, the divine mysteries and articles of faith, so that we may not be unawares betrayed into error. Chemnitz, one of our most eminent theologians, has wisely said, 'The sacraments because they are mysteries entirely unknown to human reason and concealed from our senses and which are made known and

revealed by *the word alone*, must *therefore* necessarily be interpreted and correctly learned by and according to the words in which they are announced and delivered to us.'” Although figurative language is sometimes used in the Bible, yet every article of faith must be expressed in plain, distinct language, and we have no right to deviate from these natural words, unless the Scriptures themselves show us that they were not intended to be understood in a natural but in a figurative sense. If we then take the words of our Lord in their obvious natural meaning, we cannot understand them in any other sense than that the body and blood of Christ are truly present in the Holy Supper. *Take and eat*, means, according to a natural understanding of the phrase, something that is offered and received, whether by the hand or mouth and really eaten and enjoyed as food. That which is offered to the disciples is called “this”—this which I give you—and it is not only bread which they had before their eyes but it comprehends the whole thing which was offered. The little word “is” according to the plain, natural understanding of it, does not mean *signifies* or *represents* but it embraces that which *really* exists in it. The word *body* means a true, essential body, and not an apparent body or the sign of a body, and to mark the difference, he says *MY body*, so that it might not be understood of the figurative body of the Paschal lamb, or of any other body. Hence, these words cannot be understood in any other than the plain, natural sense, which is this, That which Christ has ordained in the Holy Supper and which he gives us to eat and drink therein, is his true, essential body and his true, essential blood, given and shed for the forgiveness of sins. Every other explanation of the words involving any change of the elements, or regarding them a bare representation is artificial and is contrary to their natural meaning.

This mode of speech should not seem hard to adopt or unusual. When the physician prescribes a remedy and says, ‘Take it; it is a valuable restorative,’ the patient understands the words according to their literal meaning, that in and with this potion (or whatever it may be) a healing medicine is offered, and he thinks of no change in the material or mere sign. It is a real-

ity. Our old writers also illustrated this subject by the *dove* which appeared at the baptism of Christ, and by that other event, his *breathing* on the disciples. In Luke 3 : 22, we read, "And the Holy Ghost descended in a bodily shape like a dove upon him," and in John 1 : 32, 'I saw the Spirit descending from heaven like a dove.' The Holy Ghost was not changed into a dove, or locally included therein, but under the form of a dove *he was really present*. In John 20 : 22, it is said, 'He breathed on them and saith, Receive ye the Holy Ghost.' The breath itself was not the Holy Ghost but only the *means* through which the Holy Ghost was communicated to them, Thus in the Holy Supper, 'Take, eat, this is my body ; Take, drink, this is my blood,' because *in, with* and *under* the eating and drinking of the bread and wine, the body and blood of Christ are at the same time communicated to us.

4. But we must also consider the language as that of a *last will* or *testament*, which should always be precise and obvious.

Shortly before his death, our Lord instituted this memorial of his love, as a *testament* and *bequest* to his disciples and sealed it with his blood, and hence it has all the force and authority of such a document. In the preparation of a testament, men take special pains to use the most precise and most intelligible language, so that no misunderstanding and dissension may ensue, much more would Christ not employ ambiguous or obscure words. St. Paul, Gal. 3 : 15, says, 'that though it be but a man's covenant, yet if it be confirmed, no man disannulleth nor addeth thereto;' this sentiment must apply with greater force to the last testamentary words of our Lord. No figurative terms are used in such documents. The legacy must be described in clear, distinct words, so that each heir may know what and how much is his portion of the inheritance. The division of the property is made agreeably to such terms, as well as the decision of the executors and of the courts. Who would be satisfied if he was distinctly named in a will and a nice farm or a snug sum of money were bequeathed to him and some one would come forward and contend that the language had a quite different meaning,—that it was to be understood figuratively, and would try to deprive him of the legacy itself?—would he not properly

and strenuously insist upon the interpretation of the words as they stand and not submit to a perversion of them to be wheedled out of his rights? Why should we not allow the testament of our Lord the same privilege? Why should we permit the 'abundant riches' which he bequeaths to us in plain words to be wrung from our hands? If others wish to interpret the language differently, they do it at their peril, but they cannot blame us, if to the honor of Christ, we adhere to his simple declaration, and say with Luther, "My dear Lord Jesus, a terrible dispute has arisen about thy language in thy Holy Supper. Some maintain that thy words are to be understood in a different sense from what they convey. But as these men teach me nothing certain, but only perplex me and raise doubts in my mind, and neither will nor can prove their position, I will stick to thy text, just as the words speak. If there is any thing dark in them, it was thy will it should be so, for thou hast given no other explanation of them, nor commanded it to be done."

5. *The harmony of the Evangelists and of Paul on this subject.* The three gospel writers, Matthew, Mark and Luke (John entirely omits the report) use precisely the same words in recording the transaction, 'This is my body,' &c. Now, these inspired men in relating the same events of another character, differ in their language or introduce additional facts connected with the story, and from this we may conclude that the Holy Ghost purposely directed them to use the same words in relating the fact of the Lord's Supper, so that we might not in the least degree depart from their true and obvious meaning. What is more remarkable, Paul, who wrote a considerable time after the ascension of our Lord, and who did not copy his account from the evangelists nor "received it from men, but by the revelation of Jesus Christ," Gal. 1 : 12, expressly testifies, that "I have received of the Lord, that which also I have delivered unto you," and then uses precisely the same language as the evangelists, 'Take, eat, this my body,' &c., &c., and perfectly agrees with them in all respects. Now, if it had been intended that we should understand the words they use in a sense different from what they convey, it is very likely that they would have been so interpreted by Paul, in order to preserve the Church from

error. But he does not teach a doctrine different from that of the gospel writers, but employs precisely the same words. If, then, a fact is proved by the testimony of two or three witnesses, why should we not allow the evidence of the three evangelists and of Paul to prevail, when in this affair they speak as with one tongue? Our old master, Chemnitz, well says: "He, therefore, who departs from these repetitions and seeks elsewhere another interpretation, is as ungrateful as contumelious towards the studied accuracy and paternal solicitude of the Son of God, our preceptor, who alone can open and expound the closed book."

In addition to the words of the institution, Paul describes the Lord's Supper thus, 'The cup of blessing which we bless, is it not the communion of (that is, the means of participating in) the blood of Christ; the bread which we break, is it not the communion of the body of Christ?' The word 'communion,' as here used, also means *communication* as it is used in 1 Cor. 11 : 17, 18, 21, where in our English Bible it is called *partaking*, and in Heb. 13 : 16, where it is *communicated*, but it is the same word in Greek in one or another of its forms. Thus the bread and wine in the sacrament are such a *communion*, through which the body and blood of Christ are really offered and communicated. If there exists a real *communion* between the two objects, so that one communicates itself to the other, they can not be separated as the heavens are from the earth, but there must exist between themselves a close union. Now, Paul says: 'The blessed cup and the blessed bread' are a *communion* of the body and blood of Christ, through which the body and blood of Christ are really *communicated*, and of which we become 'partakers.' This 'communion' in the sacrament is not spiritual communion or 'fellowship' spoken of in 1 Cor. 1 : 9, nor of the *benefits of Christ*, but of the body and blood of Christ. Surely, they must be present to be '*communicated*' to us. But if all this is to be understood only as a *spiritual* communion, it could not be said that 'the blessed cup and bread' are the 'communion,' but rather that *faith* is the 'communion' of the body and blood, because by faith alone we become partakers of Christ spiritually. Nor is it to be considered a bare figurative repre-

sentation, for the apostle does not say that the cup and the bread are the signs of the 'communion,' but the 'communion' is the body and blood of Christ itself.

6. The truth of our proposition is established upon the *divine character of its blessed founder*.

It is not without reason that Paul twice declares, 'I have received of the Lord that which also I have delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread, &c., 1 Cor. 11 : 23; 15 : 3. Hence it is the Lord who founded the Supper, who has the right to govern all creation and whom we are bound to obey; and as this Lord, as the Son of God and God himself, has founded this ordinance, we dare not mistrust his words nor institutions, but we may be assured that his words are true. When men commit errors in the use of language or deceive by their promises, it may be imputed to their lack of wisdom or their inability to express themselves correctly and thus lead to a misapprehension of their meaning; or it may be because they are not sincere, and purposely use ambiguous language, or they may honestly promise and not be able to fulfil their promises; or, finally, they may intentionally deceive by uttering that which they know is not true.

Not one of these imperfections can we impute to our Lord without blasphemy. His words are yea and amen. Why then should we not take him at his word and believe what he distinctly says? One jot of his word is of more value than all human reason united and infinitely above a thousand decrees of Councils.

7. Our last proof is, *the fearful condemnation which all those bring upon themselves, who unworthily partake of the Lord's Supper*.

Paul describes such as being *guilty of the body and blood of Christ*, 1 Cor. 11 : 27, 29, *eating and drinking damnation* (judgment) *to himself, nor discerning the Lord's body*. The apostle does not say, that unworthy partakers render themselves "guilty" of Christ, nor of his honor, nor of his ordinance but expressly of his 'body and blood' and that by unworthily eating and drinking, which blame or inculcation, if it has any meaning

at all, must depend upon the presence of the body and blood, and this offence consists in 'not discerning the Lord's body.'

Here we will again quote from Dr. Krauth's *Conservative Reformation*, p. 643: "To 'discern' means to 'make or put differences between'—to distinguish between two things which there is a liability of confounding—to mark the distinction between one thing and another. The point of the apostle is, That which you receive in the Lord's Supper is not mere bread and wine, as your conduct would imply that it is, but it is also the body and blood of Christ; therefore your guilt (taking its root in your failure to discern this body and blood) is not that of the abuse of bread and wine but of the indignity offered to his body and blood which they (the bread and wine) communicate; therefore your punishment is not simply that of men guilty of gluttony and drunkenness, but that of men guilty of a wrong done to the body and blood of Christ; therefore sickness and death have been sent to warn you of your awful crime, and if these warnings be not heeded, your final doom will be to perish with the world."

Now, if on the other hand, we are to understand this of a merely spiritual partaking, we cannot say of the 'unworthy' that they render themselves 'guilty of the body and blood of Christ,' for they cannot *spiritually* partake of these because of their unworthiness and unbelief; true, by their unbelief they make themselves 'guilty' of or against Christ, but they cannot sin against the body and blood of Christ, if both are not present. Besides, there is no necessity of 'discerning' the Lord's body, if the unworthy receive nothing in the sacrament but the external bread and wine. If a bare 'representation' of the body and blood of Christ is to be made in the sacrament, it cannot be said that the unworthy can make themselves 'guilty of the body and blood of Christ' in not 'discerning the Lord's body,' but they make themselves guilty only of the external *signs* thereof, and do not properly 'discern' (or discriminate) such signs from the ordinary partaking of food and drink. But this is not the obvious meaning of the apostle's language, for according to that the essential presence of the body and blood are *necessary* to render this self-inculpation possible. One of our old theolo-

gians (Danhauer) uses this language: "The apostle seems scrupulous in the choice of his words and says, 'He is guilty of (that is, he sins against) not the bread, not the soul of Christ but the body and blood of the Lord, just as Judas *sinned against* the cheek of the Saviour when he kissed it with his treacherous lips, just as the murderers of Christ made themselves guilty of the innocent blood which they cruelly shed; just as he who hears the word of God with his outward ear but rejects it in his heart, sins against that word.'"

OBJECTIONS TO THE DOCTRINE.

Various objections have been brought against this scriptural doctrine, and we shall now consider a few of the strongest and most plausible.

1. *This doctrine is in conflict with human reason, for no man can comprehend how the essential body and blood of Christ can be present in the Lord's Supper.*

We reply, 1.) That which is *above reason* is not necessarily *against reason*, for sound reason teaches that God as a Being of infinite wisdom and power, can do many things which exceed the limited power of human reason to comprehend. Our doctrine is founded upon the *words and promises* of God, who can do exceeding abundantly above what we can ask or think, (understand.)

2.) *Reason is not our rule in matters of faith, but the word of God is the only and sufficient rule.*

When we have the pure word of God before us, we must not consult with flesh and blood (human reason) but simply believe that word. Now, Christ says, *Take and eat, this is my body.* What right have we to ask *reason* whether these words are true or not, or whether they are worthy of acceptance?

3.) *If we are to believe nothing else but that which reason can comprehend, we degenerate into unbelief* and must deny all the mysteries of the Holy Trinity, of the union of the two natures in Christ, of the Incarnation and many other fundamental truths. For who can understand by the exercise of his reason, that God is one and at the same time triune,—that God could become man and that Christ was born of an immaculate virgin? But

if we believe these and other equally incomprehensible doctrines, because they are distinctly taught in God's word, why should we not believe the plain words of Christ which teach this doctrine, as well as all other articles of faith? Man should be silent when God speaks; he should acquiesce when the author of truth utters his words.

"We must distinguish between Reason in man before and after the fall. The former as such was never opposed to divine Revelation; the latter was very frequently thus opposed through the influence of corruption. * * Natural human reason since the fall (1) is blind, darkened by the mist of error, inwrapped in the shades of ignorance, exposed to vanity and error, Rom. 1 : 21 ; 1 Cor. 3 : 1 ; Gal. 4 : 8 ; Eph. 4 : 17 ; (2) unskilled in perceiving divine mysteries and judging concerning them, Matt. 11 : 27 ; 16 : 17 ; 1 Cor. 2 seq. ; (3) opposed to them, Rom. 8 : 6 ; 1 Cor. 2 : 11 seq. ; 3 : 18 seq., hence it is to be brought into captivity to the obedience of Christ, 2 Cor. 10 : 4, 5 ; (4) and we are commanded to beware of its seduction, Col. 2 : 8. Therefore natural human Reason cannot be a rule for judging in matters of faith, and any one pronouncing according to its dictation cannot be a judge in theological controversies.

* * The articles of faith are not in and of themselves contrary to reason, but only above reason."—Gerhard in Schmid's Dogmatik, p. 51. Cf. Formula of Concord, Sol. Dec., chap. 11. §9 sqq.

2. The second objection is that *This doctrine conflicts with the nature of a body and of the real human nature of Christ, which cannot be present in different places at the same time.*

For example, Christ was sitting at the table when the Lord's Supper was instituted, how then could he give his body and blood to his disciples to be eaten?

We reply 1.) We are not speaking of a *bare, natural* presence of the body of Christ, but on the contrary we hold, that in his *natural* and visible presence, our Saviour can be no where but *in heaven*, where God reveals himself to his saints and from which *He will visibly come again* to judge the living and the dead. But in the Lord's Supper, we speak of the presence of the body of Christ in an invisible, supernatural, divine way, by

virtue of his personal union, for his human nature can never be separated from the divine. When it said, that the body of Christ *is in one place* and the body of Christ *is in many places*, it is not a contradictory declaration. The presence in both is real but in a different aspect. The presence *in one place* is *natural*; the presence in *many places* is *personal*; the first is *physical*, the latter, is *supernatural, divine*, or, *the body of Christ united with the eternal WORD.—(Logos)*. Hence there is no contradiction in the fact that Christ sat at the table with his disciples in his *natural* and *visible* body and yet imparted to them *supernaturally* and *invisibly*, his real body and blood. For, if our Lord *invisibly* passed through the crowd of his enemies, and after his resurrection, in a *visible* body and could have vanished if it had pleased him and yet retained a real human body, why should not that be possible in the Lord's Supper? Why could he not be present *invisibly* and yet *really* with his body and blood? John 8:59; Luke 24:31. "The truth is," says Dr. Krauth, p. 459, "when we admit the personal union of the human nature of Christ with a divine nature, we have already admitted the fact in which the mystery of Christ's sacramental presence is absorbed. The whole divine nature is confessedly present at the Supper, but the human nature has been taken into that personality and forms one person with it; hence the one person of Christ, consisting of the two natures, is present and of necessity, the two natures which constitute it, are present."

2. The body of Christ thus present is *not* to be regarded as any other human body, which is confined or limited to a certain space but as the *body of the Son of God*,—as a body glorified and united with the divine nature, in whom the fulness of the Godhead dwells, Col. 2:9, whose properties and mode of presence are less known to us than the presence of those beings spoken of in Mark 5:9, whose presence was in one place, yet in such way, that whole legions could be present in one body at the same time. Our Lord, at his resurrection, passed through the sealed door of the grave and at other times, through closed doors, which is contrary to the nature of a body, so that it would

be presumptuous to compare Christ's body with ours or to draw any conclusion from a supposed similarity.

3. But another popular objection is, *That this doctrine is opposed to that of Christ's ascension to heaven and his sitting at the right hand of God*; we reply,

1. Christ instituted this ordinance before he ascended to heaven and hence it cannot militate against the ascension, nor in any way detract from it; that extraordinary fact only shows us

2. That Christ is no longer present with us in his *natural and visible, bodily presence*, as formerly 'in the days of his flesh,' but this does not exclude his *invisible, supernatural and divine* presence. Our Lord did not so ascend as to be locally enclosed in the heavens, but he ascended far ABOVE all heavens, that he might FILL ALL THINGS, Ephes. 4 : 10.

3.) Much less is *The sitting at the right hand of the majesty of God*, opposed to our doctrine. The Scriptures do not represent this "exaltation" as a *local, corporeal* position but a full impartation to the human nature of Christ in this state of exaltation, of the divine majesty and glory. He there enjoys with the eternal Father, the possession of all the divine attributes, where He shall reign until He shall have put all enemies under his feet, 1 Cor. 15 : 25. Hence, He is present with all His creatures and 'worketh mightily in them.' Hence, His exaltation to heaven is not opposed to the doctrine that his body and blood are present in the Sacrament, according to His Word and promise.

4.) Finally, an objection is founded by some on the words, *Do this in remembrance of me*, maintaining that a thing to be remembered must necessarily be *absent*, but the inference is superficial, for we can hold in remembrance things that are present. The ark and the pillar of cloud in the wilderness were instituted in remembrance of God and yet God was present with His people. The people of Israel are often exhorted to 'remember the Lord their God and not forget Him,' from which we are not to conclude that He was absent from them, but on the contrary God promises, 'In all places where I record my name, I will come unto thee and I will bless thee,' and hence we conclude, that as Christ appointed the ordinance in *remem-*

brance of his love, Ps. 111:4, He is most certainly present. When a thing is *visibly* present, and I have it before my senses,—when I can see, touch, taste or smell it, I cannot apply the word *remembrance* to it, but when an object is present in a way not visible, and which I do not perceive with my senses, then I can be called on to *remember* it. Besides this, the apostle expresses this *remembrance* in other words by saying that we should ‘shew (declare) the death of the Lord.’ The death of Christ is not present in the Sacrament but we are to remember it by faith and its blessed design and benefits.

All these objections or any others that may be brought against it, will not overthrow our belief in the presence of the Lord in the Holy Supper, for the word of the Lord shall stand forever, This is my body ; This is my blood.

Let us conclude the argument in the language of Melanchthon, in a letter to his friend Myconius, as quoted by an old writer, “I find no reason sufficiently strong to induce me to depart from this conclusion ; it might be that another opinion more agreeable to human reason may flatter the mind of the careless, but how will it be in the time of temptation, when conscience will ask, what reason had you for dissenting from the received opinion of the Church ? then the words, *This is my body*, will be thunderbolts ; what will the terrified mind oppose to them ? by what word of God will it fortify itself and persuade itself that they are to be interpreted metaphorically ?”

ARTICLE IV.

WESTCOTT AND HORT'S GREEK TESTAMENT AND THE TEXTUS RECEPTUS.*

By REV. PROF. J. W. RICHARD, A. M., Carthage College, Carthage, Ill.

The publication of Westcott and Hort's Greek Testament marks an epoch in the history of biblical criticism. The book is the joint production of two distinguished Cambridge divinity professors who began their work in 1853 and passed it through the press, May 17th, 1881. Dr. Schaff has introduced the work to American scholars "with the modest assertion," *Hic habes textum omnium editionum antiquissimum et purissimum*. The *Saturday Review* of London for May 21st, 1881, characterized it as "probably the most important contribution to biblical

*The history of the *Textus Receptus* is as follows: In 1516 Erasmus published the first complete printed edition of the N. T. in Greek. He had very few MSS. and those of very recent date, his principal MS. being of the fifteenth century. For the Apocalypse he had only one MS. He published subsequent editions in 1519, 1522, 1527, 1535. In the edition of 1527, which is the basis of the common text now in use, he availed himself of the Complutensian text. The edition of 1535 is very little changed from that of 1527.

In 1514 the N. T. in Greek was printed in Spain as a part of the Complutensian Polyglot, though not published until 1522. Edited from very late MSS.

In 1550 appeared the third edition of Robert Stephens, which is little else than a reprint of Erasmus' fifth edition.


From 1565 to 1598 the celebrated Theodore Beza published four editions. He had several ancient MSS., but made very little use of them. Says Bishop Marsh: "He amended Stephens' text in not more than fifty places; and even these emendations were not always founded on proper authority." His edition of 1598 was adopted as the basis of the English Version of 1611.

In 1633 appeared the second Elzevier edition, introduced to the world with the proud boast, "*Textum ergo habes nunc ab omnibus receptum, in quo nihil immutatum aut corruptum damus*"—hence the *Textus Receptus*, which for a long time held an almost tyrannical sway in the Church. Elzevier's text was founded on that of Stephens and that of Beza. Accord-

learning in our generation." The text is formed exclusively in documentary evidence, with the Codex Vaticanus as the basis, but has had the advantage of the indefatigable labors of Griesbach, Lachmann, Tischendorf, Tregelles, Scrivener and many other distinguished scholars whose names will forever be associated with the science of biblical criticism. As Westcott and Hort's is the latest, so doubtless is it the best result of diligent and learned research in its effort to construct a text of the New Testament which shall correspond most nearly with the *verba ipsissima* of the apostolic autographs.

The work may be regarded also as in the main the *final* result of criticism, unless new codices should be discovered of equal age and authority with the Sinaitic, the Vatican and the Alexandrine; for the versions and fathers have been thoroughly examined and can hardly be regarded as capable of furnishing

ing to Tischendorf, it differs from that of Stephens in only one hundred and forty-five places.

Bishop Marsh thus gives the genealogy of the *Textus Receptus*. "The *Textus Receptus*, therefore, or the text in common use, was copied, with a few exceptions, from the text of Beza. Beza himself closely followed Stephens; and Stephens (namely, in his third and chief edition) copied solely from the fifth edition of Erasmus, except in the Revelation where he followed sometimes Erasmus, sometimes the Complutensian edition. The text, therefore, in daily use, resolves itself at last into the Complutensian and the Erasmian editions." Thus it will be seen that the *Textus Receptus* is based on MSS. of very recent date, and consequently can lay no claim to critical exactness. None of the editors above named made any use of A B C, and  had not yet been discovered. Beza used his critical material for controversy in his notes, but not for the emendation of his text.

"It is from texts of such low critical authority that nearly all the modern versions have been made. This fact alone makes revision important and desirable. A true reverence for the divine word inspires us to make use of all the material at our command for the construction of the very best original text and for the preparation of the very best version. But while this is the case, we acknowledge with grateful hearts the *essential integrity* of the received text, and the general excellence of the versions made from it. Our fathers had the same divine and holy Saviour, the same way of salvation, the same grand system of doctrines, in their *Textus Receptus* and in their versions, which we have in our Westcott and Hort and in our Revised Version."

any further assistance. Of course there will always be differences of opinion as to the authority and value of the different codices, and as to what *is* the true reading in certain difficult passages, as for instance, whether, John 1 : 18, we should read *μονογενῆς θεός* with Westcott and Hort, **Σ**, B, C, L, most of the Eastern versions and many Greek fathers, or *μονογενῆς υἱός*, with Abbot, Alford, Tischendorf (Ed. VIII) A, C, (corrected) Tert., Athan., Amb., Augus., Itala and Vulgate, the former reading having the preference on the ground that it is the more difficult, according to the accepted canon; the latter, as many editors think, being favored by the usage of John and naturally suggested by *του πατρος* which follows.*

Differences of opinion will also exist in regard to the *preponderance* of versionary and patristic testimony in certain places where the versions and fathers are mainly relied on to *support* and *determine* a reading known to exist, as in the passage just under consideration, and especially in Matt. 6 : 13, where this collateral testimony is remarkably full, but exceedingly varied and conflicting; and yet because it is so full and so ancient, is likely to have quite as much influence with critics as the codices themselves, and is almost sure to *determine* the admission or exclusion of the doxology according as the judgment of the critic sets the testimony of one class of these witnesses above that of the other, since in this particular case there is quite as much reason to conjecture that the codices have been determined by versions and fathers, as that the codices themselves represent the true and original reading.

But however it may be in regard to differences of opinions as touching the authority and value of the leading codices, and the reliance to be placed upon the collateral witnesses, (especially in difficult and in what are called characteristic readings), the

*It is proper to state that on this passage the testimony of several fathers is not uniform: Hilary in seven places supports *υἱός*; in one, when writing on the Trinity, he says *unigenitus Deus in sinu Patris*. Irenæus, A. D. 170, twice supports *υἱός*, but once he quotes the passage *unigenitus Deus, qui est in sinu Patris*. Origen has *υἱός* once, *θεός* twice. Cyril reads *υἱός* three times, *θεός* four times. The Revisers have adopted *υἱός* which Westcott and Hort call a "Western substitution."

results attainable from the study of the material now on hand, cannot differ much from the conclusions of Westcott and Hort, since they have adopted, with advantages decidedly in their favor, and have carried out perhaps more fully than had hitherto been done, those just and simple rules of biblical criticism first suggested by the great Bentley, (1720),* developed and formulated by Bengel, (1742),† and fearlessly applied in 1842–50 by Lachmann, to whom belongs the immortal honor of having broken the tyranny of the *Textus Receptus*, and of having placed the “New Testament wholly and entirely on the basis of actual authority”—the authority of the uncial manuscripts.

This edition, moreover, is of special value to English and American scholars from the fact that its text was matured simultaneously with the preparation of the Revised English Version, (the Revisers having had confidential use of advanced proofsheets of the text) and because “their translation is perhaps more nearly conformed to it than to any other printed edition from Erasmus and Beza down to Tischendorf and Tregelles.”—*Schaff*. It also gives a “*List of Noteworthy Variations between the Text of the Revisers and that of Westcott and*

*In 1720 Bentley proposed to edit the New Testament in Greek and Latin. He declared, “The real text of the sacred writers does not now (since the originals have been lost) lie in any single manuscript or edition, but is dispersed in them all. It is competently exact indeed, even in the worst manuscript now extant; nor is one article of faith or moral precept either perverted or lost in them.” He proposed to use no text under 900 years old and to give the preference to the oldest MSS. This was regarded as singularly bold, and brought on violent opposition. His principle is now triumphantly established and its application has revolutionized biblical criticism.

†In 1742 Bengel wrote his rules and admonitions, which he thus sums up: “There are, therefore, *five* principal means of judging the Text: The *Antiquity* of the witnesses, the *Diversity* of their extraction, and their *Multitude*; the *Origin* of the *corrupt* reading, and the *Native* appearance of the *genuine*.” Bengel, such was the prejudice in his age, did not apply his principles in the Text of his *Gnomon*, except in the Apocalypse. He selected from approved *editions*. He deplores the ignorance and prejudice of his age, and declares that the Church must wait for a purer text until more light is vouchsafed unto her. The light has come and with it a purer text. Thanks to Bentley, Bengel and Lachmann!

Hort," and observes "that in the great majority of passages included in this list the text of the Revisers corresponds with secondary readings of Westcott and Hort, and the text of Westcott and Hort with the marginal readings of the Revisers, so that the two texts are virtually the same." The edition is therefore of especial value in the study of the Revised Version, even of greater value than either of the two editions prepared by members of the New Testament Company of Revisers and published in England simultaneously with it, since these are not independent critical recensions and differ from each other, and since with this edition it is quite easy to construct, in all important points, the very text which was followed by the Revisers.

An American edition of this important work with introduction by Dr. Schaff has been issued in fine style by the Harpers, either with or without the Revised Version. In one form or the other it ought to be in the hands of every student of the original text who would have "the best critical edition of the Greek Testament," and who would know as upon the testimony of the best and most ancient witnesses what *is* the word of God, for it is no longer *safe* to rely on the *Textus Receptus*, since it manifestly contains some readings which *are not* the word of God, and omits some which *are* the word of God, and which have been restored to the text in the critical editions; a clear instance of the former being found at Acts 8 : 37, \aleph , B, A testifying against it, and a clear instance of the latter being found in 1 John 2 : 23, \aleph , B, A testifying in favor of ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει, which appears italicized in the Authorized Version, but is not contained in the *Textus Receptus*. The omission of this in the later MSS. doubtless occurred from *homoioteleuton*, or the sameness of ending of two lines or clauses. A transcriber glances at the end of a line and supposes that he has written it, when in fact he has not.

Now the value of a critical text like that of Westcott and Hort lies in this: It carries us back to the middle of the fourth century and shows us what the sacred text was at that time, when copies had not yet been greatly multiplied, and when as a consequence the errors could not have been many, since errors increase only as copies are multiplied; with this probability yet

in favor of these oldest existing texts that they were taken from MSS. much older than themselves, thus bringing us very near to the fountain head. The *Textus Receptus* was edited from MSS., very few in number, of the thirteenth, fourteenth and fifteenth centuries, *i. e.* from a thousand to twelve hundred years later than the date of the Sinaiticus and the Vaticanus, and without any adequate collation of versions and fathers. Hence in itself it can have no just claim upon our confidence. Its sources of information are too recent—thirteen to fourteen hundred years away from the fountain head. We know not what omissions or additions or other changes have been made in the sacred text in so long a time. They may be so numerous and so important as to involve the word of God in the greatest uncertainty. But here the critical edition comes in. It shows us a text founded on the most ancient testimony and verified by the most ample and elaborate collation of versions and fathers. Considered *critically* it is a very different book from the *Textus Receptus*, but the comparative *critical* study of the two texts will go very far to assure the scholar, not only that the New Testament in the purity of its text is the best preserved book of ancient times, but that the degree of purity is such as to secure to us the word of God as it was dictated, without variation or uncertainty in regard to a single doctrine, or precept, or moral duty. For we reach a high and entirely satisfactory degree of moral certainty when we conclude that as not a single doctrine or precept of moral duty was lost from, or obscured, or mutilated in the Greek text from the middle of the fourth century to the middle of the fifteenth, so none could have been lost, obscured, or mutilated, from the close of the first century, when the apostolic autographs were still in existence, to the middle of the fourth century. But highly satisfactory as this conclusion may be, we are not left to it. We have something better. Our critical edition, made wholly from Greek manuscripts, contains the identical New Testament in every essential fact and feature, which we find in versions made within perhaps sixty or seventy years of the death of the last N. T. writer, one, the Peshito, made in Syria, the other, the Itala made in Northern Africa, and even this interval of sixty or seventy years is to some

extent bridged over by the apostolic fathers. Or surveying the whole field as its evidence bears upon the question of the uncorrupt preservation of the word of God in the New Testament, we find that the conclusions arrived at by the Complutensian editors, by Erasmus, Stephens, Beza, the Elzevers, (1514-1633), from the study of a very few late MSS., show the same Holy Scriptures as are exhibited from the most exhaustive study of the codices written within three hundred years from the time the New Testament was composed, and of versions and patristic quotations made even much earlier, so that any one comparing the *Textus Receptus* with the text of Westcott and Hort, each founded on documentary evidence entirely distinct from that of the other, will be surprised, not so much at the number and importance of the variations, as at the perfect harmony of facts, doctrines and precepts in the two texts, and will discover how utterly malicious and designedly misleading are the charges, so often made by infidels and other enemies of the Scriptures, of the existence of scores of thousands of "various readings" in the New Testament. And if one should even compare the MSS. with each other, the uncials with the cursives, those of the fourth century with those of the fifteenth, those made in the East with those made in the West, or the versions with the MSS., the Peshito, the Gothic, the Vulgate, for instance, he will very soon be convinced that the "various readings" are not sufficient to create one particle of doubt in regard to the will of God, or the way of salvation, and the conclusion of the honest investigator will be that if the New Testament was given by inspiration of God, it has been remarkably preserved by the providence of God in essential purity.*

*On the subject of "various readings" I have found nothing so concise and satisfactory as the following taken from a little volume called "*Anglo-American Bible Revision*," a collection of essays written by members of the American Revision Committee and printed for private circulation. The essay from which the following extract is taken is by Prof. Ezra Abbot, D. D., LL. D., the learned librarian of Harvard College. The testimony is all the more valuable from the fact that some of these "various readings" pertain to passages which in the *Textus Receptus* have been quoted in support of the doctrine of the Trinity. Dr. Abbot is a leading Unitarian divine. I give his statements and conclusions entire, since perhaps very

To exhibit properly the importance and value of a critical edition of the New Testament, and at the same time show that its text was preserved in essential purity through the dark ages and down to the time of the Reformation, when it formed the basis of Protestant Christianity and began to be gradually gathered into the *Textus Receptus* which became for a long time a part of orthodoxy itself, both on the Continent and in England, would require that we compare the two texts *ab initio ad finem*.

few readers of the QUARTERLY can have access to the volume which contains them. "The *number* of 'various readings' frightens some innocent people, and figures largely in the writings of the more ignorant disbelievers in Christianity. 'One hundred and fifty thousand various readings!' Must not these render the text of the New Testament wholly uncertain, and thus destroy the foundation of our faith?"

"The true state of the case is something like this. Of the 150,000 various readings, more or less, of the text of the Greek New Testament, we may, as Mr. Norton has remarked, dismiss nineteen-twentieths from consideration at once, as being obviously of such a character, or supported by so little authority, that no critic would regard them as having any claim to reception. This leaves, we will say, 7,500. But of these, again, it will appear, on examination, that nineteen out of twenty are of no sort of consequence as affecting the sense; they relate to questions of orthography, or grammatical construction, or the order of words, or such other matters as have been mentioned above, in speaking of unimportant variations. They concern only the form of expression, not the essential meaning. This reduces the number to perhaps 400 which involve a difference of meaning, often very slight, or the omission or addition of a few words, sufficient to render them objects of some curiosity and interest, while a few exceptional cases among them may relatively be called important. But our critical helps are now so abundant, that in a very large majority of these more important questions of reading we are able to determine the true text with a good degree of confidence. What remains doubtful, we can afford to leave doubtful. In all ancient writings there are passages in which the text cannot be settled with certainty; and the same is true of the interpretation.

"I have referred above to all, or nearly all of the cases in which the genuineness of a whole verse, or, very rarely, a longer passage, is more or less questionable; and I have given the most remarkable of the other readings of interest which present rival claims to acceptance. Their importance may be somewhat differently estimated by different persons. But it may be safely said that no Christian doctrine or duty rests on those portions of the text which are affected by differences in the manuscripts; still less is anything *essential* in Christianity touched by the various readings.

This would not be practicable in a Review article. We can only examine critically a small portion of Scripture in the two texts and apply the motto *Ab uno disce omnes*. We select for this purpose the Sermon on the Mount and exhibit the different readings in the two texts, together with illustrative and various readings from other standard texts, and such notes and comments in each case as the case itself may seem to justify. This passage of Scripture is chosen because it is the longest recorded discourse of our Saviour, is perhaps the most familiar of all to the readers of the New Testament, and contains one of the most important passages under dispute, Matt. 6 : 13.

CHAPTER V.

In the Beatitudes there is no difference between Westcott and Hort's edition and the *T. R.*,* except that W. & H. transpose verses 4 and 5 in the margin and omit *ῥήμα* from ver. 11, also omitted by Stier and Theile in *Biblia Polyglotta*. Retained

They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity; but the truth or falsity of the doctrine by no means depends upon the reading of those passages.

"The number of various readings, which have been collected from more than five hundred manuscripts, more than a dozen ancient versions, and from the quotations in the writings of more than a hundred Christian fathers, only attest the abundance of our critical resources, which enable us now to settle the true text of the New Testament with confidence and precision which are wholly unattainable in the case of the text of any Greek or Latin classical author. I say enable us *now* to do this; for in the time of our translators of 1611 only a very small portion of our present critical helps was available."

*In this article the usual symbols of biblical criticism are used: *T. R.* = *Textus Receptus*, Ⲁ (Aleph) = the Sinaitic manuscript discovered in Mount Sinai in 1859 by Dr. Tischendorf and assigned by him to the middle of the fourth century. He says: "Of all the ancient manuscripts, the Sinaitic alone is entire, and is the most ancient of all." B = the Vatican manuscript in the Vatican library at Rome; also assigned to middle of fourth century. By many critics regarded as the most important codex in existence. Not quite complete. A = the Alexandrine manuscript in the British Museum. Wanting in Matt. as far as to chap. 25 : 6. C = the Ephraem manuscript, at Paris, very old and valuable. D = the manuscript of Beza at Cambridge, England. These are the five leading MSS.

by Alford mainly on authority of C. B, D and many ancient versions omit.

Ver. 13. W. & H., supported by \aleph , B, C, read $\beta\lambda\eta\theta\epsilon\nu$, the participle, necessitating the omission of the $\kappa\alpha\iota$ following. *T. R.* has $\beta\lambda\eta\theta\eta\nu\alpha\iota$. Stier and Theile same as *T. R.* Alford same, and says of the other reading, "emendation of style for elegance." D and some cursives support $\beta\lambda\eta\theta\eta\nu\alpha\iota$. The sense is identical whether we employ the participle or the infinitive. The difference can hardly be represented in an idiomatic translation.

Ver. 22. W. & H. omit $\epsilon\iota\kappa\eta$, "*without cause*." Alford brackets it, and says, "*(I have not ventured to exclude it, the authorities being so divided, and the internal evidence being equally indecisive; Griesbach and Meyer hold it to have been expunged from motives of moral rigorism;—De Wette, to have been inserted to soften the apparent rigor of the precept. The latter seems to me the more prob.)*." \aleph , B, several minuscules and versions, Origen "(Justin, Ptol., Tert., Ath., appy.)" Augustine (expressly) and Jerome (calls it spurious), Lachmann, Stier and Theile, Tischendorf, omit. It is found in D, in several later uncials, especially in eastern versions and in numerous fathers, both east and west. Dr. Schaff thinks "there is sufficient ancient authority for it to justify its continuance in the *popular* translations." The Revisers place it in the margin. Bengel says: "This gloss evidently betrays its human origin." Lange says: "The word is not of doubtful authority; at any rate, it would have to be mentally supplied." Lange, however, did not have access to the Codex Sinaiticus, as also Alford (in his third edition, from which we quote in this article). The *weight* of critical evidence is certainly against it. The Revisers might even have left it out of their margin. The Saviour meant to give an absolute command, and it can scarcely be questioned whether anger with a brother (fellow-man) is ever justifiable. Bengel, in accordance with his criticism, says: "Even if there be a cause for being angry, there ought to be no anger."

Ver. 25. W. & H. omit $\sigma\epsilon\ \pi\alpha\rho\alpha\delta\omega$ (2d), and are sustained by \aleph , B, D, K, Chr., Hil.

Ver. 27. W. & H. omit *τοῖς ἀρχαίοις*. Alford calls it "supplementary addition." Probably assimilated from ver. 33.* Does not have authority of \aleph , B, D, E, K, and many ancient versions.

In ver. 28 there is a difference of *αὐτὴν* and *αὐτῆς*, a grammatical correction, *ἐπιθυμῶ* in classical Greek being generally followed by the genitive. Some early transcriber undertook to correct the copy, just as many very knowing printers do at the present day. A good many variations can be traced to this cause.

Ver. 30, *ad finem*, W. & H. read *εἰς γέενναν ἀπελθῆ*—*go into hell*. So \aleph D. Vulgate, *eat in gehennan*. *T. R.*, *βληθῆ εἰς γέενναν*,—*cast into hell*.

Ver. 32. W. & H. have *πᾶς ὁ ἀπολυων*. *T. R.* *ὅς ἂν ἀπολυσῇ*. Alford same as *T. R.* and says "(alteration to suit verses 22, 28)." W. & H. are supported by \aleph , B, K, L, M, Δ , and many cursives, which makes their reading well-nigh incontestable. There is no difference in sense. W. & H. have *μοιχευθῆναι*, following \aleph , B, D, and several early fathers. *T. R.*, *μοιχασθαι*. So Alford, who regards the other reading as a grammatical correction, quoting from Griesbach, "that it might conform to the rules of the grammarians who maintain that *μοιχευεῖν* and *μοιχασθαι* are used of husbands, but *μοιχευεσθαι* of wives."

In both instances of variation in this verse, the text of the Revisers is the same as that of W. & H. and they have translated *ποιεῖ αὐτὴν μοιχευθῆναι*, *maketh her an adulteress*.

Ver. 44. W. & H. have only *ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσευχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς*, and omit the other clauses as found in *T. R.* The Revisers translate only so much as is given in the text of W. & H.,

*Says Alford: "Few readers are at all aware to what extent the process of assimilating the parallel places in the Gospels has gone." This "process" began as early as the second century with the effort to construct a harmony of the Gospels, an example of which we have in the *Diatessaron* of Tatian. This process has not *corrupted* the Scriptures. It has transferred genuine words of Holy Scripture from one Gospel to another. Sacred criticism discovers and eliminates these pious additions.

who are sustained in their reading by \aleph , B, with some variation by other leading MSS. and by nearly all the more prominent fathers, also some versions. Expunged by Gries., Lach., Tisch., Tregelles. Meyer regards them as interpolations from Luke 6 : 27, 28. Alford says: "*Their omission, if genuine, would be perfectly unaccountable.*" They were doubtless first inserted in the margin or between the lines, and thence found their way in the course of time into the text. The wide margins and ample spaces in the ancient MSS. especially invited such additions and interlineations, and many existing MSS. bear evident marks of a second, a third, and even a fourth hand which was employed in making additions, and real or supposed corrections. Individuals and churches often had only one gospel, but desiring to have this as full as possible, they supplemented it with passages, especially the parallels, from the other gospels. This process no doubt began even in the apostolic age, and hence had its influence on versions and fathers. But a learned and judicious criticism acquainted with the facts and circumstances of ancient writing and of the ownership of copies of the Scriptures, finds no difficulty with such various readings as these in ver. 44.

Ver. 47. W. & H. supported by \aleph , B, D, Z, and nearly all important versions, have $\delta\iota\ \epsilon\theta\nu\iota\kappa\omicron\iota$, instead of $\delta\iota\ \tau\epsilon\lambda\omega\nu\alpha\iota$ in *T. R.*, conformed to preceding verse. Also in same clause W. & H. have $\tau\omicron\ \alpha\upsilon\tau\omicron$, *T. R.* $\delta\upsilon\tau\omega$. $\tau\omicron\ \alpha\upsilon\tau\omicron$ is sustained by \aleph , B, D, Z, versions and fathers. Alford says: "It being thus determined that $\tau\omicron\ \alpha\upsilon\tau\omicron$ is the true reading here, it follows that ver. 46 [which in *T. R.* has $\tau\omicron\ \alpha\upsilon\tau\omicron$] was altered to $\tau\omicron\ \alpha\upsilon\tau\omicron$ to conform it to this, and consequently that $\delta\upsilon\tau\omega\varsigma$ must be read there," *i. e.* in verse 46, where, however, W. & H. have $\tau\omicron\ \alpha\upsilon\tau\omicron$ in the text and $\delta\upsilon\tau\omega\varsigma$ in the margin as a secondary reading.

CHAPTER VI.

Ver. 1. W. & H. give $\tau\eta\nu\ \delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta\nu$. *T. R.*, $\tau\eta\nu\ \epsilon\lambda\epsilon\eta\mu\omicron\sigma\upsilon\nu\eta\nu$, which Alford calls "*a mistaken gloss, the general nature of this opening caution not being perceived.*" \aleph , B, D, and many versions, (*Vulgate* has *justitiam*) are against *T. R.* The verse is so closely connected with the preceding as to form its direct antithesis. The speaker has not yet introduced the sub-

ject of almsgiving (he treats of that below) but directs this caution against a hypocritical display of piety for the purpose of being seen of men, using the word *δικαιοσύνην* in its broadest sense, as "including the three duties afterwards treated of."—*Alford*. Moreover, W. & H. connect this verse with the preceding by *δε*, not found in *T. R.* but supported by *ℵ*, L, Z, many cursives and the eastern versions. Adopted by *Alford*, who thinks the omission arose from the connection with chap. v. being overlooked. The Revisers have *righteousness* but do not recognize *δε*.

Ver. 4. W. & H. omit *αυτος* and *ἐν τῷ φανερω*. *Alford* retains *αυτος*, which he thinks emphatic, but omits *ἐν τῷ φανερω* in accordance with *ℵ*, B, D, Z, and nearly all the first-class witnesses. Text of Revisers in both cases same as that of W. & H.

Ver. 5. W. & H. read *προσευχησθε, ουκ εσεσθε*. *T. R.* has *προσευχη ουκ εση*. *Alford* same as W. & H. says of other reading, "*Correction to suit the singular preceding and following.*" The plural is sustained by B, Z, Origen, Chrysostom, Augustine, *et al.*, Vulgate, Coptic, and Syriac in the margin. *ℵ* *a prima manu* has *προσευχη*, but *a secunda et quarta manu*, it has *προσευχησθε*.

Ver. 6. W. & H. omit *ἐν τῷ φανερω*, as also in verse 18. *Alford* retains the words here, but omits them in verse 18. He says: "*The uncertainty respecting the words has arisen from a desire to render the three vv. 4, 6, 18, alike by either inserting or omitting them in all. They must have been genuine in one of the three, otherwise it is difficult to account for their insertion at all; if in one, then probably here, where they are best supported. So, Meyer.*" *ℵ*, B, D, with the leading fathers and versions witness against their genuineness in all three places. They are, however, better supported in ver. 6 than in 4 or 18. Probably a mere gloss easily suggested in antithesis to *ἐν τῷ κρυπτῷ*. The Revisers omit them in all three places, nor are any corresponding words found in the Vulgate, which of all ancient versions has greatest weight with critics.

Ver. 8. W. & H. read *ὁ θεος* before *ὁ πατερ*. Revisers omit from their text, but call attention to the words in the margin.

Ὁ θεός is found in \aleph , B, though altered in the former by a later hand.

Ver. 12. W. & H. have *αφηκαμεν* where *T R.* has *αφιεμεν*. Alford same as *T. R.* Says *αφιεμεν* is "from Luke 11 : 4 [where however W. & H. and Alford read *αφιομεν*, sustained by \aleph , A, B, C, D, E,] where our *αφηκαμεν* is also read by Syr. Orig." For *αφηκαμεν* are \aleph , B, Z and ancient fathers.

Ver. 13. W. & H. omit all after *του πονηρου*. Likewise Alford and Revisers. This omission is the doxology to the Lord's Prayer about which so much has been said and written, much ignorantly and unadvisedly, by many who have never examined the passage critically, and whose judgment, therefore, is of no value.

This passage is certainly a *crux criticorum*, nor is there another in the entire New Testament about which more can be said pro and con. Alford says, "The doxology must on every ground of sound criticism be omitted. Had it formed part of the original text, it is inconceivable that all the ancient authorities should with one consent have omitted it. They could have had no reason for so doing ; whereas the habit of terminating liturgical prayers with ascriptions of praise would naturally suggest some such reading, and make its insertion almost certain in course of time. * * We find *absolutely no trace of it in early times* in any family of MSS., or in any expositors. The Peshito *has* it, but whether it *always had*, is another question." This is very strong language. The author very summarily disposes of the question and tries to make the impression that nothing can be said on the other side. \aleph , B, D, L omit the doxology, as do the ancient Latin versions and also the Latin fathers. It is found in the Peshito (2 cent.) Coptic, Sahidic, (earlier part of 3 cent.), Gothic and Ethiopic, (latter part of 4 cent.), Apostolic Constitutions, (3 and 4 cent.), Chrysostom, (close of 4 cent.), and in the *Codex Rossensis* discovered in 1879 and assigned to the sixth century, (not yet edited).

An analysis of this evidence on both sides shows, first, that all the oldest MSS. on which we rely mainly for a pure text together with the Latin authorities are against the doxology. \aleph is supposed to have been written at Constantinople, B at Al-

exandria, D in France. This is evidence from widely different quarters and bears very strongly in favor of omission, in accordance with one of the most universally recognized rules of criticism that "the primary uncials \aleph , B, C and A,—especially \aleph and B—if sustained by ancient versions and ante-Nicene citations, out-weigh all later authorities, and give us presumably the original text."

But, secondly, that it is found in versions made from one hundred and fifty to two hundred years before *any* of these "primary uncials" were made, and in other versions which at least antedate our oldest MSS., and in the Gothic which is probably as old as they and was made in Europe, is used by Chrysostom of Constantinople who may possibly have employed in his public ministrations a copy of the New Testament made by order of Constantine and belonging to the fifty of which Tischendorf thinks \aleph is one, that it is found in the uncial discovered in Calabria—these facts make it hard to believe that the doxology is not genuine, and show very clearly that Alford has not stated the case fairly.

As regards the internal evidence, it cannot be made out that this is against it. The doxology forms a very fitting close to the prayer. But on the contrary where it is omitted in Luke, the want of it is not specially felt. Stier has defended it on internal grounds, or rather on the ground of *innere Kritik*, which is very unsafe, and is an appeal to prejudice rather than to facts. All the great German critics are against the reading, except Matthæi, and all the English except Scrivener. More than five hundred cursives favor it. On critical grounds it is easier to account for its insertion than for its omission. It may have crept into the margin and thence into the text from some ancient liturgy. It may have been omitted to assimilate it to Luke. "Ex ingenio suo quisque demat, vel addat fidem." But whoever examines the evidence carefully on both sides will not be likely on the one hand to blame the critical editors for omitting it, neither on the other will he scruple to use it in his devotions, especially since he knows that it has been hallowed by the most ancient usage, and contains no thought not in har-

mony with the analogy of Scripture. Vid. 1 Chron. 29 : 11 ; Ps. 22 : 28.

Ver. 15. W. & H. bracket *τα παραπτώματα αὐτῶν* as omitted in secondary readings. Omitted in \aleph , D, and a few ancient versions including the Vulgate. Retained by Alford and Revisers. Doubtless omitted by some ancient transcriber as unnecessary.

Ver. 18. W. & H. have *κρυφαίω* both times. So Lachmann and Alford. Altered probably from verses 4, 6. The same word is found in Jeremiah, 23 : 24, Septuagint, *T. R.* has *κρυπτω*. The words mean exactly the same thing, and no difference can be noted in a translation. W. & H. on authority of \aleph , B, D, G, et al. omit *ἐν τῷ φανερω* which has doubtless crept in from verses 4, 6, where, though in all probability it is spurious, it must have appeared before it did in ver. 18.

Ver. 21. W. & H., also Lachmann, Alford et al. have *σου* twice. Sustained by \aleph , B, and oldest versions.

Ver. 25. W. & H. mark *ἡ τι πητε* as omitted in secondary readings. Not found in \aleph nor in Vulgate. There is also some doubt as to whether we should read *ἡ* or *καὶ* before these words. W. & H. and Lachmann, justified by B, have *ἡ*, which was followed by the Revisers as well as the translators of 1611. Alford has *καὶ* and thinks it "sufficiently distinguishes it [the clause] from the similar clause, ver. 31, to prevent our thinking that it was inserted from thence."

Ver. 28. W. & H. have *ἀνξάνουσιν· οὐ κοπιῶσιν οὐδὲ νηθουσιν*. *T. R.* has same verbs in singular, which Alford thinks is a grammatical correction,* or taken from Luke 12 : 27.

Ver. 32. W. & H. have *ἐπιζητοῦσιν*. *T. R.*, *ἐπιζητεῖ*.

Ver. 33. W. & H. on authority of \aleph , B, omit *τοῦ θεοῦ* found in *T. R.* They follow the arrangement of \aleph which places *kingdom* before *righteousness*, whereas Alford following B which reverses these words, says, "Rearrangement and supplement to original text."

*One of the chief sources of variations in MSS. Transcribers have sought to *correct* copy, and to make the Greek of the New Testament conform to the rules of the classical Greek. There is no reason why we should believe that the N. T. writers were first class grammarians any more than that they were first class rhetoricians.

CHAPTER VII.

Ver. 9. W. & H. omit *εστιν*. Likewise Alford, who says, "rec aft *τις* ins *εστιν* (to help out the construction. Meyer thinks it was omitted for this very reason; but I cannot see that thus the end is gained.)" Tregelles edits without the *εστιν*. In B the word is omitted from the text, but placed in the margin. The question is, Was *εστιν* written in the margin *a correctore* or *a prima manu*? It is omitted in Codex Regius Parisiensis,* by the Syriac, Coptic, Sahidic. Found in the Vulgate. Its omission in no sense affects the intelligibility of the clause. Lachmann edits *ἡ τις* instead of *ἡ τις*, *i. e.* employing the indefinite pronoun instead of the interrogative. W. & H. also omit *εαν* as does Alford, who says *εαν* was added "(to help out constr. as is also shewn by varr in M al)." Not found in *Σ*, B, C. W. & H. and Alford have *αιτησει* instead of *αιτηση* in *T. R.* *Σ*, B, C, L, *Δ* have *αιτησει*.

Ver. 10. W. & H. and Alford read *η και ιχθυον αιτησει*. Principal authorities as in preceding verse. The variations in both these verses have arisen doubtless from a desire to simplify the text, which certainly in the critical editions is not very clear. But upon the principle that the more difficult text *ceteris paribus* is always to be adopted, the critical editors have restored the true reading. Whatever text may be settled upon, some freedom will have to be used in translating into English, as has very properly been done both in the Authorized and in the Revised versions.

Ver. 13. W. & H. omit *η πυλη*, also Lachmann, and *Σ* in first reading, Origen four times, Cypr., Hil., Jer., Amb., *et al.* Retained by Alford and the Revisers in their text. Found in B and Vulgate. Thus it appears that the authorities are about equally divided and that men equally learned are on both sides. Since the reading in *Σ* has been corrected, that codex does not give much assistance. It is not improbable that it was introduced the better to support, or rather to complete the parallel-

*"Griesbach describes this MS. as *incredibili cum venerandis illis exemplaribus quae Origenes olim suis manibus versavit consensu insignem*. Of all the MSS., I should be disposed, on the whole, to rate its text highest in purity."—*Alford*.

ism with the following verse. No difficulty arises from *πλατεια*, since that can as well agree with *ὁδος* as with *πυλη*.

Ver. 24. W. & H. give *ὁμοιωθησεται* instead of *ομοιωσω* as found in *T. R.* and in Alford. Fathers are about equally divided. Vulgate sustains W. & H. as does *Σ*, B, Z. Weight of critical evidence clearly in favor of amended reading which Alford thinks was conformed to ver. 26. This judgment shows how little conjecture is worth as compared with documentary evidence. Had Alford seen *Σ* before he wrote his conjecture, he would never have written it.

Ver. 29. Ad finem. W. & H. have *αυτων*, omitted in *T. R.* Found in *Σ*, B, C² K, *Δ*, many cursives and versions. The evidence is decisive.

Thus have we carefully collated the text of Westcott and Hort with the *Textus Receptus*, in Matt. v., vi., vii., and have adduced the leading authorities for and against the various readings. We have not been microscopic in our criticisms. We have marked the variations in words, but have given no attention to the paragogic or movable *ν* as it is used or omitted in the case of successive words ending and beginning with vowels, nor of the difference between *οὕτω* and *οὕτως*, nor of the difference in the spelling of certain words. These minor differences, "with the addition or omission of particles not affecting the sense," constitute a large part of the one hundred and fifty thousand "various readings" which figure so largely in infidel thrusts at the New Testament, but which in reality are, in many instances, simply matters of taste with transcribers, or to some slight extent mark some of the internal changes which the (Hellenistic) Common Dialect underwent during the early Christian centuries, changes such as are going on continually in every living language on the earth. In the matter of spelling particularly, the ancient languages admitted great variety, and the learned world is by no means agreed to-day as to the *better* spelling even of long lists of words found in Greek and Latin classical authors. Hence it is not to be wondered at that we find these differences numerous. Nothing but the most mechanical inspiration on the part of transcribers could have prevented

their occurrence. Had this been given to the Church in the preservation of the sacred text, the result would have been an exaltation of the letter at the expense of the spirit.

But in the collation which we have made of the two texts in the three chapters above named, and which might have been extended through the whole New Testament with entirely similar results, at least two things have been demonstrated :

First, The text of Westcott and Hort is, considered *critically*, a very different book from the *Textus Receptus*. The one based upon MSS. at least one thousand years older than those of the other, shows very approximately the *verba ipsissima* of the apostolic autographs. The other exhibits the variations which crept in during a thousand years of darkness and ignorance, and which render it unsafe in the critical study of the Word of inspiration.

Secondly, The words of Bentley written one hundred and sixty-two years ago, (even before B had been carefully collated, and one hundred and thirty-nine years before \aleph was discovered) are completely justified. That "the real text of the sacred writers * * is competently exact indeed, even in the worst manuscripts now extant; nor is one article of faith or moral precept either perverted or lost in them."

Our collation has not led us to examine all the MSS. "now extant," but incidentally and indirectly and collectively through the critical apparatus, to an examination of a great many of them. The conclusion we reach corresponds exactly with that of Bentley, (and our critical resources have increased vastly since Bentley's day), namely, that the text is competently exact in all, and that no doctrine or moral precept has ever been lost from the sacred canon of the New Testament. Whether we use the text of Westcott and Hort or the *Textus Receptus*, we have the very mind of the spirit in every particular that pertains to the will of God and our salvation. This is sufficient cause for devout gratitude to Almighty God. While on the one hand the Sacred Writings have been subject to human conditions and the mutations of time, on the other, the great antiquity, vast variety and abundant fulness of our critical resources, show that they have been preserved by Providence in a degree of

purity which attaches to no other writings in the world. To say nothing about versions and patristic quotations, the preservation of N. T. manuscripts is something altogether unique in the history of literature. Dr. Abbot says, "Our manuscript materials for the correction of the text are far superior, both in point of number and antiquity, to those which we possess in the case of any ancient Greek classical author, with the exception, as regards antiquity, of a few fragments, as those of Philademos, preserved in the Herculanean papyri. The cases are very few in which any MSS. of Greek classical authors have been found older than the ninth or tenth century. The oldest manuscript of Æschylus and Sophocles, that from which all the others are believed to have been copied, directly or indirectly, is of the tenth or eleventh century; the oldest manuscript of Euripides is of the twelfth century. For the New Testament, on the other hand, we have manuscripts more or less complete, written in uncial or capital letters, and ranging from the fourth to the tenth century, of the Gospels 27, besides 30 small fragments; of the Acts and Catholic Epistles 10, besides 6 small fragments; of the Pauline Epistles 11, besides 9 small fragments; and of the Revelation 5. All of these have been most thoroughly collated, and the text of the most important of them has been published."

The text of Westcott and Hort was constructed by the aid of all these ancient sources of information, and is very similar to that followed in making the Revised English Version, a version based on a purer and better text than that of any other in existence, and which needs only to be studied by the aid and in the light of a critical text to commend itself as in almost all respects greatly superior to the Authorized. In many places, to be sure, it is stiff, mechanical, pedantic—a true child of the closing decades of the nineteenth century—but in accuracy and faithfulness—the two prime requisites in a popular translation—it deserves the confidence of all and is certain to win its way into favor. It may undergo some modifications, but in its great essential features, it will be the Bible of the English speaking peoples fifty years hence, when the Authorized will be looked upon as a literary curiosity. It will first commend itself to

scholars, professors and theological students, who can no more remain satisfied with the Authorized, when compared with this, than the same persons can remain satisfied with the *Textus Receptus* when they have once become acquainted with a critical text like that of Westcott and Hort. And scholars will introduce it to the people. As the critical text has supplanted the *Textus Receptus*, so, and for similar reasons, the Revised will supplant the Authorized.

ARTICLE V.

BIOGRAPHICAL SKETCH OF REV. A. D. ROWE, A. M., THE FIRST CHILDREN'S MISSIONARY TO INDIA.

By REV. JACOB A. CLUTZ, A. M., Baltimore. Md., Cor. Sec. Board of
Foreign Missions.

It is doubtful whether any man has ever had so wide a personal acquaintance in the churches of the General Synod, or been so greatly beloved by our ministers and people generally, as the late Rev. A. D. Rowe, the first Children's Missionary of our Church. Certainly our Church was never more profoundly affected by the death of any one of her ministers. As the tidings of his death were carried through the Church by the telegraph and the secular and religious papers, every heart was filled with sorrow. Everywhere there were signs of mourning. Scores of memorial services were held in which the good qualities and the noble work of the dead missionary were rehearsed before tearful audiences, and his character was held up before the young as being especially worthy of their admiration and imitation. Synods, conferences, congregations, Sunday-schools and Women's Missionary Societies, all seemed to vie with each other in giving expression, in appropriate resolutions, to their affection and admiration for him and his work, and their great sorrow because of his death.

All this is, no doubt, to be accounted for, in part, by the fact that Bro. Rowe had been the children's missionary. Every child in our Sunday-schools, and every member of our churches who had contributed to his support, felt that he had a kind of

proprietary right in him and his work, and had sustained a personal loss in his death. Then, too, his extensive travels through the Church in organizing the Children's Missionary Society, before going to India the first time, and in visiting our churches and Sunday-schools in the interests of his work during his more recent sojourn in this country, had brought him into personal contact with thousands. But to all this we must add, yet, as the chief cause of the great esteem in which he was so generally held, and the universal grief at his death, that irresistible charm of manners and address, which always, and at once, drew to him all whom he met, whether old or young, and made them ever afterwards his warm personal friends. It was this, more even than his position or work that drew to him the hearts of the people everywhere and made them love him in life and mourn for him in death as it is the lot of but few men to be loved or mourned in any Church.

Rev. A. D. Rowe, A. M., was the third of a family of twelve children, nine of whom, three brothers, and six sisters, are still living. His father, Mr. John B. Rowe, was born in Centre Co., Penna., July 3d, 1825. In 1836 he removed with his mother, and step-father, to Clinton Co., Penna., where he has lived ever since, in Sugar Valley. In March 1845 he was married to Miss Anna Mary Moyer. One son and one daughter were born to them before A. D., but both of these died at an early age. A. D. Rowe, the subject of this sketch, was born Sept. 29th, 1848. The following very interesting account of his childhood and early progress in knowledge is from the pen of his father, who with his mother, still survives, to mourn the untimely death of their talented and honored son. He writes, "A. D. was a very bright and active child when quite young. The public school being somewhat unhandy, I commenced to teach him at home when he was between four and five years old. When he was seven years old he commenced going to school. At that time he knew the spelling-book by heart. Out of that he went into the fourth reader. He always took a great delight in studying his books. On Sunday, when other boys would come and ask him to walk with them, he would lock himself in his room and study his lesson. When he was nine years old, he recited three

thousand verses of Scripture and hymns in Sunday-school in three months. When he was twelve years old, I took him along with me to work at the carpenter trade. He always took his books with him to work, and whenever he had a little spare time he would be studying."

At the early age of sixteen he applied to the county superintendent of public schools, for examination as a teacher. He passed the examination and received a fair certificate. He then applied for and received a school in Nippenose Valley where he taught during the following Winter of 1865-6. The next Summer he spent in study in the Centre County Normal School, under the instruction of Mr. R. M. Magee, the superintendent of public schools for Centre Co. After teaching again through the Winter, he entered the Pennsylvania State Normal School at Kutztown in the Summer of 1867. The following Winter was again devoted to teaching, but the Summer vacation found him back again at Kutztown, where he graduated from the elementary department, with very high standing in his class. A few weeks later he was elected principal of one of the grammar schools in Lock Haven, the county-seat of Clinton County. Here he taught during the Winter of 1868-9. The Summer of 1869 was again spent in study, this time in the Pennsylvania State Agricultural College, in Centre County, where he gave special attention to the natural science. In September of the same year, he was made principal of the Boys' High School of Lock Haven. He resigned this position in January 1870, and entered the State Normal School at Millersville, Penna., taking up the special scientific course. He graduated from this the following July. In the meantime the county superintendent of public schools for Clinton County, had resigned, and Mr. Rowe, though still under 22 years of age, had been appointed by State Superintendent Wickersham to fill the vacancy, and he now immediately entered upon the discharge of the duties of this responsible office.

In all these positions, as student, and teacher, and superintendent of schools, he displayed the same zeal, and energy, and thoroughness, that characterized his later work as a missionary. One of the professors in the Kutztown Normal School, Dr. A.

N. Raub, says of him, "He was always diligent in the class room. Indeed he was a model student, and often got more out of a text-book than was expressed on its pages." Rev. W. H. Diven, who first met him at Salona, Penna., while in the discharge of his duties as county superintendent, says, "I was at once impressed that he was a young man of unusual powers. He filled his office well, and to this day there are men here who say that they learned more school-law during the incumbency of Mr. Rowe than they had ever known before. In short he magnified his office." The same Bro. speaking of him as a teacher, says: "During the Summer of 1871 he taught a select normal school in Salona, which he conducted so well that I said, and now say, that I never saw his equal in the school-room; so thorough, so kind, so almost everything that one could desire."

There can be no doubt that if Mr. Rowe had devoted his life to teaching, as was his first intention, he would have stood high in the profession. In a preëminent sense he was "apt to teach." His own mind was remarkably clear and transparent. What he knew, he knew thoroughly. And he seemed always to know just how to impart his knowledge to others. This was one of the things that made him so attractive and successful in his public addresses on foreign missions. His full, clear knowledge, and strong grasp of the subject, were at once apparent to all who heard him, and insured their attention and confidence. Then he seemed always to understand just what his audience wanted to know, or at least what they ought to know, about the subject, and this he told them in such a way as to interest and instruct them, using plain, simple, forcible language, dealing in but little sentiment, and never attempting any flights of oratory, or any impassioned appeals.

It was about this same time in his career, while he was acting county superintendent, that he began to turn his attention from the profession of teaching to that of the law. In the Fall of 1870 he entered himself as a student in the law-office of Charles Corss, Esq., of Lock Haven, and prosecuted his studies in connection with his duties as superintendent of schools. Mr. Corss says that he "found him an apt student, and one who if he had

followed the law as a profession would have been successful in every respect."

But great and noble as are both of these justly honored professions—teaching and the law—and worthy as they are of the best powers of the best men, God had a still higher and grander sphere of usefulness awaiting the occupancy of this promising young man. Like Paul, he was "a chosen vessel" unto the Lord to bear His name "before the Gentiles," and God was gradually leading him on towards this work, and preparing him for it. During the Winter of 1865-6, while Mr. Rowe was teaching his first school in Nippenose Valley, a mere boy of seventeen, he seems to have received his first deep religious impressions. It was in connection with a protracted meeting then being held by Rev. W. L. Heisler, pastor of the Jersey Shore charge, in one of his churches not far from Mr. Rowe's school. "During this meeting," writes Rev. Heisler, "Bro. Rowe became impressed, and was brought under powerful conviction. He was induced to seek the Lord, and in the course of a few days, he rejoiced in the sense of pardoned sin. I do not know that I ever witnessed a brighter conversion than Bro. Rowe's. His whole face beamed with joy. He at once responded when called upon to lead in prayer." He was anxious to at once unite with the church, but was met by objections from his parents, who were members of another denomination and naturally wished their son to join their own church. This he refused to do, saying, "If I cannot unite with the Lutheran Church, I will not unite with any." But in deference to the wishes of his parents he delayed the matter until the next year. Then having gained their full consent, he was confirmed in the Lutheran church at Salona, Penna., March 7th, 1867, by Rev. Mr. Heisler, who had removed, in the meantime, from Jersey Shore to Salona. Being deeply impressed with the young man's superior powers, and rich promise, his pastor immediately coveted him for the ministry, and spoke to him on the subject on the same day on which he was confirmed, and frequently afterwards. He received but little encouragement, however, from Mr. Rowe at that time. His heart was then set on teaching, as a profession, and still later on the law. But from later letters of Bro. Rowe, written

after he had entered the Seminary at Gettysburg, and even after he had gone to India, it appears that he had been more impressed by these conversations than seemed to be the case at the time, and that he really had but little peace of mind until he did devote himself to the ministry. In the meantime, however, other ministers of our church, especially Rev. W. H. Diven, and Rev. J. W. Goodlin had also been urging upon Mr. Rowe the claims of the ministry. Especially was this the case with the latter, to whom, probably, more than to any other one man, the Church is indebted, under God, for the valuable services of this noble young missionary. Bro. Goodlin became pastor of the Lutheran church in Lock Haven, in July of 1870, about the same time that Mr. Rowe graduated at Millersville, and received his appointment as county superintendent. On Christmas day following, Christmas coming on Sunday that year, Mr. Rowe joined the church of which Bro. Goodlin was pastor, being received by letter from the Lutheran church at Salona. The following week a series of meetings was begun in which Mr. Rowe became very much interested, and which seems really to have been the turning period in his life. Referring to this, Bro. Goodlin says: "One evening after service, Mr. Rowe spoke to Mrs. G——, complaining of his indifference and inactivity, and said he had resolved to enter upon a more active Christian life. He seemed much affected. Mrs. G—— told me of the conversation. I immediately seized upon the opportunity, believing that God's Spirit was calling him to a more noble office, and a higher position, than the one in which he was then engaged. In a few months he decided to enter the ministry, and made his arrangements to go to Gettysburg."

As everything that throws light upon this critical period in Bro. Rowe's life, is of special interest, I may be permitted to quote the following extract also, from one of his own letters written to Mr. Goodlin from India. After referring to the fact that he had not heard from Mr. Goodlin for a long time, he continues: "I should not wonder if next mail or so would bring me a good long letter from you, such a one as will arouse all my faculties of mind and heart, and make me bless the day

which brought you to Lock Haven, where it was first my pleasure to meet you. I do not think I have ever told you what an impetus for the better your interest in me gave to my life then. I shall never forget how your kind, loving treatment of me warmed my heart with love to God and man. I do not think I was a bad man, or even inclined to forget God altogether, but I was fast becoming entirely overwhelmed with business affairs, was making money and had prospects of making more, and was daily becoming a poorer church member, if nothing else. I think I must have seemed cold and indifferent to you when you first saw me. You at once took me to your home, and into your confidence, as if we had been friends for many days. Your kindness had a wonderful effect on me. It is only now when a few years have passed away, and I have learned a little more of the world and of myself, that I begin to appreciate it rightly. Bro. Heisler also had a great influence for good on me. Under him I joined the Church, and as long as I live I shall love him dearly, tenderly. It is a beautiful and a blessed thing to lead the young into purer and better paths. God bless the good men and women everywhere who are engaged in this noble work."

Bro. Rowe entered the Theological Seminary at Gettysburg in the Fall of 1871. Here he displayed the same energy and vigor of character which had marked all his previous life. In addition to his regular work as a student, which was always conscientiously and faithfully done, he took charge of the Children's Department in the *American Lutheran* then published by Rev. P. Anstadt at York, Pa. He conducted this so well, with so much sprightliness and sympathy with child nature that it became a general favorite with all the young people in the homes visited by the *American Lutheran*. He was also superintendent of the infant department in St. James' Lutheran Sunday-school of Gettysburg, and to this he gave no little time and labor. He also wrote numerous articles for the church papers, especially after he had decided to become a Missionary. And during the last six months of his course, while he was crowding two years' study into one, he was absent almost every Sunday visiting Sunday-schools in the interests of the Children's Foreign Missionary Society.

The claims of the heathen, and of the efforts being made to evangelize the world, seem to have begun to press upon his mind and heart very early in his Seminary course. Rev. J. H. Harpster, who was in the Middle class of the Seminary when Mr. Rowe entered, and who went to India as a missionary a few months later, writes: "My first distinct recollection of Rev. Rowe dates from one night when he came to my room in the Seminary, soon after my determination to go to India. We talked long and earnestly upon the subject of Foreign Missions. When we stood, late in the night, holding each other by the hand, he said, his eyes moistened with tears, 'God bless you; I wish I could go with you.'" This must have been early in December, 1871. That he had not yet felt himself clearly called to this work, however, is indicated by his remarks in one of our Sunday morning conferences in the Seminary. The topic under discussion was the question, "Should I be a Foreign Missionary?" After a number of the students had spoken, and several had referred to the great difficulty they had in deciding this question for themselves, it came to Bro. Rowe's turn to speak. He promptly arose, and in his own bright, cheery way said, in substance: "This question has never given me the least trouble. My pious old mother taught me that whenever God wants a man to do a particular work, he will let him know it; and this I believe with all my heart. If God wants me to be a foreign missionary I have no doubt he will make it plain to me in his own time and way, and then I will be ready to go. Till then I will not trouble myself about it."

It was not very long after this that God did call him to be a foreign missionary. In just what form the call came, or just how the duty was made clear to him, we do not know; but this can be said, that no man ever accepted his mission more cheerfully and hopefully, or gave himself more entirely to its fulfillment. He had gone from the Seminary to Harrisburg, Penna., to attend a farewell meeting held there Dec. 5th, 1872, preparatory to the departure of Bro. Uhl and his wife for India. It was while in attendance at this meeting, apparently, that he reached the clear conviction that God's work for him also lay in India; and he "was not disobedient unto the heavenly vision." He at

once made known his decision to the Board of Foreign Missions, then in session at the same place, and offered them his services. An empty treasury compelled them to decline an immediate acceptance of his services. But this difficulty, instead of discouraging Mr. Rowe, as it would have most young men, seemed only to fix his determination to go, and arouse his inventive genius to devise the ways and means for his support. Finally he said to the Board, "Give me permission to go to the Sunday-schools of the Church, and appeal to the children, and I will raise the funds myself." This permission was of course cheerfully given, though with but little expectation of the great and good results which were to flow from it. With his usual energy and promptness, Mr. Rowe immediately went to work. His first meeting was held in St. James Sunday-school, Gettysburg, about the middle of January, 1873, and resulted in a collection of \$72.00, "with the promise of more." He was greatly encouraged by this beginning, and nearly every Sunday found him out visiting such schools as he could reach from the Seminary without interfering too much with his studies.

Sunday, March 9th, 1873, he spent in Baltimore, where he addressed a great mass-meeting of six Sunday-schools, held in the old First Lutheran church on Lexington St., since destroyed by fire. This meeting deserves special mention, as the one from which our Children's Foreign Missionary Society dates its origin. It was in connection with this meeting, or immediately at its close that Dr. Barclay, now at Dayton, Ohio, but then pastor of the First church of Baltimore, first suggested the organization of a society among the children, in order to give Mr. Rowe's work a more permanent character, and prepare the way for the Sunday-schools, not only to send him to India, but also to support him there as their own special missionary. The suggestion was a most happy one, and was so recognized both by Mr. Rowe, and by the other pastors in Baltimore. It was acted on at once. A plan of organization and work was drawn up, and submitted to the Foreign Board for their approval. This having been received, a constitution was adopted, and officers elected, Dr. Barclay being chosen president, and Mr. Wm. F. Weber, secretary. A few months later a treasurer was elected

also, with the consent of the Board. And thus "The Children's Foreign Missionary Society" was organized, as an auxiliary to the Board of Foreign Missions, and launched upon its career of usefulness. It has proven to be a most effective agency for interesting the children and young people of our Church, and very often the parents also, in the great cause of Foreign Missions, and still remains, and will no doubt ever remain as one of the best and fittest monuments of the life and work of Bro. Rowe, to whose wisdom and energy so much of its success has been due. It more than supported Mr. Rowe from its organization up to the time of his death. When Rev. Charles Schnure went to India, in the Fall of 1880, it assumed his support also, as the Second Children's Missionary. The membership is now about 10,000, and the annual receipts from \$2,000 to \$2,500.

At this time, the Spring of 1873, it was Mr. Rowe's expectation to start for India in September following. With this in view he was married, June 10th, to Miss Mary E. Corson, of Doylestown, Bucks Co., Penna. The marriage ceremony was performed by Rev. J. W. Goodlin, at his home in York. From here Mr. Rowe and his wife went on to Canton, Ohio, to attend the sessions of the General Synod, which convened there on the following day, June 11th, 1873. At this meeting of the General Synod, or immediately afterwards, Mr. Rowe was requested by the Foreign Board to postpone his departure for India one year, and continue his work among the Sunday-schools, in which he had already been so successful. He then provided himself with a full outfit of missionary maps, charts and pictures, by which to address the eyes of the children, as well as their ears, and increase the interest and profit of his meetings; and hundreds, perhaps thousands, of the most intelligent and liberal friends and supporters of our Foreign Mission work, will no doubt date their first interest in this great cause from Mr. Rowe's visit to their Sunday-school. The whole of his time, from the meeting of the General Synod in Canton, in June of 1873, up to August 1st, 1874, about a month before he sailed for India, was devoted to his work. The energy and success with which it was presented may be gathered from the following statistics of his work, given in the report of the Foreign Board

at the meeting of the General Synod at Baltimore, in 1875 : Number of public meetings held, 223 ; number of children addressed, 33,810 ; number of adults addressed, 30,940 ; amount of money collected, \$5,831.08 ; total number of members of the Children's Missionary Society, 21,136 ; number of Sunday-schools represented in the society, 315.

As Mr. Rowe expected to start to India about Sept. 1st, a few weeks before the meeting of the West Pennsylvania Synod, by which he had been licensed the preceding Fall, he was ordained by the officers of the Synod, Aug. 19th, in St. Paul's Church, York, Pa. The ordination sermon was preached by Dr. Brown. A farewell meeting was also held at the same time and place, at which suitable addresses were made by Dr. Barclay, president of the Children's Missionary Society, and by the departing missionary.

On the 12th of September, 1874, Mr. Rowe sailed from Philadelphia, with his wife and little Mabel, who had been born to them March 18th, and proceeded by steamer, via London, Trieste, Bombay and Madras, to Guntoor, where they arrived December the 11th. The following very graphic account of their arrival on the mission field is from the pen of Rev. J. H. Harpster, then, and until March, 1876, a missionary also : "Probably two years after I went to India, I received a letter from Bro. Rowe, full of anxious inquiry concerning our work. I replied. The return mail brought me a characteristic letter from him containing the laconic announcement, 'I am coming ; look out for me.' So one day in November I hitched up my ox-cart, and mounting one horse and leading another, went down to meet him and his brave wife at the boat landing at Bezoarah. I see him now, as I stand once more on the pier watching the approach of the boat drawn by a dozen lascars. As he distinguishes me, standing surrounded by a crowd of natives, he rises to his feet, takes off his hat and swings it about his head in joyful recognition. It was a beautiful sight ; the handsome, fair-haired Saxon hero standing there in the prow of the boat, waving his hands to India, the light of health and youthful enthusiasm in his eye, and the love of Christ in his heart, coming with God's message of salvation to the dusky men and women who

stand silently awaiting his approach. It was a picture for a painter. The boat touches the landing; he leaps on shore; seizes my hand, and with a voice broken with feeling and the excitement of the occasion, says, 'I am here to help you.' "

Of Mr. Rowe's work in India, it is difficult, impossible indeed, for us at this great distance from it, to give any very extended or very accurate account. With his many expedients for arousing the interest of the Church at home, and stimulating the people to an increased and more intelligent liberality, we are all acquainted. His many frank and newsy letters to the church papers; the baskets of India curiosities, which he prepared with great care and labor, and sent home for sale; the thousands of photographs of India people and scenes and of missionary life and work among them scattered all through the Church; his extensive private correspondence with the scores of patrons of the boarding schools, and of other special forms of work, most of whom had been secured through his personal effort; his interesting and instructive little books for the Sunday-school, called "Talks about India," and "Talks about Mission Work in India," published by the Lutheran Board in 1876 and 1878 respectively, and his later and larger work on "Every-day Life in India," published by the American Tract Society during his late sojourn in America,—all these are before the whole Church and will never be forgotten. They have all borne fruit manifold, and are still bearing fruit in the greater interest felt by all our people in foreign mission work in general, and in our India mission in particular, and in the increased and ever-increasing contributions flowing into the treasury of the Board. If these things had constituted his whole work, it would have been a great and good work, well worth living for and well worth dying for.

But these were altogether outside of or only incidental to his real work as a missionary, the occupation, as it were, of his leisure moments, if one who was always so hard at work can be said to have had any leisure moments. Of his evangelistic labors among the heathen; of his many and varied plans and efforts for the upbuilding and improvement of the native church, for the better organization of the Christian congregations in the

villages, for the introduction of Sunday-schools among them, for the enlargement and increased efficiency of the staff of native workers, for the education and development of the people towards self-support, and for reaching more largely and more effectively the higher castes to which belong all the educated and wealthy and more influential classes of the people,—of all these we know, and necessarily can know, comparatively little. Perhaps it is too soon yet for any one, even the missionaries themselves who labored with him and are still on the field, to properly and justly estimate the wisdom or measure the results of all these plans and labors. Enough of his plans, however, have been sufficiently tested by time and results to justify the conclusion that the man who originated and applied them understood the character of the field and the work, their peculiar difficulties and wants, and the best methods of overcoming the one and supplying the others, as few missionaries have done before him, either in our own or in other churches. As another has said, "He had what Locke calls a 'round about common sense,' which made him singularly happy in his apprehension of what was practicable, and quick to hit on the best means to effect his purpose. There was something of a statesman-like ability in his power to catch the lay of the land, to fix on the essential elements of any problem, and adapt his plan to the circumstances of the case."*

One very notable feature of his work in India, which deserves special mention, was his connection with famine-relief work during the great famine of 1876–8, when so many perished in India for lack of the barest necessities of life.† Here his vast administrative power was put to the severest test and was not found wanting. At least \$10,000, or considerably more than 20,000 *rupees*, of the Mansion House Famine Relief funds raised in England, were entrusted to Mr. Rowe for distribution, and he made every *pice* tell for genuine relief. It was the testimony of those having charge of the use of these funds in the Madras Presidency, that they were nowhere more wisely or effi-

*Dr. Stork in *Lutheran Observer*, Sept. 29th, 1882.

†The number is variously estimated at from two to five millions.

ciently administered than in the district superintended by Mr. Rowe. "He developed one plan after another," say his fellow-laborers, Bros. Uhl and Schnure, in their Historical Sketch,* "and for two years blended together gospel work and famine-relief work, mission and ministry, in his customary energetic style. He received pleasing commendation of his plans and efforts from Mr. Digby of Madras, and the superintendent of the distribution of England's gifts to the Madras Presidency."

One of the principal, as well as one of the best results of this famine-relief work, the one which Mr. Rowe always kept prominently in view in doing it, was the large increase of inquirers, and additions to the mission in 1879 and 1880. It gave the missionary access to thousands of the people who would otherwise never have listened to his message of salvation. It opened their eyes to the vast superiority of the Christian religion over their own. Even the dullest of them could hardly help observing the marked contrast between the sympathy and generous relief given to them in their distress by Christian England and Christian missionaries, and the utter selfishness and indifference of the worshipers of Brahma and Vishnu. It is not strange, therefore, that thousands of them wished to know more of Christianity, and that hundreds renounced their old faith, and were baptized in the name of Christ. That some of these were actuated by selfish motives was to be expected, and that these should afterwards become backsliders was natural. Human nature is precisely the same in India that it is in America, or in any other Christian country. But the great majority of the converts added to the mission in 1879, and 1880, most of them probably as the direct or indirect result of famine-relief work, have remained faithful, and now form a very considerable and substantial element in the native Christian church.

In the Spring of 1880, Mr. Rowe asked and received permission from the Foreign Board to return to America, partly to recruit his own health, on which the climate of India and his arduous labors, particularly during the famine, had begun to

**Lutheran Observer*, Nov. 24th, 1882.

tell, but especially for the benefit of his wife, who had been subject to more or less severe attacks of neuralgia about the heart, during their whole residence in India, and had become so weak that it was not believed that she could survive another hot season there. They left India April 16th, and landed in Philadelphia June 13th, 1880. After a few weeks of rest, Mr. Rowe located his family in York, Penna., and announced to the Board that he was ready for work. He then began, under the direction of the Board, that remarkable series of visits to our synods, churches, and Sunday-schools, which is still so fresh in the minds of all, and the result of which was such a quickening of interest wherever he went. And he went almost everywhere. It seems almost incredible that one man could have accomplished so much in so short a time, only a little more than one year. His reports to the Board show that as many as twenty and even thirty meetings were held each month, and often as high as eight or ten in a single week. Pennsylvania, Maryland, Virginia, West Virginia, New York, Ohio, and parts of Indiana and Illinois were visited in turn, and the synods and conferences more or less thoroughly canvassed. Of course this involved also a vast deal of travel, which often consumed more time, and quite as much vital energy, as the public meetings. Then besides all this he was constantly conducting a large correspondence, amounting often to ten and twenty letters a day, with those who were interested in special features of mission work, or desired information, or whom he was trying to get interested in order that they might give more liberally. On his return to his home in York, after a few days absence, he often found as many as ninety or a hundred letters and cards on his table requiring answer, in addition to those he had received and answered while absent. One wonders that he did not break down here under this dreadful strain. The fact is, that it did begin to tell on him very seriously, and it was his own opinion that he could not possibly have continued to work at the same rate for another year. It is but just also to the Foreign Board to say that they several times protested against the excessive strain to which he was subjecting himself, and urged him to work more moderately, and that they finally released him from all engagements in

the home field from the middle of July, 1881, to the time of his return to India.

When Mr. Rowe came back to the United States it was his intention to remain here at least two years. But when tidings came of the extraordinarily large accessions to our India mission, in 1880 and 1881, and of the imperative need for increasing the force of American missionaries in Guntur so as to enable them to properly care for these new converts, and instruct the hundreds of inquirers who were still presenting themselves, it seemed both to him and to the Board to be a providential call for his immediate return to India. In accordance with this conviction, he set sail from New York, with his wife and children, Saturday, Sept. 24th, 1881, a farewell meeting having been previously held in Lancaster, Penna., where the East Pennsylvania Synod was then in session. From London they passed over to the continent and went to Trieste by rail, thus saving considerable time and much fatigue. They arrived in Guntur Nov. 23d, 1881. There Mr. Rowe found plenty of work awaiting him, and he was soon as busily engaged as ever. Before leaving America he had been authorized by the Board and the Women's Missionary Society to erect two new houses, one for his own residence and the other for the use of the female missionaries of the Women's Society. He had purchased much of the material for these new houses, especially the windows and doors, in America, and had shipped them to India in advance. And now he very soon had both of them under way, and pushed them forward with unusual rapidity for India. By the last of June, 1882, the one intended for his own use was finished and he was able to move into it with his family to his great delight. In a letter written July 1st, the next to the last one he ever sent to the Board, he says, "We have moved into our new house and are very comfortable." And only a week or two before his illness, he remarked to his wife that for the first time in his life he was fixed just as he wished to be. The house for the female missionaries was finished a few weeks later. His wife writes that on the same day that he took his bed with the fatal typhoid, he came from the new "women's house," as he was wont to call it, and said, "The *last* thing is done, and now I can *rest*."

But although the building of these houses must have taken a good deal of his time, and no small amount of care and labor, more probably than we can appreciate here, he did not in the least neglect his other work. Before he was taken sick, he had visited the whole of his part of the mission field, and he was delightedly planning to accompany Bro. Schnure on his first tour through the district that had been allotted to him. He was busily engaged also in writing the annual letters to the patrons of the boarding school, and the temporary training school, and in taking photographs of their *proteges* to send with the letters. In the midst of these multitudinous and arduous labors, he was stricken down with Typhoid fever, the result, no doubt, of over-work, and nervous prostration, and perhaps also of malaria taken into his system while visiting in the district.

The story of his last illness, as told by his wife, and the other missionaries, is a very brief and touching one. It reads very much like the story which, in one form or another, has become all too familiar to us in these days, and especially in this land, in which everything is done with a rush, and at railroad speed, as if men were railroad locomotives, made of iron and steel and brass, warranted never to wear out or break. For some time he had been complaining more or less, especially of "feeling so tired all the time." He was unable to sleep at night, or was aroused from fitful slumbers by the twitching of his nerves. Finally, when he could go on no longer, he called in a physician and took his bed on Saturday, August 12th. And then for thirty-six days the fever burned on with but little abatement, while the patient gradually sank under its wasting power, until death and "rest" came together on Saturday, September 16th. During the greater part of his sickness, and especially the last two weeks, he was of course delirious, as Typhoid patients always are. But even in his delirium, his beloved work was still on his mind, and he could frequently be heard exhorting the native Christians to love the Saviour, and be faithful. For his work's sake, and for the sake of his dear wife and children, he was intensely anxious to get well. And if the fact of his illness had been known in the Church at home, hundreds, and thousands, would have joined their most earnest prayer

with those of his wife and little ones and the other missionaries, that his life might be spared. But such was not God's will, and to his decree we must all submit in faith and patience, believing and knowing that however dark and mysterious it may be to us, it is wise and good.

On Sunday, Sept. 17th, his body was laid away in the little Mission cemetery at Guntur, where lie the remains of four other missionaries who have sealed with their lives their devotion to the great work of evangelizing the heathen: Rev. Walter Gunn, who died in 1851; Mrs. W. E. Snyder, died in 1854; Rev. W. E. Snyder, died in 1859; and Rev. A. Long, died in 1866. There they all sleep together as peacefully as they could here, and when at last the archangel's trumpet shall call them to the resurrection of the just, they will be as near the throne of the descending Christ, as they would be in any cemetery in Christian lands. Appropriate services were held in the Mission chapel both in English and in Telugu, the former being conducted by Bro. Schnure, and the latter by Bro. Uhl.

The tidings of his death were received by the Corresponding Secretary of the Board, in Baltimore, on Sunday, Sept. 17th, about 5 p. m., having been telegraphed from Guntur immediately after the sad event on the preceding day. It was announced that night in St. Mark's church, and appeared in the city papers the next morning. Within a few days it was generally known throughout the church, and never has there been deeper, or more general sorrow in the Church over the loss of a master-workman, and a loved and trusted leader. And the sad news was all the more startling, and the effect all the greater, because it came so suddenly and unexpectedly. It seemed only a few weeks since Bro. Rowe had been among us, in the full flush of manly health and vigor, and in the full swing of earnest labor. The last letters from India had represented him as being well, and strong, and busily engaged in the work of the mission. No intelligence of his sickness had ever been received. The letters written during his illness, by his wife, and by the other missionaries, were not received here until some two weeks after the swift winged telegraph had told us that he was dead. The announcement of his death was a great surprise, therefore,

and a great shock. It came upon the Church like a flash of lightning from a clear sky. All hearts were at once bowed with grief, and all eyes filled with tears. One brother wrote a few days after: "This bereavement is to the Church, what Garfield's death was to the nation." It was indeed so; and the expressions of grief were as spontaneous and as universal in the one case as in the other. A score of pages could be filled with the many tributes of affection and high esteem which were laid upon his grave by a sorrowing Church, in the shape of memorial addresses and resolutions. One incident was at once so impressive, and so illustrative of the feeling throughout the Church that it deserves special mention in this sketch. It was the effect produced by the announcement of Bro. Rowe's death on the floor of the West Pennsylvania Synod, then in session at Littlestown, Pa. This was the Synod by which he had been licensed and ordained, and in which he still held his membership. The sad news had been telegraphed to the president of the Synod by the chairman of the Board of Foreign Missions. The scene is thus described by Dr. Gotwald, of York, who was present at the time, as a member of the Synod, and who was called on by the president to lead the Synod in prayer immediately afterwards. "No one who was present at the meeting of the Synod of West Pennsylvania, where on Monday, Sept. 18th, the announcement of the death of Bro. Rowe was made to us, can ever possibly forget the sad hour or occasion. The Synod, refreshed both physically and spiritually by the joyous rest of the Lord's day, was cheerfully and gladly prosecuting its work. The President of the Synod, the Rev. A. Stewart Hartman, was in the chair. A telegram was handed him. Sitting near and immediately in front of him, with my eye at the time fixed upon him, I noticed that his face at once became ashy pale, and assumed a dazed and bewildered look. I distinctly recall it now. In a moment, however, realizing the sad truth, and waving all parliamentary formalities, he asked the Synod's attention, and with voice husky with emotion, read to us the brief, but depressing message: '*Rowe of India is dead.*' For a moment or two there was silence still as death, as though every tongue had been suddenly paralyzed, and every heart, under the weight of

grief which had thus come upon it, had ceased to beat. Then in every part of the church, sobs, and broken ejaculations, and suppressed prayers rose upon the stillness. The place was a Bochim. Every heart seemed broken. Every eye was blind with tears. God, we felt, had touched us sorely. But the throne of grace is ever, in times of trouble, the resort of God's children. As a Synod, therefore, we all, at the suggestion of the President, bowed in prayer."

In looking back now, over the life and the work which have been thus rapidly and imperfectly sketched, and the close of which has come so suddenly and unexpectedly, and seems to us so untimely, there are several things which stand out prominently as the leading elements in the character and work of Bro. Rowe, and as the secrets of his great success.

And first of all, he was plainly a man of great executive ability, a born organizer. He was not a man of extensive learning nor of profound scholarship. He had always been too busy with the practical affairs of life for this. To become a great scholar, a man must be a great student. He must have the time and the disposition to retire from the busy, bustling world and be much alone with his books and with his own thoughts. Bro. Rowe had neither the time nor the disposition for this. From early life he was thrown on his own resources and compelled to make his own way in the world. And this he loved to do. It was his delight to be always out in the busy throng of the world's workers, doing with his might whatever came to his hand, a real "hero in the strife." But he could never be content to be a mere worker, a faithful drudge for others, or a mere imitator of those who had gone before him. Neither was he ever allowed to occupy such a place. He had, and was quickly recognized by others to have, those rare executive and organizing qualities of mind, which always mark the true man of affairs and the born leader of men, and which are always sure to bring their possessor to the front, if they are combined, as they were in his case, with other qualities which are necessary to their best development and use. It was largely these qualities that made Mr. Rowe so successful in all his work in life, but especially in his work as a missionary. He could take a broad

and generous view of the whole field in which he was working. He was quick to discover the peculiar wants of the field, and the best means of supplying them. He was fertile in plans for the accomplishment of his purposes, and his plans were generally wise and practicable. He knew how to husband his resources, and make the best of the material on hand. He understood how to combine divine elements, or conflicting plans and interests, and make them work together for one common end. He was a general in the Lord's army, and would have been recognized as a leader in any department of business or professional life to which he might have devoted himself.

Then, in the second place, he was a man of great energy and untiring activity. He was not only quick and wise to plan, but he was also prompt and diligent to execute his plans. These do not always go together. Some men can see the end to be reached clearly enough, and can tell well enough how to reach it; but they never reach it themselves. They do not have enough energy to carry out their own plans. Bro. Rowe was not one of these. With him, to have an end to be attained, and a plan by which to attain it, was usually to find him on the way towards the end. And once started he never rested, or gave up until he had reached his goal, or been turned back by some insurmountable obstacle. And he always had some end to reach, some plan to execute. He was always busy. Resting seemed to tire him more than work. Indeed it seemed as if he could not rest. If he laid down one kind of work, it was always to take up something else. This had been characteristic of him from a child. Even then already, as we have seen, he would rather lock himself in his room with his books, than to go out to walk or play with his companions, and the leisure moments found while at work with his father were eagerly devoted to study. It seemed to be to him one of the chief attractions of a missionary life, that it would give ample scope to his passion for work. His father writes that when he first decided to go to India, he asked him "why he went so far away, when there was plenty to do here. He said he wanted to go some place where his work would *never get all*." When he reached India, it seemed to be one of his sorest trials that he could not give

free play to his energy, because of the enervating effects of the climate. In the letter to Rev. J. W. Goodlin, already referred to, he says: "One thing that worries me is that I cannot give my energy free play. I like to work from early morning to late at night. Here I must continually restrain myself on account of the debilitating climate." In another private letter to a friend, he writes, "Work, work, work, from morning to night has always been my delight, and it is so yet, but I find it wears hard on the strength in this country." In still another letter to the same friend, referring to a tour among the villages, which he had been describing, he writes: "I wish you could have been along. How you would have enjoyed it, and how your company would have enlivened my loneliness,—though I ought not to say I was lonely, for I was not. I had plenty of work, and I never feel lonely when busy."

This feature of his character, being so prominent, naturally impressed all who came in contact with him, whether at home, or in the foreign field. Dr. Stork, the chairman of the Foreign Board, says: "He was a man of great and tireless energy: whatever his hand found to do, he did with his might, and threw into whatever work he undertook an enthusiasm which was contagious, so that all he came in contact with caught something of his fire."* His fellow-laborers, Bros. Uhl and Schnure, say of him: "Few can be as active as Bro. Rowe. The fertility of his plans was only equaled by the energy of his execution. That among so many plans some were hasty, was but natural; but the review of them set together as a whole, is a striking example of what one man with properly regulated powers can do in a short life."† Another fellow-missionary in India for a time, Rev. J. H. Harpster, says: "Beyond all controversy Bro. Rowe was a tremendous worker. That, in my opinion, was one of the most prominent features of his character, an indefatigable and tireless industry. He worked incessantly, and worked hard. In preaching among the villages, in organizing congregations, originating plans for more success-

*See Article in Luth. Obs., Sept. 29th. 1882.

†See Historical Sketch in Luth. Obs., Nov. 24th, 1882.

ful missionary work, writing books, taking such a part in ameliorating the distress of the famine of 1876-8 as gave him honorable mention in the archives of the Presidency, keeping the mission and its needs before the Church at home by his voluminous correspondence in the church papers, as was never done before,—in all this he showed himself such a worker as comes but once in a generation. If in an altogether lower sense, yet of him also it can be said, ‘The zeal of thy house hath eaten me up.’”

A third leading characteristic of Bro. Rowe was, a lofty and sanctified ambition. That he was naturally ambitious must have been plain to all who met him. He could not brook inferiority. He could never be content with a secondary place. Above all he could not be content to do anything except in the very best way possible,—better, if possible, than it had ever been done before. But ambition may be evil, or good. It may be a mere synonym for the coarsest selfishness, and may lead men to trample on the rights of others, and march to success, and fame, or wealth, or power, over the blasted hopes and broken fortunes, or through the flowing blood of those who stand in their way, as did the first Napoleon. Or, it may be a noble, Christ-like quality that makes a man eager to help his fellow-men and eager to advance to the highest places, or occupy the foremost stations, and excel all other men in gifts and in labors, not that he may have the loudest applause, or the greatest honor, but simply that he may accomplish the more for the good of men and the glory of God, as was the case with Paul. Bro. Rowe’s ambition was of this latter kind. If it had never been touched by the grace of God, it would not likely have made him a bad man, that is, unscrupulous or cruel; but it would probably have made him selfish, and aspiring simply for the love of honor and power and the earthly rewards which they bring. But it was sanctified by the grace of God, and so sanctified it became a mighty power for good in his character and life, ever urging him on to still greater activity and usefulness in the great work to which he had given his life. Certainly no man that knew Mr. Rowe well could say that he was selfish, in the least degree. No doubt,

he not only loved to be always hard at work, but he always liked the Church to know also what he was doing. It was no doubt a great pleasure to him to speak of his work to the Church, either personally or through the press, and this he never failed to do. Some might say this savored of vanity, and of an ignoble desire for the praise of men. But those who knew Bro. Rowe best, know that he had no such motive. It was not because it was his work that he kept it so prominently before the eyes of the Church ; it was not because he wanted praise or honor himself for the doing of it ; but because it was God's work and the Church's work, and he was only God's servant and the Church's representative, and because he believed it to be best both for the Church and its work. Would that every Christian worker had this kind of ambition !

A simple, child-like faith in God, and in his superintending care and providence, was another very marked feature of Mr. Rowe's character. He knew himself to be God's child, and to be doing God's work, and he was fully assured that his Father would direct him, and care for him, and be a very present help to him in every time of need. This is seen in his remarks about being a missionary, made in the Seminary Sunday morning conference, and already quoted. It is still more strikingly illustrated in a letter written from the Seminary to a friend who had sent him a donation of \$50.00 furnished by a gentleman in the South. After thanking both the sender and the donor for this timely assistance, and praying God's blessing to rest upon them, he continues : "And now I cannot refrain from telling you a little experience. This afternoon I spent in writing letters, and preparing tracts and small religious books, to send away in the morning to friends in different places. The letters were of a religious character too. One was to a young man who thinks of going as a missionary in the Methodist Church, one to a friend of mine who lately lost his only child, (also sent him 'The Early Saved'), another letter was on Local Option, and with this I sent a number of temperance tracts ; and as I saw how the whole lot would run into postage, I said to myself, 'Ought I to do this ? Where am I going to find money to pay so much postage ?' I was alone in the room, and getting up I

began to walk back and forward, and soon came to this conclusion, 'Every cent of this is for a good object, and God who has always yet furnished postage, will continue to furnish.' To-day, too, I sent off an order for twenty little two-cent tracts called, 'To those Beginning a New life.' These too I sent for on faith, and see how *God provides*. Such things are proofs that the *Bible is true*." The length of this extract will be excused because of the insight which it gives into the character, the very heart, as it were, of this noble young man, showing not only his simple faith in God, but also his tender sympathy for others in distress, his yearning love for souls, and his interest in every good cause.

It was no doubt his strong, simple faith in God that, together with a naturally sanguine temperament, lay at the foundation of that "perennial hopefulness," which has been spoken of as so characteristic both of Mr. Rowe himself and of all his work as a missionary, and which was one of the things that always made him so attractive both in social life and in his public addresses. He was never seen with a long face or a sad countenance. He never seemed discouraged. He always wore a smile. He always found something pleasant to say. He could always discover some bright rifts in the darkest cloud of disappointment, or difficulty, or discouragement, or sorrow, through which the light of comfort and hope streamed down from heaven. And what is more and better, he could make others see them too. Hence he was like the sunshine, both in the social circle and in the public meeting. He carried brightness and hopefulness, and good cheer with him wherever he went. Hence he was always welcome, alike in the home and in the Sunday-school or the church. One brother writes, "From his earliest years he was always hopeful. He would bring light and good cheer with him whenever he came, and we were always glad to greet him in our homes, and sorry when he left." Says another: "Mr. Rowe out of every situation naturally appropriated all the elements of hope. He entered on every discussion of the foreign work, faced every difficulty, met every foe with a bright, calm smile of hope. Nothing could daunt him, nothing make him croak or whine. One of the most precious legacies he has left

the Church, is the memory of that serene, hopeful spirit which, without recklessness and not ignorant of the difficulties and dangers in the way, went on 'hoping all things' and making the heavy-hearted see the bright light in the cloud."* Says still another, speaking of his work in India: "Rev. Rowe never lost heart or hope for an instant. In the darkest night of discouragement and gloom, his faith that India would yet be won for Christ shone clear as the eternal stars. In his plans for India there was simply no provision for failure. He would not admit that any honest stroke of work done for truth and God could ultimately fail. Of course this conviction was of incalculable value to him,—is to any toiler for the truth anywhere,—but I have never seen it permeate and move a man's life and activities as it did his."† This hopefulness, this bright cheerfulness, this almost child-like light-heartedness, runs through all his letters from India, both to the press and to the Board, as well as to private friends. It lights up even the discussions of the gravest subjects, and the soberest official correspondence, with bright flashes of humor and witty turns of expression. And it did not forsake him even in his last sickness, until his mind was overshadowed by the dark cloud of delirium. "Until he became delirious," writes his sorrowing wife, "he always met all my looks and words with a smile, and always wanted me to meet him with a smiling face." And now that he is gone, this bright, hopeful spirit throws a halo of sunshine over the memory of all that he was and did, and bids us cherish the same unfaltering faith in the wisdom and love of God, who has called him home, and exercise the same hopefulness with reference to the present prosperity and final success of the work to which he gave his rich young life.

It seems almost like an unnecessary and uncalled-for sacrifice. It seems as if he ought to have spared himself a little more in the work, and that then he might have been spared longer to the work. It seems as if this would have been better. But we do not know. He did a great, grand work in his brief life; a

*Dr. Stork in *Lutheran Observer*, Sept. 29th, 1882.

†Rev. J. H. Harpster.

work that will abide through all the years to come, both in the church at home and in the church in India; a work that is a joyous inspiration to all who have labored with him, whether here or there, and will be a bright example to all who shall follow him, especially in the foreign field; a work that might have fully occupied, and would have worthily crowned a long life. And certainly this is better, a thousand times better, than an easy, listless, useless life, such as is led by so many young men. Who that has any worthy conception of life and its responsibilities, would not rather be the lordly ship-of-the-line that goes down in the midst of the battle, riddled with shot and shell, after but a few years of active service, than to be the lazy, dismantled hulk that lies unused, rocking, and rotting at the wharf of some quiet harbor, even though the latter may remain afloat ten times as long as the former?

“We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial:
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.”

ARTICLE VI.

LITERARY INTELLIGENCE.

BIBLICAL AND THEOLOGICAL.—*The Christian Sabbath*, its Nature, Design, and proper Observance, by Dr. R. L. Dabney. *Bibliotheca Theologica*, a select and classified bibliography of theology and general religious literature, by J. F. Hurst. *Introduction to Christian Theology*, by H. B. Smith, D. D. (see notice). *The Word and Works of God*, argument for the divine authority of the Bible, by Dr. Gilbert S. Bailey. *Critical and Exegetical Handbook to the Acts of the Apostles*, from the 4th edition of the German of Dr. H. A. W. Meyer (see notice). *Expository and Practical Lectures on Haggai and Zechariah*, by J. Van Eaton, edited by Dr. W. J. Robinson. *Bible Theology and Modern Thought*, by Dr. L. T. Townsend. *The New Testament Scriptures*, their claims, History, and Authority, being the Croal Lectures for 1882, by A. H. Charteris, D. D., Professor in the University of Edinburgh.

SCIENTIFIC AND PHILOSOPHICAL.—*The Physiology of Alcoholics*, an Address, by Wm. B. Carpenter, M. D. *Text-Book of Geology*, by Archibald Geikie. *Final Causes*, by Paul Janet,—from the second edition of the French by W. Affect, with Preface by Rob. Flint, D. D. *The Great Pyr-*

amid, Observatory, Tomb, and Temple, by R. A. Proctor. *A New Political Economy*, by J. M. Gregory.

HISTORICAL AND BIOGRAPHICAL.—*Life of James Clerk Maxell*, with selections from his correspondence and occasional writings, and a sketch of his contributions to science, by Lewis Cambell and W. Garnett. *History of Latin Literature* from Ennius to Boethius, by G. A. Simcox (see notice). *The Life of Gilbert Haven*, bishop of the Methodist Episcopal Church, by Geo. Prentice, D. D., Prof. in Wesleyan University.

MISCELLANEOUS.—*Home-Making*, by J. R. Miller, D. D. *Short Sayings of Great Men*, with historical and explanatory notes, by S. Arthur Bent. *Pseudonyms of Authors*, including anonyms and initialisms, by J. E. Haynes. *On the Desert*, with a brief review of recent events in Egypt, by H. H. Field, D. D. *American Humorists*, by Rev. H. R. Haweis. *Mirabeau*, an historical drama, by G. H. Calvert. *Lives of Illustrious Shoemakers*, by W. E. Winks. *Lectures on Preaching*, delivered to the students of Theology at Yale College, Jan. and Feb., 1882, by E. G. Robinson, President of Brown University. *Lectures and Addresses*, by the Rev. Thomas Guard, D. D., with memorial sermon by the Rev. T. De Witt Talmage, D. D., compiled by Will J. Guard.

ARTICLE VII.

NOTICES OF NEW PUBLICATIONS.

HOUGHTON, MIFFLIN & CO., BOSTON.

For sale by J. B. Lippincott & Co., Philadelphia.

History of the Egyptian Religion. By Dr. C. P. Tielé. Translated from the Dutch with the coöperation of the Author, by James Ballingal. pp. 230. 1882.

Egyptology has been achieving a most wonderful progress in late years, and the rich results of its researches are attracting the interested attention of all scholars. Such men as Bunsen, Lepsius, Mariette, De Rougé, Brugsch, Le Page Renouf, and Ebers have labored with noble earnestness in order to bring to light the records believed to exist in that land of earliest civilization. One discovery after another has rewarded their toils; and although there is no reason to think that the time of discovery has yet passed, enough has been attained to pay for all the effort and to throw great light on the wonderful facts of Egyptian life and religion. Much has been thus done toward making possible an understanding of the strange history and mythology there found, and explaining the complicated polytheism which grew so early and luxuriantly on the banks of the Nile.

Dr. Tielé, himself a laborious student in this department, has undertaken

to write a "Comparative History of the Egyptian and Mesopotamian Religions," covering Egypt, Babel-Assur, Yemen, Harran, Phenicia, and Israel. The volume before us is the first instalment of this effort. It was first written some ten years ago, but has been revised. Messrs. Houghton, Mifflin & Co. have here presented it as one of "The English and Foreign Philosophical Library."

The author begins with an account of the inhabitants of the Nile valley, the antiquity of its civilization; and the question of the race of the Egyptians. This last he considers as an open question. Strangely, he not only contends that the division into three national groups [the sons of Shem, Ham, and Japheth] by the author of Gen. x., "is neither ethnographic nor geographic," but "historico-social," but also speaks of Ham as "a mythical personage," "like all the other tribal fathers." "The sons of Ham represent the most ancient, and to the Hebrews an offensive civilization." "The sons of Ham, that is of the Black Nile Valley, are simply the Egyptians and the nations subdued and civilized by them."

In the second chapter he gives an account of the sacred literature and other sources of information, and in the following chapters discusses successively the Religion of Thinis-Abydos, of Heliopolis, Religion under the Old Kingdom, under the Middle Kingdom, under the New Kingdom, and from the Fall of the Ramesids to the Persian Conquest. The last chapter is occupied with a consideration of the character and moral results of the religion of the ancient Egyptians. In making his estimate Dr. Tielé finds two leading phenomena or contrasts to be explained: "*First*, a vivid consciousness of the spiritual nature of the Deity combined with coarsely sensuous representations of the various gods; *secondly*, a no less vivid consciousness of the Oneness of God conjoined with the greatest diversity of divine persons." The first contrast is explained by an intense symbolical tendency in the Egyptian mind, by which symbols of the 'self-existent, uncreated, eternal one,' gradually became themselves objects of worship to the ignorant multitude. The second contrast, 'the lively consciousness of the unity of God conjoined with the greatest multiplicity of divine persons,' is accounted for in a similar way. This multiplicity grew out of efforts to represent the diversities of the divine manifestations, each manifestation becoming a point of worship and a god. "The learned regarded the many divine persons only in the light of revelations, manifestations." "The hidden God, by whom, in the beginning, all things came into existence, is a Being who is One only, but afterwards he reveals himself continually in innumerable forms." It must be confessed that Dr. Tielé's statements are not always fully consistent with this monotheistic conception, thus so finely expressed.

Many of the views expressed throughout the volume will fail to commend themselves to all readers. The author's method of explanation and criticism seem to us to be in some respects arbitrary, capricious and unsafe. Nevertheless the work is scholarly and valuable, furnishing another dis-

cussion of questions in a field of inquiry where comparison of views will help to bring out the truth.

James Fenimore Cooper. By Thomas R. Lounsbury, Professor of English in the Sheffield Scientific School, Yale College. pp. 306. 1883.

This is one of the "American Men of Letters" series, which this enterprising firm is publishing under the editorship of Charles Dudley Warner. It was prepared under difficulties, inasmuch as Mr. Cooper in his last hours interdicted any authorized account of his life. Prof. Lounsbury, therefore, had no access to records in the possession of the family, and was compelled to glean from the American and English periodicals of Mr. Cooper's day, and from whatever other sources he could. This has been done with such faithfulness and success, that we have here a biography that could not well be more complete if all the usual facilities had been at his command.

It is fortunate that the preparation of a biography of Mr. Cooper was committed to one so conscientious, so sympathetic and appreciative, and yet withal so discriminative as Prof. Lounsbury. In the hands of no one could the subject's irascible disposition and quarrels, and the merits and value of his writings, receive fairer treatment. We have been specially impressed with the discriminating estimates of the merits and defects of Mr. Cooper's many books. They show that Prof. Lounsbury examined more than their outside and title-pages, and that, in giving their salient features, he is a good critic.

No minor part of the value of this book is the insight it gives of the sentiments that prevailed in American and English literary circles of that day. Anything from an American source was depreciated both at home and abroad, and Mr. Cooper, notwithstanding his strong attachment to his own country, so far yielded to this sentiment as to make his first work a tale of English social life purported to have been written by an Englishman. He felt that an American story by an American author would be its own condemnation and remand it at once to the more inaccessible shelves of the bookseller. This was true to an exasperating degree. Mr C., however, soon resolved to face this sentiment, and did more than any one of our earliest writers to command respect abroad for American authorship. And, while his stories do not possess the highest literary merit some of them are read to this day with as much interest as when they first appeared. In almost all libraries will be found copies of "The Spy", "The Last of the Mohicans", "Pathfinder", "The Deerslayer", and others.

The accounts of his libel suits against publishers of periodicals, in which he usually conducted his own case and came out successful, are highly entertaining. They reveal, too, the irritable disposition of the man and the persistence with which he would follow an enemy till he punished him. He seemed always to be in a quarrel with some one. Every phase of his character is well brought out by Prof. Lounsbury, and the book he has

written is a model of its kind. It is far superior to those usually found in a popular series.

Oddities in Southern Life and Character. Edited by Henry Watterson. With Illustrations by W. L. Sheppard and F. S. Church. pp. 485. 1883.

Our country, like the different nations in Europe, may be said to possess certain special and peculiar phases of life and character, so that, notwithstanding the conglomerate mass composing our population, there are some things that can be characterized as Yankee or American, and what is meant by this is readily understood. Not only this, but different sections of our country present peculiarities just as easily recognizable. Mr. Watterson has here collected—or rather selected from a large mass—examples of wit and humor peculiar to the Southern States of some years ago. The special form taken is that of anecdote, and prominent among the personages figuring in them are Bill Arp, Sut Lovingood, Major Joseph Jones, the Rev. Hezekiah Bradley, and Captain Simon Suggs, of the Talapoosa Volunteers. The readers of our periodical literature will find some of these quite familiar. The selections have been judiciously made, and the reader will find no better representation of this aspect of southern life than what Mr. Watterson gives here. We are gratified to find J. Proctor Knott's speech on "Duluth," one of the richest and most entertaining productions of the kind. The book is one to be taken up at odd half hours. Continuous reading will soon give a surfeit and make some of the anecdotes quite flat, but for short periods of recreation it will be found entertaining.

UNIVERSITY PUBLISHING COMPANY, NEW YORK.

The Clarendon Dictionary. A Concise Handbook of the English Language, in Orthography, Pronunciation, and Definitions, for School, Home, and Business Use. By William Hand Browne, Associate of Johns Hopkins University. The Pronunciation by S. S. Haldeman, LL. D., late Professor of Comparative Philology in the University of Pennsylvania. pp. 372. 1882.

A careful examination of the Dictionary has impressed us very favorably. It is marked by clear and decided excellences. The preface states that it has been meant "to combine, as far as possible, the qualities of accuracy and conciseness, so as to include in the smallest space the largest usefulness." It seems to us that the authors have in a rare degree succeeded in this purpose. One is struck with the transparent brevity of most of the definitions. They have been given in conformity to the latest and best critical authorities. The leading meaning of a word is usually placed first, and others in the order of their divergence. The volume includes all the words that are in general use, or that are likely to be met with except in special treatises or the terminologies of art or science. The pronunciation, prepared by Prof. Haldeman, shows the marks of his careful and able scholarship. The type selected by the publishers for both the words and definitions makes the use of the book easy and pleasant for the

eye. In addition to the dictionary proper, there are given pronouncing list of Geographical names, of Scripture names, French, Italian, and Latin Phrases in common use, and common abbreviations used in writing and printing. Numerous cuts throughout the book illustrate the meaning of words. It impresses us as the best small dictionary we have yet seen for the use of schools and homes.

A Latin Primer. Introductory to Gildersleeve's Latin Series. By B. L. Gildersleeve, Ph. D. (Gött.), LL. D., Professor of Greek in the Johns Hopkins University, Baltimore; late Professor in the University of Virginia. Revised by the Author and Chapman Maupin, M. A., Professor of Latin and Greek in the Baltimore City College. New edition of 1882. pp. 208.

An introductory Latin book, constructed on right principles, in every way adapted to the wants of the beginner. The experience of a skillful teacher is apparent on every page. It is not always that the man of the highest reputation makes the best text-book, but here we have a combination that has given the most satisfactory results.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

The Forester's Daughter: A Village History of the Canton of Vaud. After the German of Urban Oliver. By Mrs. Charles A. Smith. pp. 322. 1883.

This is a book to make the mind and heart of the young reader better. The story deals with the charming simplicities of Swiss rural and mountain life, and teaches beautiful lessons of faith and piety. The rich forester's daughter, Hedwig, is the chief person in the picture, but various characters are introduced and well sustained. The piety the story illustrates is as sweet as it is substantial and practical.

Basil and Adelbert; or Each in his own Way. By Franz Hoffman. Translated from the German by M. P. Butcher. pp. 144. 1883.

This is a pleasant story of two boys, one a child of wealth and city culture, the other the son of a coal-burner of the Hartz mountains, their acquaintance and experiences. It tells how each of them was cured of the romantic ideas he before had concerning the enjoyment afforded by the position of the other. The lesson of the book is the lesson these boys thus learned, that happiness is not dependent on a change of place, but in contented and faithful work and useful life wherever Providence appoints our lot. It is a good book for the young.

Pride, or A Haughty Spirit before a Fall. A Tale for My Young Friends. By Franz Hoffman. Translated from the German by Emma Louise Parry. pp. 196. 1883.

Another addition to the "Fatherland Series" in English dress. It is full of interest and conveys useful lessons. The central truth is, that as we sow so shall we reap, and it is illustrated by the rise and fall of a *protege*

(Menchikoff) of the Russian Czar, Peter the Great. His fidelity and uprightness raised him from beggary to the highest honors, till he became, indeed, second only to the Czar himself; but afterwards, influenced by pride and avarice, he abused his high trusts and position, lost all, and was banished to inhospitable Siberia. The translation is highly creditable to Miss Parry.

A. C. ARMSTRONG & SON, NEW YORK.

Introduction to Christian Theology. Comprising, I. A General Introduction. II. The Special Introduction; or The Prologomena of Systematic Theology. By Henry B. Smith, D. D., LL. D. Edited by William S. Karr, D. D., Professor in the Hartford Theological Seminary. pp. 237. 1883.

The late Dr. H. B. Smith, who stood in the front rank of American scholars and theologians, left the condensed results of much study in outlines and notes as the basis of his lectures in the Theological Seminary. A volume of these, embracing the course of lectures on Apologetics, was published some time ago. It was received with great favor. This has encouraged the publication of the volume before us. The title indicates the general idea of the work, but can give no conception of the mature and vigorous thought condensed in these few pages. The General Introduction is an impressive presentation of the claims of Theology, as a science, on young men, the proper spirit of the true student, and the characteristics of the Theology needed in our times. The Special Introduction takes up the Idea of Christian Theology, and discusses its Sources, the methods of Theistic Proof, the Evidence of the Christian Revelation, the Canon and Inspiration, and gives an outline of the Theological System. Whilst the brevity of these notes is in some respects a disadvantage, it helps to give distinct form to the several topics and the general view. Dr. S. saw Lutheranism through the glasses of the Reformed theology, and hence some features of his comparison of the principles of the two systems would bear a little different coloring. But the book is excellent, and, with its clear definitions and strong statement of great truths, it deserves to be widely read and studied.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

Hamilton. By John Veitch, LL. D., Professor of Logic and Rhetoric in the University of Glasgow. pp. 268. 1882.

This volume belongs to "Blackwood's Philosophical Classics for English Readers"—a series to which we have already had the pleasure of calling attention, and the value of which becomes more and more manifest as the successive volumes appear. These monographs upon the teaching of the leaders present not only a good history of the progress of philosophy, but afford a most serviceable discussion of its leading questions and principles by able men of our day.

Sir William Hamilton's psychological and metaphysical discussions formed an epoch in the progress of British philosophy. By his own force

and acuteness of mental analysis, as well as by his bringing English thought into communion with the metaphysics of Germany, not only new stimulus but new direction was given to philosophical inquiry. Dr. Veitch, while recognizing the mistakes and defects of Hamilton's system, shows a sympathetic appreciation of the service he has done and seeks to vindicate his teaching against the misapprehensions and misrepresentations of J. S. Mill and others. He especially and justly defends his psychological and analytic method against the false conceits of the pure transcendentalists. He analyzes the leading features in the teaching of the great Edinburgh philosopher, and ably points out its excellence and shortcomings. The volume will prove serviceable to students and general readers.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

The Word and Works of God. By Gilbert S. Bailey, D. D. pp. 255.

This is not so much anything new on the relations between science and divine revelation as the general argument presented with remarkable succinctness and clearness. It is not profound but pointed. The line of discussion is as follows: Divine Authority of the Bible; Different Classes of Proof; Harmony of Science and the Bible; Agreement of the Bible Account of Creation with Science; The Deluge; The Bible in Advance of Science; Astronomy of the Bible; Some Objections Answered; Blunders of Scientists, Ancient and Modern; Infidel and Christian Scientists Compared.

No part of the discussion is dry or dull, but the general seriousness is relieved here and there by some sly and happy points made against antagonists. For examples, we refer to pages 114, 187, 188. Some quotations from the Bible we regard as rather far-fetched, *e. g.*, on the "Shape of the Earth", p. 139 and on the "Crust of the Earth", p. 141. The author has not taken careful note of the number of asteroids discovered. He puts them at 172 whereas there are more than 200. We are gratified with the confidence he quotes one of our Lutheran scientists, Prof. S. Aughey, LL. D., and the rank given him among the "grand phalanx of Christian philosophers and men of science, whose profound knowledge is respected by the world, and whose piety has enlightened and blessed mankind," (p. 231). For a clear and succinct presentation of the subject we heartily commend this volume.

JOHN E. POTTER & CO., PHILADELPHIA.

The Artist and His Mission. A Study in Æsthetics. By Rev. William M. Reily, Ph. D., Professor of Ancient Languages, Palatinate College. pp. 166.

It can be fairly said, there is a demand for a book of this kind. We do not mean by this that there will be a rush of buyers, (for in that sense the demand may be distressingly small) but that there is the need of it in our day, and the general drift and habits of the American mind call for it. Utility, in the ordinary sense of the term, is all absorbing, and it would be well if

attention could be engaged on something that will prove useful in another sense than that of gaining dollars and cents. It would be well too, if, in the usual college curriculum, we should have some time devoted to the study of the *beautiful* as well as to the study of the *true* and the *good*. Logic and ethics should hold the place they now have, but æsthetics should be added. Prof. Reily evinces a marked appreciation of his subject, gives a clear, analytical treatment of it, and his publishers have given his discussion a good setting. He shows a wide acquaintance with the literature bearing upon it, notwithstanding his modest apology in the preface, and makes a skillful use of what he has read.

D. R. NIVER, ALBANY, N. Y.

Pastor's Pocket Record. Perpetual in Character. Undenominational. Arranged by Rev. Sylvanus Stall, A. M., Author of "How to Pay Church Debts, and How to Keep Churches out of Debt," "Ministers' Hand-Book to Hymns," etc. Fifth Thousand (Revised Edition). pp. 184.

It is not surprising that this *pocket record* meets with such great acceptance and ready sale. It is prepared in such a neat, compact and systematic manner, that the pastor, who has any regard for the value of accurate records, only needs to see it before he will determine to have a copy. It is in convenient shape for the pocket, and its use will conduce to systematic methods on the part of the pastor. Many important items will be recorded which would otherwise be forgotten. The pastor can begin using it at any time. One copy will last about two years.

AMERICAN SUNDAY SCHOOL UNION, PHILADELPHIA.

The Sunny Side ; or The Country Minister's Wife. pp. 198.

Robert Dawson ; or The Brave Spirit. pp. 191.

Emma Alston ; or The New Life. pp. 195.

Slim Jack ; or The History of a Circus Boy. pp. 107.

The Dairyman's Daughter. By Rev. Legh Richmond. pp. 202.

The Prairie Missionary. pp. 180.

Blind Amos and His Velvet Principles. pp. 146.

The Pilgrim's Progress. By John Bunyan. Two Parts. pp. 452.

A Happy World ; or Good, Better, Best. By Rev. James W. Alexander, D. D. pp. 321.

These books belong to the "Robert Raikes Libraries." They are bound in paper, one appears each week, and they are sold at ten cents apiece. Each one is revised by the committee of publication, consisting of fourteen members, from the following denominations: Baptist, Methodist, Congregationalist, Episcopal, Presbyterian, Lutheran, and Dutch Reformed. Not more than three of the members can be of the same denomination, and no book can be published to which any member of the committee shall object. Under such supervision and with such restrictions, good selections are made, and our Sunday-school libraries will do well in procuring the whole

series. Ten constitute a volume. The ones we have named make up Vol. II, and were published from Sept. 9th to Nov. 11th, 1882.

Downward; or the New Distillery. By Sarah J. Jones. pp. 224.

A temperance story of great interest, told with remarkable skill and touching power. We speak for it a wide circulation as a means of doing good in the effort to suppress the manufacture and sale of intoxicating liquors as a beverage.

Sons or Sheaves? A Word to Fathers. By Rev. C. M. Southgate, Pastor of the First Congregational Church, Dedham, Mass. pp. 22.

This neatly printed pamphlet treats in a pointed and impressive manner of the responsibility and duties of fathers in the care and training of their children. Too much is thrown upon the mother. It is something that deserves a broadcast circulation.

JOHN W. LOVELL COMPANY, 14 VESEY ST., NEW YORK.

The Right and Wrong Uses of the Bible. By R. Heber Newton, Rector of All Souls' Church, New York. pp. 264.

This is No. 83 of "Lovell's Library," in paper cover, at 20 cents. On the basis that the Bible *contains* God's word rather than *is* God's word, the lectures composing the book are on the following subjects: I, The Unreal Bible; II, The Real Bible; III, and IV, Wrong Uses of the Bible; V, The Right Critical Use of the Bible; VI, The Right Historical Use of the Bible; VII, The Right Ethical and Spiritual Use of the Bible. Whatever exception may be taken to the author's preference for 'contains' rather than 'is,' the book is full of good advice and will prove helpful to all Bible readers.

J. L. TRAUGER, COLUMBUS, OHIO.

The Calvinistic Conception of Lutheran Theology. By E. Cronenwett, A. M., Pastor of St. Mark's Church, Butler, Pa. pp. 124.

This pamphlet is an examination of the confessional character of the doctrine of the Synod of Missouri on Eternal Election. It presents a synopsis of the controversy, and comprises salient data from authentic sources, together with Art. XI of the Formula of Concord. Mr. Cronenwett's Teutonic ire is up, and he gives the Missourians the severest castigation he can. The pamphlet abounds in italics, small caps, and exclamation points.

HARPER & BROTHERS, NEW YORK.

Haydn's Dictionary of Dates and Universal Information, relating to All Ages and Nations. Seventeenth Edition containing the History of the World to the autumn of 1881. By Benjamin Vincent, Librarian of the Royal Institution of Great Britain; Cor. Mem. Hist. Soc., New York. Revised for American Readers. pp. 796. 1883.

It gives us great pleasure to call attention to a new edition of this work. It belongs to the class of useful books. That it has reached a seventeenth edition itself shows its established worth. Joseph Haydn published the

first edition in 1841. The sixth edition was published in 1853. After that a thorough revision was undertaken by Benjamin Vincent, of the Royal Institution. From the abundant material at hand successive additions and improvements have been made as edition has followed edition, so that now little of the original work remains and the volume contains twice as much matter as at first. Mr. Vincent says of this seventeenth edition especially: "It has been thoroughly revised and includes the general history of the world during the last three years [since the 16th edition in 1878] continued under the heads of the respective countries; the more important events being noticed in separate articles. Especial attention has been given to the affairs of our own country—political, ecclesiastical, social, commercial, and philanthropic. Details are given of our recent wars in Afghanistan and South Africa, and of the troubles in Ireland, Russia, and Turkey. The progress of science and its applications (such as electricity and the electric light, the telephone and the discovery of new planets and new metals), have been specially noticed, and many small articles have been inserted relating to topics liable to arise in general conversation." The work is by no means a mere dictionary of dates, but a dated Cyclopædia, a digested summary of every department of human history, brought down to the eve of publication.

In preparing this edition for the American public, the publishers have used the excellent services of Mr. George C. Eccleson. This has been limited to the correction of some errors of the English edition in respect to American matters and adding important dates and titles. The work as we have it here, therefore, comes in its fullest and completest form.

One is impressed with the immense amount of valuable, interesting, reliable, and compact information, in this volume. It is made easily available, not only by its alphabetical arrangement, but by the full and well-arranged index. It forms one of the most important and serviceable Cyclopædic handbooks in the English language, and neither student nor general reader can afford to be without it.

A History of Latin Literature from Ennius to Boethius. By George Augustus Simcox, M. A., Fellow of Queen's College, Oxford. In Two Volumes. Vol. I, pp. xxxvi, 468; Vol. II, pp. xxxv, 481.

In these two volumes Mr. Simcox has done invaluable service for Latin literature. The same ground has been covered before, notably by Professor Teuffel, and in our own country by Charles Morris, published by S. C. Griggs & Co. Chicago, but the one is only for special students of Latin and the other is a mere epitome. In this we find something adapted to the wants of the specialist as well as of the cultivated general reader. Mr. Simcox acknowledges his indebtedness to Professor Teuffel's work, especially for details in the chronological tables. The whole work is prepared in the same general style as that of Mehauffy's *History of Greek Literature*, noticed in an earlier volume of the *QUARTERLY*.

The value and convenience of the chronological tables cannot easily be overestimated. They more than supply the absence of dates in the body of the work, and do good service as reference lists. The introduction covers twenty-one pages, and is devoted to a discussion of the Italian races, some contrasts of Italian and Greek culture, Latin literature as classical and as dependent on Greece, and the actual beginning of Latin literature. It is full of well-drawn distinctions, shows careful discrimination throughout, and is of great historical value. After giving credit to Livius Andronicus and Nævius as precursors of Ennius, who as the recognized founder of Roman literature is called "Father Ennius," the author enters upon the discussion of individual writers and the special phases that characterize the different epochs of the general subject.

The plan pursued by Mr. Simcox is, not so much to give a biographical sketch of each writer, with a list of his works, as to present an estimate of his character and characteristic features of what he has written. He takes for granted, in a large measure, that the reader knows the list of each author's productions, and speaks of them as familiar things. The copious indexes and chronological tables will furnish whatever may be regarded as lacking in this respect. This course may have been pursued by the author to leave himself comparatively untrammelled in the main portion of his work. However that may be, we regard it a good plan.

In giving the estimates of character and writings, we find Mr. Simcox displaying fine powers of discrimination and keen appreciation. Though not agreeing with him on all points, we must admire his penetrating criticism and general accuracy of judgment. By comparing one writer with another, for example Horace with Lucilius or Vergil with Homer, and illustrating with English writers, he brings out conspicuous features in bold relief and renders them striking and impressive. There is a freshness, too, about his style that makes these volumes entertaining in the highest degree. We are also gratified that they are not burdened with the many and long extracts that usually characterize works of this kind. In contents, general treatment and style, they deserve commendation, and we hope they will find their way into many public and private libraries.

A Greek-English Lexicon. Compiled by Henry George Liddell, D. D., Dean of Christ Church, Oxford, and Robert Scott, D. D. Dean of Rochester, Late Master of Baliol College, Oxford. Seventh Edition. Revised and Augmented throughout, with the Co-operation of Professor Drisler, of Columbia College, New York. pp. 1776. 1883.

Classical students are put under great obligation to the enterprise of the Harpers for a revision of this standard lexicon. Its first appearance forty years ago made an epoch in Greek lexicography and in its successive editions it has received so many improvements from the best European and American authorities that the present edition with its thorough revision

and important additions leaves the work, in all that makes a good lexicon, confessedly without a rival. Recalling our old scanty Donnegan and the kind helpfulness of our meagre Pickering we behold in this magnificent quarto of 1776 pages an imperishable monument of lexical progress, and a marvelous example of the results of comparative philology.

The present edition contains likewise a gratifying proof that American scholarship is in this department no longer behind European attainments, the English editors making in the preface special acknowledgments of the valuable assistance rendered by Profs. Goodwin of Harvard, Gildersleeve of Johns Hopkins and Drisler of Columbia. The master hand of the latter has touched almost every page.

The bulk of the volume has been reduced by ninety pages, although the work itself is really an enlargement, since the size of the page has been considerably increased and much of the former matter has been subjected to condensation. The clear white paper, the solid leather binding and the entire make-up of the volume are worthy of its inherent excellence and of the liberality of the publishers, who furnish this edition at \$10.00, while the English edition costs at least fifty per cent. more.

FUNK & WAGNALLS, NEW YORK.

Meyer's Commentary on Acts. A Critical and Exegetical Handbook to the Acts of the Apostles. By H. A. W. Meyer, Th. D. Translated from the Fourth Edition of the German by Rev. Paton J. Gloag, D. D. The Translation Revised and Edited by Wm. P. Dickson, D. D., Glasgow, with Preface, Index and Supplementary Notes to the American Edition, by Rev. Wm. Ormiston, D. D., LL. D. Large octavo, 544 pages. Cloth, \$2.50. 1883.

Years ago the writer of this notice reached the conclusion that for the purposes of educated men, Meyer's Commentary held the first rank. When subsequently he sought the judgment of eminent theologians in the German Universities the uniform answer obtained from these was that Meyer stands first as a critical exegete. It has long been a matter of very serious regret that the English translation published by the Clarkes was so expensive as to limit the access to this unrivaled work to students with an ample purse. That Messrs. Funk & Wagnalls have with the characteristic enterprise of their house brought out this American edition at less than half the cost of the Clarkes edition gives them still another title to the gratitude and patronage of the great American army of Bible students.

Dr. Ormiston's aim in adding new matter equal to nearly one-fourth of the volume, has been mainly to render the work more serviceable to Sunday-school teachers and to the general reader. These notes which are appended to each chapter materially enhance the value of this edition and they are the more to be welcomed because of their appearance as supplemental to the Scotch translation, which is a reproduction in English without addition or subtraction of the original as it came from Meyer's hand.

We must regard it, however, as very unfortunate both for the publishers and their patrons that the American editor did not bring out a translation from the fifth edition of the original which was thoroughly revised by Dr. H. H. Wendt and published at Goettingen in 1880. The Americans always want the latest which is presumably the best.

While Meyer ranks so high as an expositor of the Scriptures his views and interpretations must not be looked upon as uniformly sound and safe. Some would deem this a great merit in such a work. No book possibly is so damaging to the reader, as a work that he can blindly absorb without the exercise of his own judgment. Meyer bears watching, especially on the subjects of inspiration and demoniacal possessions. The American editor is entirely right when he says: "Some of his statements must be carefully scrutinized and received with caution, but no theologian, however learned or eminent, can consult his excellent commentaries without deriving great profit and grateful satisfaction."

The Treasury of David: Containing an Original Exposition of the Psalms; a Collection of Illustrative Extracts from the Whole Range of Literature; a Series of Homiletical Hints upon almost Every Verse; and Lists of Writers upon Each Psalm. By C. H. Spurgeon. Vols. IV, V, VI. pp. xii, 476; xv, 352; xvi, 464.

These volumes cover the Psalms from lxxix to cxxiv. Inasmuch as the first three were noticed in the QUARTERLY a few months since, and what was then said will in general apply to these, no extended notice is necessary now. The merits of this commentary, however, deserve to be emphasized, and we repeat the endorsement given before. It may be well to call special attention to the many and judiciously chosen extracts from a wide range of writers on different portions of the Psalms. There is thus given, in addition to Mr. Spurgeon's own pointed and suggestive comments, the cream of what others have said. These are given, however, on their own merits and do not necessarily involve an endorsement from Mr. S. They will be appreciated, we feel assured, by every one who uses this commentary, and will suggest the groundwork of many a sermon.

The author feels called upon to give a word of explanation as to one feature of his work—the "Hints to the Village Preacher." Some critic has regarded this title an evidence of human vanity, and Mr. Spurgeon says in reply: "I do not pretend to be entirely free from that vice, but no trace of it is discoverable there by my keenest and most conscientious inspection. I called those outlines 'Hints to the Village Preacher,' because I did not think those of them which are my own to be good enough to be offered to my brethren in the regular ministry, but hoped that they might aid those good men, engaged all the week in business, who are generally, but I think incorrectly, called *lay-preachers*, and are not supposed to have the facilities of time and books which fall to the lot of the regular ministry. I thought this somewhat modest on my part, and did not see how it could

be misunderstood. Our village ministers are among the most thoughtful and useful of our brotherhood, and I never dreamed of casting a slur upon them." He is not deterred by this criticism from continuing the "hints," and we are glad of it. They will prove suggestive to all who examine them, and many "eminent metropolitan divines," like the one mentioned by Mr. S., may have reason to thank him for them. The enterprising publishers are getting out these books in excellent style. One more volume will complete the set.

Oliver Cromwell. His Life, Times, Battlefields, and Contemporaries. By Paxton Hood, Author of "Christmas Evans," "Thomas Carlyle," "Romance of Biography," etc. pp. 286.

Science in Short Chapters. By W. Mattieu Williams, F. R. A. S., F. C. S., Author of "The Fuel of the Sun," etc. pp. 308.

American Humorists. By Rev. H. R. Haweis, M. A., Author of "Music and Morals," "Arrows in the Air," etc. pp. 180.

Lives of Illustrious Shoemakers. By William Edward Winks. pp. 287.

Flotsam and Jetsam. A Yachtsman's Experiences at Sea and Ashore. By Thomas Gibson Bowles, Master Mariner. pp. 266.

In the latter part of 1882, Funk & Wagnalls announced their purpose to publish fortnightly during 1883, twenty-six volumes of their "Standard Library" at the rate of \$4.00 a set, if they would get a sufficient number of subscribers to justify them. The response was large enough to induce them to begin, and those we have just named are the first five of the series. The success of this venture is surprisingly great. There have been printed 30,000 copies of the first, 25,000 of the second and third each, 20,500 of the fourth, and the first edition of the fifth is over 20,000. We congratulate the publishers. The books have paper cover, and separate numbers are sold at prices ranging from 15 to 25 cents.

Personal Reminiscences of Lyman Beecher. By Rev. James C. White, M. A. pp. 47.

One of the "Standard Series" (octavo), well-written and very interesting. Lyman Beecher was a great man notwithstanding his eccentricities.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Concerning Christian Doctrine. By St. Aurelius Augustine. Four Books. pp. 158.

This work of Augustine is given in the Latin text, and is neatly and clearly printed. The publishers of the Missouri Synod deserve great credit for furnishing this work in such a cheap yet attractive form.

Epistle in Defense of the Nicene Creed. By Athanasius. pp. 60.

We commend the enterprise of the Missouri Synod publishers for this as well as for Augustine on "Christian Doctrine." The Greek text is given and is a model of neat typography. We hope the publishers will give us more in this line.

Kehre Wieder! Worte der Liebe an einen früheren Konfirmanden von seinem lutherischen Pastor. pp. 90. 1883.

This little pocket volume is addressed by a pastor to a former catechumen with the object of awakening him to an earnest spiritual life. For this end the author employs the Parable of the Prodigal Son, making a clear analysis and an evangelical application of that precious discourse of our Lord as both illustrating the method and offering the most moving incentives to all wanderers to return to their heavenly Father and his earthly Church.

Zehrung auf den Weg für Confirmierte der ev. luth. Kirche. pp. 105. 1883.

A most excellent little work addressed to such as have been confirmed in the Lutheran Church. It is to be hoped that the Missouri Publishing House will issue it in good English, for if not needed as yet among their very few English congregations, it might serve a blessed purpose among the English confirmed membership of the other Lutheran bodies. While laying the characteristic stress upon the "reine Lehre," the book abounds in the pure, saving milk of the Gospel and may be commended to pastors as a model of the instruction and admonition to be given to catechumens and those recently confirmed.

Trost und Labung für Kranke, von Hugo Hanser. pp. 104. 1882.

A modest but remarkably clear and strong treatise upon the spiritual office which sickness sustains to the believer. It is full of the medicine of the Gospel and offers genuine comfort and refreshment to those who are the subjects of pain and bodily affliction.

Leben und Wirken des Ehrw. Ernst Gerhard Wilh. Keyl, weil. Pastor der Synode von Missouri, Ohio u. a. St. Von J. F. Kösterding, evang.-lutherischer Pastor zu Altenburg, Mo. pp. 159. 1882.

This sketch of a laborious and eminent Lutheran pastor is an interesting and valuable contribution to the history of the Lutheran Church in America. The relations of Pastor Keyl to the notorious Stephan, with whose colony of rigid Lutherans he came to this country in 1838, his connection with the earlier days of the Missouri Synod, his antagonism to the General Synod and English Lutheranism as he found both represented in Baltimore, as well as other chapters in his life while in the fatherland and after his settlement in this country, all go to make up a biography full of interest to all Lutherans. The extraordinary activity of this man may be gathered from the account of his labors while in Baltimore. On Sunday he usually preached twice, giving besides several hours of the early morning to private confession, and attending after the public services, to baptisms, marriages and funerals. On Monday evening he gave in the School-room *a repetition of his Sunday discourses*. On Tuesday evening he had "Sprechstunde" when he answered questions that had been handed

in and discussed the same with those who were present. On Wednesday evening he held divine services, on Thursday evening he met his church council, on Friday evening he was wont to have a congregational meeting and on Saturday evening was the regular time for private confession.

The biographer has of course to make some allusions to the General Synod whose 'rationalistic,' 'methodistic,' 'unionistic,' 'rottenness,' is treated with the stereotyped denunciation of Missourism. His defense of Pastor Keyl's opposition to the English language and his refusal to dismiss members to an English Lutheran church is exceedingly clever. That peculiar stupidity which came near being the ruin of the American Lutheran church has rarely been honored with so able a champion.

Das Amt des Pastors als Schulanfseher. Ein Referat von C. A. T. Selle.

Vorgelegt bei der allgemeinen Schullehrer-Conferenz der Missouri Synode am 5. u. 6 August 1868 zu Addison, Ill. 2te Auflage. pp. 43. 1882.

This discussion of the pastor's relation to the school will prove of much service to German pastors. Unfortunately the English congregations have progressed to a point where a pastoral supervision of schools has no meaning.

Verhandlungen der neunten Versammlung der evangelisch-lutherischen Synodal Conferenz von Nord America zu Chicago, Ill., 4-10, October 1882. pp. 104.

Vierundzwanzigster Synodal Bericht des Westlichen Distrikts der evang.-luth. Synode von Missouri, Ohio und Andern Staaten, A. D. 1882. pp. 83.

Verhandlungen der Vierundzwanzigsten Jahresversammlung des Mittleren Distrikts der deutschen evang.-luth. Synode, von Missouri, Ohio und Andern Staaten, versammelt zu Laporte, Ind., 18-24, Oct. 1882. pp. 76.

Dritter Synodal-Bericht des Canada-Distrikts der deutsch evang.-luth. Synode, von Missouri Ohio und Andern Staaten. Im Jahre 1882. pp. 56.

These people of the Synod of Missouri, Ohio and other States are rapidly making history. A reading of these voluminous minutes shows pretty clearly the spirit and the measures by which their great success is achieved. Other Synods might profit by learning a few things from them.

JOHN E. POTTER & CO., PHILADELPHIA.

An Introduction to the Study of English Literature and Literary Criticism. By Prof. James Baldwin. Vol. I. Poetry. pp. x., 598.

The methods of studying English literature proposed by Prof. Baldwin is to abandon the chronological arrangement usually adopted in books upon this subject and to group together works of a similar kind, as Epics, Dramas, Lyrics, Pastorals, &c. The method has some advantages and some disadvantages. The classification of the different works is in itself useful, instructive, and helpful to the memory. Most of the literary biography commonly found in treatises on English literature can well be spared.

The student who has "no memory for dates" will be pleased with their absence from Prof. Baldwin's pages. The teacher will be glad to have our American literature presented as a part of English literature, rather than as an appendix to it, or as something quite foreign in a separate volume. But there are also serious drawbacks to the new method. It is confusing, so far as knowledge of a particular author is concerned, to find the accounts of his works distributed through several chapters. Besides, it is difficult, if not impossible, to keep the great periods of intellectual power and activity distinct, or to show how the literature of a period was influenced by the political and social conditions of the time.

The quotations from the critics, though well chosen, we are disposed to value less highly than Prof. Baldwin does. They break up the discussion too much. The illustrative selections from the various authors are judiciously made and are an important and excellent feature of the work. The accounts given of the various literary productions are unusually clear and satisfactory and make Prof. Baldwin's book decidedly interesting. The large type in which the book is printed adds to the pleasure which we feel in reading it.

JANSEN, M'CLURG & CO., CHICAGO.

Ingersollism: From a Secular Point of View. By Geo. R. Wendling. pp. 130. 1883.

The publication of this lecture which in its delivery from the platform has commanded great popularity is calculated to be of important service to the precious interests which it discusses. It abounds in bright, terse, ringing and unanswerable arguments. It presents first a lucid analysis of Ingersoll's teachings concerning God, Christ and the Bible, and confutes them with the unimpugnable facts of history and the hard logic of common sense. The second portion of the lecture shows the bearing of Ingersollism on the immediate and most practical objects of life and arraigns it as a crime against government, property, and humanity. The question of the hereafter is not at all discussed nor does the author follow the track of the theologian or the methods of the preacher. He confines himself altogether to the secular point of view and bears his aim upon the reason of men who feel their chief concern to lie in political, commercial and domestic relations.

The Surgeon's Stories. Times of Gustav Adolf. By Z. Topelius. Translated from the original Swedish. pp. 341. 1883.

Gustav Adolf is the first of a series of Swedish historical romances by Prof. G. Topelius of the University of Abo, Finland. The series is regarded by the Swedes as among the choicest productions of their popular literature, and the estimation in which foreigners hold the author may be inferred from the wide circulation these works have obtained in the Danish and German translations. Adopting as a basis of fascinating romance the most stirring chapters of Swedish history, these works sustain the same re-

lation to Sweden and Finland which the Waverly Novels bear to England and Scotland, while in spirited descriptions of nature, historical interest and entertaining fiction they do not suffer from a comparison with those immortal novels of Sir Walter Scott.

We deem the series a most valuable addition to this class of reading. They will form a wholesome educational agency to our youth, stimulating in them a pure taste and enriching them with the knowledge of history. The translation is so graceful that the reader forgets that he is not reading the original, while the felicitous and faithful character of it is vouched for by such scholars as Profs. Boyesen and Anderson. The author could have made no better selection for the first cycle than the times of Gustav Adolf the immortal champion of Protestantism, the Christian hero of Breitenfeld, Nuremberg and Lützen, the king who with his Swedish and Finnish hosts invaded German soil not for conquest but to save the holiest and highest interests of life—freedom and faith. The second cycle will give the “Times of Queen Christina,” the third, “Times of Charles XII,” the fourth, “Times of Frederick Adolf,” the fifth “Times of Princess of Wasa,” the sixth, “Times of Gustaf III.” We hope the publishers will issue the whole series in rapid succession as we feel sure that the readers of *Gustav Adolf* will wait with impatience for the appearance of the remaining volumes.

PAMPHLETS.

The Preciousness of a Good Name. A Sermon to the Young. By L. A. Gotwald, D. D., York, Pa.

The Christian Sabbath. By Rev. Geo. Scholl, Baltimore, Md.

MAGAZINES.

Blackwood, London Quarterly, British Quarterly, Westminster, and Edinburgh have been coming to hand from the Leonard Scott Publishing Company, 41 Barclay street, N. Y. They continue to be freighted with their usual variety of valuable and interesting matter.

Harpers' Publications—Magazine, Weekly, Bazar, Young People—not only maintain their high rank but are constantly improving.

BOOKS TO BE NOTICED IN NEXT ISSUE.

Christianity and Civil Society. By S. S. Harris, D. D., LL. D., Bishop of Michigan. Bohlen Lectures, 1882. T. Whittaker & Co.

Principles of Agnosticism Applied to Evidences of Christianity. By Rev. J. A. Harris. T. Whittaker & Co.

The Cross in the Light of To-day. By W. W. McLane, D. D. J. B. Lippincott & Co.

Our Choir. By C. G. Bush. G. P. Putnam's Sons.

The Life and Letters of Elizabeth Prentiss. Anson D. F. Randolph & Co.

Hodge's Commentary on the Epistle to the Romans. New edition, revised and in great measure rewritten. H. B. Garver, Philadelphia.

Bibliotheca Theologica. By John F. Hurst, LL. D. C. Scribner's Sons.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.
JULY, 1883.

ARTICLE I.

CHRIST'S TESTIMONY OF MOSES.

By PROF. GEORGE H. SCHODDE, Ph. D., Capital University, Columbus, O.

The theology of the past has spoken much of Moses as a witness unto Christ. The disciples of all schools were unanimous in placing Mosaism with its highly developed Levitical system of priesthood and sacrifices at the head of the religious development of the Old Testament, and thus made the Pentateuch the theological and literary basis of Israel's succeeding history. From these premises, and on the principle that the books of the pre-Christian codex are not an accidental collection, but the record of the gradual unfolding of the kingdom of God in its preparatory stage and of a Christocentric character, all the Messianic rays that appear on the gloomy horizon of the Old Testament, and presage the rising of the Sun of Righteousness and the dawn of the day of salvation, formed the cynosure toward which the eyes of investigation delighted to turn, and did so profitably. The history of the Messianic ideas in the Old Testament, beginning with the Protevangelium of Genesis iii, and culminating in the grand picture of the suffering Servant of Jehovah in Isaiah, the Evangelist of the Old Testament, formed a most interesting and important chapter in theology. The testimony of Moses concerning Christ, as the root of this

later development, was for that reason already a matter of fundamental importance.

Of late, however, matters have changed, in this respect. Not Moses' testimony of Christ, but Christ's testimony of Moses is now *sub judice*. The Pentateuchal Problem, this "burning question," which has come down "like a wolf on the fold" in the theological life of America, has shifted the centre of discussion. The most radical school of Old Testament criticism, the naturalistic and rationalistic clan of Wellhausen, Kuenen, and others, is making a display of its charms in order to fascinate and lead astray the Evangelical theology of the new world. Its fundamental thesis, maintained in the face of a thousand difficulties with a boldness that savors of impudence, is the revolutionary statement that the so-called Priest-Codex, embracing the greater portion of Genesis and Exodus, all of Leviticus and nearly all of Numbers, *i. e.*, all those sections of the law which Jew and Christian have at all times regarded as the very essence of Mosaism, the whole grand Levitical system of religion and worship which is looked upon in the New Testament, especially in the almost systematical presentation in the Epistle to the Hebrews, as the shadow and type of what Christ's words and works were the fulfillment and reality,—that all these portions of the Pentateuch are not Mosaic in origin, but are post-exilic, a fabrication of Ezra or his contemporaries, and are thus not the source and fountain, but the result and culminating point of the political and religious history of the chosen people. The critical Titans of the nineteenth century thus undertake nothing less than to revolutionize the whole Old Testament in religion, worship, cultus, history and life. And when we remember that all these radical results are avowedly based upon the weakest of weak foundations, an *argumentum e silentio*, but are in reality only an offering laid upon the altar of the Moloch of modern intellectual and spiritual life, namely the idea of development, which is slowly but surely devouring the vitals of independence and honesty in the world of thought, we cannot but be surprised at the favor they have found. Because the Levitical laws, which are an ideal system intended to be developed in the course of Israel's history, and the non-fulfillment of whose spirit

and essence in the pre-Christian dispensation was to be the outcome of this development and was thus to be "a schoolmaster unto Christ," did not absolutely govern Israel's life and literature before the captivity, it is argued that such a system had not yet been given. But the actual religious or political condition of a people is never a reliable index of their religion or law, the ideal never finds a faithful counterpart in the real. The same kind of argument would prove that the New Testament, with its clearly enunciated principle of justification by faith alone, did not exist before the days of Luther.

In this shape the Pentateuchal Question, for many decades back and in various forms already a vexed point in the critical schools of Europe, especially of Germany, has been imported and offered to the American Church. Of course this modern wisdom denies *in toto* the Mosaic origin of the books, not only in letter but also in spirit. But just this point, which the "new school" regards an "*überwundener Standtpunkt*,"* has become the *punctum saliens* in the discussion in our country, the discussion of which again is narrowing down to the question, whether Christ and his Apostles acknowledged the Mosaic authorship of the Pentateuch. Christ's testimony of Moses is thus coming into the foreground as never before. While in the more advanced class of European critics this testimony is ruled out as "irrelevant," and, "critically not permissible," American scholars are not yet sufficiently "advanced" to ignore the authority of Christ and his Apostles in the discussion of even a critical question. While for the former the utterances of the New Testament on this point have only the force of ordinary historical evidence, to be weighed and sifted as evidences drawn from other sources must be, American circles debating this matter concede the infallibility of Christ on this and all other points, and endeavor only to turn the edge of this testi-

*Professor Dillmann, the successor of Professor Hengstenberg, in Berlin, but not a follower of Wellhausen, says in the 4 ed. of his Commentary on Genesis, which has just appeared, p. x, that the analysis of the Pentateuch into different documents, and therewith the denial of the authorship to Moses, "is the result of the critical labors of a whole century." It is virtually regarded as an axiom in criticism.

mony away from themselves. *In thesi* they thus recognize his decision as beyond higher appeal. While he is not looked upon as a *Doctor Criticus*, who came into this world to teach the correct principles of Old Testament Isagogics, yet he is acknowledged as a *Doctor Veritatis*, whose words outweigh even the most satisfactory theories and the most searching criticism. In other words our investigators, as a class, endeavor to conduct the examination of the mooted matter in a Christian spirit and from Evangelical principles, ready in their endeavor to find an answer to the Pentateuchal Sphinx, to listen to him who is truth itself. Accordingly between those who maintain the traditional views of the Church, and those who deny to Moses the literal if not the spiritual authorship, in whole or in part, of the five books bearing his name, there is under discussion only the scope and extent of the many direct and indirect references of Christ to the lawgiver in Israel. That the Saviour's testimony vindicates to the Pentateuch its historical character, and sees in the events recorded there not myths and fables, but history and fact, seems to find general assent among our scholars, except in the camp of extreme and sensational critics as represented by *e. g.* Professor Toy and his "fabulous" catechism. But does this testimony cover the Pentateuch also as a literary production, and can it be lawfully used in proof of the Mosaic authorship of the first five books of the Bible. Here the agreement ceases, and we are on debatable ground.

To reach a satisfactory conclusion on this most important matter and learn whether the theology of former days was correct in claiming Christ as a witness to the Mosaic authorship of the Pentateuch, it will be necessary to put under the exegetical microscope the many references of Christ to Moses found in the Gospels. These passages have been catalogued and classified so frequently since there has been an Old Testament question, that it would be a work of supererogation to do so here again. Conservative critics have always found in these passages undeniable evidence that Christ ascribed to Moses the literary authorship of the Pentateuch, and with justice regarded this as one of their sharpest weapons. Traditional exegesis from the days of Christ, virtually without protest, has been declaring this

a settled fact. In fact, the matter was considered so evident that the opponents of new departures in the Isagogics of the Old Testament, from such shrewd ones as Carpzov in his *Introductio*, Leipzig, 1721, down to Hengstenberg and Keil, regarded it as sufficient to prove Christ's standpoint by simply citing the various passages, deeming it unnecessary to add any exegetical apparatus whatever. The German and Holland critics, together with their imitators in France and England, have at least tacitly acknowledged the justice of this claim; at least we are not acquainted with a single sober attempt from that side of the water to undermine this foundation of the traditional views. There it is not regarded by many as a matter of great importance to maintain a position antagonistic to Christ, if only thereby the harmony and consistency of some pet hypothesis is secured. In America, however, those who have been charmed and lulled into carelessness by the siren song of a gaily bedecked theory, are not yet bold enough to take this stand, and hence must endeavor by some other means, fair or foul, to get this serious obstruction out of their way. The method adopted is not novel; it is an old way of defending a new error. It is essentially identical with that which refuses to recognize the doctrine of the Trinity, or the dual natures of Christ in the oneness of person, or the atonement through Christ's death as biblical, because these are not found *ipsissimis verbis* in the sacred records. This remarkable hermeneutical rule has been frequently applied recently, last by Prof. Brown in the *Independent* of February 22. All that he and others before him have demonstrated is, that it is possible, by hook or crook, to put a meaning into these passages which does not convey Christ's acknowledgment that Moses is the author of the Pentateuch; or, rather, to demonstrate that there is no passage in the New Testament which cannot be misconstrued into at least leaving the matter in doubt. Of course this is only an attack on the Church's stronghold; only a negative result is claimed, hence the *onus probandi* still rests with them. But such negative results are far from being satisfactory; truth is positive, and such exegesis is not a witness unto "the whole truth." The facts in the case warrant further conclusions. Even conceding—what, however, we do not

concede—that Christ's words do not explicitly teach the Mosaic origin of the Pentateuch, that the Synagogue and Church were not justifiable in appealing to him for a "thus saith the Lord" testimony, yet therefore the matter need not still be *in suspensio*. Leaving to the readers the perusal of the passages here referred to, we will draw attention to and seek to apply a principle that can be lost sight of only at the risk of dangerous literalism. In order to understand the import of a Scriptural verse or expression, in its whole length and breadth, lawful hermeneutics demands that we must make requisition upon every available aid at our command. Grammar and lexicon alone do not always exhaust the sense of a passage, as little as pure etymology does the meaning of a word. Peculiar relations of time and surrounding circumstances may give a passage a meaning that these ordinary exegetical means entirely fail to reach. Implicitly it may convey a meaning that the words alone or in another connection and combination would not contain. Proper interpretation must unravel the meaning out of the living language of the day, and with all the assistance that history, contemporary literature and thought, and the spiritual status of the people to whom the words were addressed, can give, endeavor to reproduce the idea that the word or words as originally spoken were intended to convey and did convey. The passages containing Christ's words concerning the Pentateuch are so shaped and formulated, that, regarding them in connection with the time in which they were uttered, the audience to whom they were addressed and the peculiar views this audience entertained, and the idea which Christ's words would necessarily convey to these people, they must be considered as endorsing the Mosaic authorship of the first five books of the Bible.

Nothing is historically better attested than that at the time of Christ's pilgrimage the Jews with one accord, whether they were Pharisees or Sadducees or Essenes, Alexandrian or Palestinian, Orthodox or Samaritan, all religiously maintained that Moses, under the inspiration and guidance of God, had written with his own hands the words of the law. For the contemporaries of Christ this thesis had the force of a self-evident truth, and in none of the remains of the literature that clusters around

the first Christian century is the endeavor made in a formal manner to defend this standpoint. The references we find are all given in an incidental manner, chiefly in connection with the defence of the inspired and revealed character of the Pentateuch. The period of legal formalism which commenced with Ezra's zeal had most distinctly pronounced its decision on the authorship of the legal code which formed the basis of its dogmas and ritualism. In Josephus we have quite a number of such incidental testimonies, the most important of which is probably the one found in the well-known passage *Contra Apion*, I, 8, where he gives the compass of the Old Testament Canon, and says of the biblical books: *Καὶ τούτων πέντε μὲν ἔστι τὰ Μωυσέως*. However fantastic Philo's allegorical system of exegesis is, and however much he yielded of the essence of Mosaism in order to make it palatable to the philosophical tastes of the Greeks, yet throughout his works he finds in Moses not only the wisest of philosophers but also in the books of the law written by his hand the proof of this claim. Cf. *Vita Mosis*, *passim*. In the Targumim and the Mischna we find the same state of affairs; and probably the best idea of the views of the day on the inspiration and Mosaic authorship of the Pentateuch and the relative acceptance of these two is formulated in *Sanhedrin*, 99 a: "Whosoever says that Moses wrote even a single verse from his own knowledge, is a liar and despises God's Word," Cf. Schürer, N. T. *Zeitgeschichte*, p. 440. Other testimony to this effect could be cited in abundance, but suffice the statement, that all the evidence as to the position of orthodox, and unorthodox Judaism in the days of the Saviour on the literary authorship of their law-book are unanimous in ascribing this to Moses their great lawgiver. And unbiased historical investigation has always acknowledged this result. Bleek, who always cautiously feels his way in the labyrinth of the Pentateuchal Question, says in his *Einleitung in das Alte Testament*, iv. edition, p. 14: "This view [namely that Moses is the author of the Pentateuch] must be considered as generally accepted in the days of Christ and his Apostles; we find express testimony to this effect in Josephus and Philo." It was an article of faith in those days and remains so for the Jews down to our own

times. Cf. on this whole matter the interesting and highly instructive volume of Weber, *System der Altsynagogalen Palästinischen Theologie, Zweite Abtheilung*, p. 78 sqq.

From all the evidence at our command it is clear, that the contemporaries of Christ based the authority of the law not only upon its inspired character, but also, and this to a great extent, upon the fact that Moses the lawgiver was the medium of this revelation and the recorder of the laws revealed to him. And to the authority of this law as a divine revelation Christ repeatedly appeals, and connects these appeals in such a manner with the name of Moses, that his words could not fail to convey the thought that he, too, like those to whom and against whom he spoke, rested this authority upon the Mosaic character of the books. When such expressions as "Book of Moses," (Mark 12 : 16), "written in the laws of Moses," (Luke 24 : 44), "Moses and the Prophets," (Luke 16 : 29, 31), "Moses commanded," (Mark 10 : 3-5), "Moses suffered you," (Math. 19 : 8 ; John 7 : 22), "Moses said," (Mark 7 : 10), and the many other similar and like statements again and again fall from Christ's lips, such utterances could not but convey to the minds of his hearers that the Saviour here referred to and maintained the authority of the law as of Mosaic origin, and that it was his intention to impress upon them the importance of this or that legal prescription by reminding them that Moses had spoken and written it. Such words and expressions uttered by Christ meant exactly the same thing that they did when spoken by an ordinary Jewish Rabbi. The idea that Moses was the author of the Pentateuch was a part of the definition of such words and expressions, and this was always connoted by them. As long as Christ in his public instruction made use of them and similar expressions, and for the same purpose that the teachers of the day were accustomed to appeal to them, they necessarily must carry with them the same idea and convey the same thought that they did when uttered by anybody else. In Hillel's or Shammai's instructions they would, as is acknowledged by all fair minded investigators, have been implicitly an acknowledgment of the Mosaic authorship of the Pentateuch ; in Christ's instruction, who spoke the same language, addressed

almost the same audiences entertaining the same religious convictions, as that of Hillel and Shammai, these words could have no other meaning. To the minds of his hearers they manifestly did convey this idea, and such they manifestly were intended to convey. It requires but little knowledge of philology and psychology to understand this. The words of Christ must be understood as defined by his age and surroundings, and when regarded in this light they conveyed to his immediate hearers, and hence should convey to us, the knowledge that, as far as the Mosaic authorship of the Pentateuch is concerned, Christ was in harmony with the teachers of his age. He makes use of the same words and expressions that other Rabbis did, hence he conveyed the same idea by such utterances that they did. He could not have hidden under the same words that they used a meaning foreign to the usually accepted one, an idea which such teachers did not express in them. Talleyrand's unprincipled principle, that the object of language is to hide thought, had not yet been invented; and Christ would have been the last to adopt this maxim. The Saviour spoke in the language of the people, in a manner and in terms that they could understand him, not seeking to conceal a higher "gnosticism" under the words and forms in common use. Had he entertained a different view of the origin of Israel's law-book and been convinced that his contemporaries based its authority upon a wrong principle, he would not have hesitated to pronounce against it. He who did not shrink from wounding popular Phariseism to the quick by exposing its hypocrisy and attacking its central doctrine of self-righteousness, would not have been slow to correct an historical error. True, it was not his sphere to correct the historical blunders of traditional Judaism, should such have existed; but still less was it his sphere by his voice and by his silence to endorse such a blunder if it existed. It is still true what Witsius wrote in answer to Clericus and others, namely that Christ and his Apostles "*fuerunt doctores veritatis, neque passi sunt, sibi per communem ignorantiam aut procerum astum imponi.*" We are thus justified in asserting that, even if Christ did not *explicitly* and in so many words teach the Mosaic ori-

gin of the Pentateuch, he did this *implicitly*, in a manner not to be misunderstood or explained away. Conservative critics and theologians are therefore in the right when they appeal to Christ as a witness to Moses as the writer of the five books bearing his name.

The matter here touched is one of importance, as it seems, from present indications, destined to become the argument that will eventually decide the vexed question for the American Church. The spirit of American theology is quite different from that of critical Europe, and it will never in a like manner delight to revel in the minutiae of *Elohistic* and *Jehovistic* dissections, but will be guided not so much by the details of philology and history as by general theological principles and facts. It is not accidental that the Pentateuchal problem has assumed this shape in our midst. Of course, even the conviction of Christ's endorsement of the Mosaic source of the Pentateuch does not yet answer the question as to the right of analysis into older documents. This can be the case even with Moses as the author, but such a conviction will virtually make the analysis harmless. Be this as it may, the Church over against the attacks of destructive criticism must seek its stronghold in the position of Christ and his Apostles; as long as she stands where they stood she is safe. If she once surrenders this bulwark to the enemy, she has in reality capitulated and the cause for which she contended is lost. It is therefore a matter of congratulation that the New Testament is explicit on this very point.

ARTICLE II.

THE LUTHERAN CHURCH IN FRANCE.*

By PROF. F. V. N. PAINTER, A. M., Roanoke College, Virginia.

In the Reformation of the 16th Century, the figure of Luther stands preëminent. With his ninety-five theses he gave the first impulse to the Reformation; with his voice and pen he was for a long time its controlling spirit. It is not strange, therefore, that he gave name to contemporaneous reformatory movements in other countries than Germany, and that the first reformers of France were called Lutherans. It was not till after the influence of Calvin predominated there that the name Lutheran was supplanted by that of Calvinist or Reformed.

The Lutheran Church, in its distinctive character, had no existence in France before 1648. In that year, the greater part of Alsace, together with the imperial cities of Colmar, Münster, Weissenburg and Landau, in which the Lutheran Church had been exclusively or partly established, was ceded to France by the Peace of Westphalia. In 1681, France acquired the city of Strasburg, and in 1796, the district of Mompelgard. From the gradual consolidation of the congregations of these districts and cities originated the Lutheran Church of France, or, as it is generally called, the Evangelical Church of the Augsburg Confession.

The history of the Lutheran Church in France naturally divides itself into three periods: the first period extends from the Peace of Westphalia to the French Revolution; the second, from the French Revolution to the war of 1870-71; the third, from the Franco-Prussian war down to the present. Each per-

*The leading facts in this article have been taken from Herzog's Real-Encyklopädie and a large volume entitled: *Recueil de Documents relatifs à la Réorganisation de l'Eglise de la Confession d'Augsbourg et à la Reconstitution de son Enseignement Théologique suivi des Lois, Réglements et Rapports les plus importants qui ont été publiés depuis l'an X sur ces matières* par W. Jackson. Paris, 1881.

iod has brought peculiar tribulations; and upon the whole, the history which we are about to trace presents the touching spectacle of an heroic struggle in the presence of almost hopeless discouragements.

FIRST PERIOD.

The successive treaties by which the two districts and several imperial cities mentioned above were ceded to France, secured the Lutherans religious freedom. These treaties, placing the wholesome restraints of fear upon Louis XIV, shielded the Lutherans of France from the atrocious persecutions suffered by the Calvinists in connection with the revocation of the Edict of Nantes. But it was beyond the power of these treaties to change the heart of the proud and bigoted king. As we learn from his *Memoirs* written in 1670, it was his settled purpose gradually to undermine Protestantism and thus exterminate it from his dominions. Though in the fanatical bigotry of a later period he adopted violent measures of suppression against the Reformed Church, in regard to the Lutheran Church he consistently adhered to a policy of petty and unobtrusive yet relentless persecution. Royal favors were withheld from adherents of the Augsburg Confession; their civil and religious privileges were restricted; apostates from that faith were welcomed and rewarded. Public worship was suppressed in places where two-thirds of the population were Catholics. The same insidious policy was adopted by the successors of Louis XIV; and that it was not without results is testified by the fact that more than sixty congregations were driven into the Romish Church. Thus, for more than a hundred years after its establishment in France, the Lutheran Church suffered persecution from an absolute and intolerant government. That it survived evinces no small degree of vitality.

SECOND PERIOD.

During the preceding period, freedom of conscience was not recognized as one of the natural rights of man. It was in the province of the king to invade the sacred domain of conscience. One of the specifications in the coronation oath was the extermination of heretics. The eloquent Bossuet, giving expression

to the views of the Roman Catholic Church, makes it the duty of princes to destroy false religions in the state. From time to time in the period just examined, the Romish clergy were openly or secretly clamorous for the use of the most vigorous suppressive measures against Protestants. But with the French Revolution dawned a new era for the Protestant portion of France. The reigning philosophy, as well as the American Revolution, led the French people to a clear recognition of the rights of man. Accordingly, the National Assembly of 1789 removed the political disabilities resting upon Protestants, and accorded equal rights to all religious denominations.

This large, modern religious toleration was not at once allowed to produce its legitimate fruits. The revolutionary movement soon ran into the wildest excesses. Already in 1790, the National Assembly ordered the seizure and confiscation of ecclesiastical property, from which, out of respect to the treaties already alluded to, the Lutheran Church was exempted. The Reign of Terror set in; and to its insane tyranny and crime the Lutheran Church, in common with the other religious bodies of France, fell a victim. Religious services were prohibited; churches were appropriated to profane uses; the sacred vessels were seized; and pastors were summoned to abjure their faith on pain of imprisonment or death. At length in 1795, the National Convention, believing that the moral restraints of religion are salutary in a nation, put an end to these horrible outrages by a decree declaring that no one should be disturbed in the exercise of his religious faith. At the same time, it resolved to make no grants for the support of any ecclesiastical organization. Thus, bleeding from the wounds received during the Reign of Terror, and cut off from the support previously extended by the government, the Lutheran Church was in a truly lamentable condition.

Relief came in 1802. Bonaparte, as First Consul, directed his energies to the suppression of anarchy and the establishment of order. He desired to conciliate the clergy, in whom he recognized a formidable power; he realized also that religion is the strongest support of morality; accordingly, he signed a concordat with the Pope, and gave to the two Protestant

churches a new constitution and a yearly grant from the public treasury. The leading features of this new constitution were as follows: No one but a Frenchman could become a minister; neither congregations nor ministers were allowed to have relations with a foreign power; the Consul and the Republic were to be regularly prayed for; no doctrinal decision or confession of faith could be published without the sanction of the government; seminaries were allowed for the education of the ministry, the professors being appointed by the First Consul. These were general regulations, referring to the Reformed, as well as to the Lutheran Church.

The particular organization of the Lutheran Church embraced pastors, Local Consistories, Inspections and General Consistories. The Local Consistory, which had the care of 6000 souls, whether in one or several parishes, was composed of the pastor or pastors and from six to twelve laymen chosen from the highest tax-payers. Five Consistories constituted the territory of an Inspection. An Inspection was composed of the minister and a lay delegate from each congregation within the bounds of the inspection district; it could not assemble without the permission of the government and the presence of a prefect or his representative. Each Inspection chose two laymen, and a minister who, with the title of Inspector, held office, as well as his lay associates, for life. His election was to be confirmed by the First Consul. He had the right of visitation, and saw to the maintenance of good order in the individual churches. The highest judicatory was the General Consistory, which consisted of a lay president, two clerical inspectors, all chosen by the First Consul, and a delegate from each Inspection. The General Consistory was subject to the same restrictions in regard to meeting as the Inspections. There were three General Consistories, located respectively at Strasburg, Mayence and Cologne. An important committee called the Directory, composed of a president (the elder of the two Inspectors) three laymen, of whom one was named by the First Consul, represented the General Consistory in the interval of its sessions.

Such was the constitution, consisting of presbyterial, episcopal and German consistorial elements, given the Lutheran

Church by Bonaparte. Political events led to the disorganization of the General Consistories of Mayence and Cologne. This constitution, though borrowing its leading features from the original organization of the Lutheran Church in France, was an improvement upon anything the Church had previously enjoyed, and it was generally received with great favor. Yet the defects of this constitution, which are indeed perceptible at a glance, were soon keenly felt in the practical workings of the Church. The Local Consistory being the lowest judicatory, there was no provision made for an official body to supervise the interests of the individual congregations. So pressing became the need of such bodies that they were organized, in spite of the silence of the law, under the name of Presbyterial Councils. The property qualification for membership in the Local Consistories is foreign to the spirit of the Church. The large appointing power conferred upon the First Consul and the restrictions placed upon the governing boards in regard to assembling, interfered with the autonomy of the Church. The life tenure of the Inspectors and members of the General Consistory, as well as the preponderance of the lay over the clerical element in the supreme judicatory and in the Directory, gave rise to increasing dissatisfaction. Only an opportunity was wanting for the Church to demand a change.

But the desired opportunity was slow to present itself. From the time this celebrated constitution was given the Church till 1852, no important change was effected. Its defects remained without remedy. The Consulate and Empire were too much occupied with ambitious schemes and the rapid succession of stupendous events. The Bourbon Restoration, with its reactionary policy and fanatical attachment to the Romish Church was unfavorable to the Protestant cause. After the Revolution of 1830, several efforts were made to effect the desired reforms in the Constitution of 1802; but partly from the want of agreement among the several governing bodies of the Church, and partly from the indifference of the government, these efforts were unsuccessful. Notwithstanding these discouragements, the Lutheran Church, fearing the introduction of dissensions and divisions, gave but little sympathy to a part of the Reformed

Church that was active at this time in advocating the complete separation of Church and State as a remedy for existing evils.

Finally the Revolution of 1848, with its watch-word of liberty, equality, fraternity, suddenly burst forth. The Lutheran Church believed that the time to secure a new constitution had come. The Directory, which had become unpopular through its indifference and opposition to the general feeling of the Church, was forced to resign. With the permission of the government, a General Convention, composed of delegates from the several Local Consistories in the ratio of two laymen to one minister, met at Strasburg for the purpose of drafting a new constitution. Its work was successfully accomplished. The Constitution prepared by this Convention provided for Presbyterial Councils to be chosen by the individual congregations; for Local Consistories proceeding from the Presbyterial Councils and having the right to elect their presidents; for Inspectors, who were not, however, to be chosen for life; for an enlarged General Consistory to be renewed from time to time and formed exclusively by the Church; and for a Directory whose president was to be appointed by the government. This proposed Constitution, as will be seen, while retaining the different judicatories, eliminated the objectionable features of the organization of 1802. Unfortunately for the Church, this admirable Constitution was never to become law.

The Revolution, with its excesses and bloodshed, ran its course. Order was at length restored; and Louis Napoleon, by an overwhelming majority, was elected President of the French Republic. Secretly cherishing, no doubt, the design of re-establishing the Empire of his illustrious uncle, he sought to remove, as rapidly as possible, the traces of the Revolution. In 1850, acting under the old organic law, he established the Directory again, and convoked a General Consistory to consider the constitution proposed by the Strasburg convention. But before the General Consistory completed its deliberations, Louis Napoleon, by a bold but unscrupulous act of usurpation, seized the reins of government; and in the exercise of the dictatorial powers thus unlawfully acquired, he startled the Lutheran and Reformed Churches by unexpectedly promulgating in 1852 a decree for

their reorganization. The constitution imposed upon the Lutheran Church by this decree made a few concessions; but, in general, it was a re-affirmation of the law of 1802, and retained the same or similar defects. It provided for presbyterial councils, to be elected by general suffrage, and for local consistories, to be composed of the presbyterial councils within a consistorial district. The inspectors, instead being chosen by the inspectors as in the former constitution, were appointed by the government and held office for life. The Superior Consistory, as the highest judicatory was now called, was composed of all the inspections, a president and a layman appointed by the government, two lay delegates from each inspection district and a representative of the Theological Seminary, all holding office for life. The Directory, with enlarged powers and life-long tenure of office, was retained.

The features of this organization which gave the Church great dissatisfaction will be seen on comparing it with the constitution prepared by the General Convention at Strasburg. The wishes of the Church were fulfilled in regard to Presbyterial Councils, Local Consistories and increased membership of the Superior Consistory; but in regard to life appointments, the preponderance of the lay over the clerical element, and the appointing power of the government, they were totally disregarded. Thus by the arbitrary act of a usurping dictator, the Lutheran Church, at a time of lively hope, suddenly saw itself deprived of the reforms desired for half a century, and forced to carry for a long term of years the heavy burden of a fettered organization. And when at last, after patient waiting for more than a quarter of a century, relief came, it was obtained through an almost overwhelming disaster.

In concluding our examination of the second period, it only remains to indicate one or two other important facts relating to the outward life of the Church. In 1814, the Roman Catholic religion was made the religion of the state; and though religious freedom was granted the Protestants by law, they were still subjected by fanatical Romanists to annoyance and persecution. In the Revolution of 1830, the Catholic religion was declared to

be, not the state religion, but the religion of the majority of Frenchmen. In the Republican constitution of 1848 and the imperial constitution of 1852, no reference is made to the subject of religion; but the attachment of Napoleon III. to the Roman Church is well known, and gave rise to civil enactments unfavorable to Protestantism. A provision in the Code Napoleon, prepared in 1803, seriously interfered with religious freedom and placed grievous obstacles in the way of the Protestant churches. According to this provision, no assembly of more than twenty persons could regularly meet for religious, literary, political or other purposes without previously obtaining the consent of the civil authorities, who had it in their power to impose any conditions or restrictions whatever. Catholic officials frequently abused this power. In 1848, the Minister of Public Worship construed this provision as not applying to assemblies for religious worship. But in 1852, Louis Napoleon removed all ambiguity from the law by extending the provision to all public gatherings.

Notwithstanding these obstacles and discouragements, the Lutheran Church of France had reached, at the close of this period, its highest development. It embraced 44 Local Consistories, 233 parishes, 271 ministers besides auxiliary pastors and a population of 305,000 souls. It possessed an admirable Theological Seminary with ten chairs at Strasburg and an annual income of \$50,000 from the St. Thomas endowment, and five professors in the Theological Faculty of the same city. It received from the government an annual appropriation of about \$90,000. The next period will exhibit to us the sad wrecking of this prosperity.

THIRD PERIOD.

Through an abuse of his absolute power, Napoleon III. lost his popularity. The Republicans were constantly gaining influence and power. He felt his throne beginning to totter. In order to regain the forfeited confidence and support of his people through brilliant military achievements, he ill-advisedly precipitated the war with Prussia in 1870. He staked all upon one stupendous game, and lost. His stricken people, after demanding his abdication and the reëstablishment of the Republic,

were forced to sue for peace. One of the conditions imposed by the inexorable Bismarck was the cession of Alsace and Lorraine to Germany—districts that had been in possession of France for more than two hundred years. The loss of these districts was even heavier for the Lutheran Church than for France. It lost its Seminary and endowment, its Faculty of Theology, its Superior Consistory and Directory, and nearly three-fourths of its membership. Staggering under this heavy blow, the Lutherans of France once more proceeded with sad hearts to the work of reorganizing the Church, and suffered again humiliating tribulations growing out of the indifference or hostility of the government.

The 23d of July, 1872, the inspections of Montbeliard and Paris met as a synod in the latter city and proceeded to draft a new constitution. The meeting was harmonious and accomplished its work with remarkable expedition. The new constitution, modeled to some extent after the constitution of 1802 and 1852, was then submitted to the government for approval. After lying in the hands of the Minister of Public Worship for six years, it was finally brought before the National Assembly, and with a few unimportant modifications was adopted, and promulgated as law by President Grévy in August 1879.

Some of the leading features of the new constitution will now be indicated. The several governing bodies authorized are pastors, clerical inspectors, presbyterial councils, consistories, particular synods and a general synod. A pastor must be French or of French origin, twenty-five years old and have the diploma of Bachelor in Theology. The clerical inspectors, who are elected by the particular synods for a period of nine years, are charged with the ordination and installation of pastors, the dedication of churches, the supervision of the pastors and congregations within the bounds of the synod, and the regular visitation of the different pastorates. They make a yearly report to their synods. Each church has a Presbyterial Council composed of the pastor or pastors, and not less than eight lay members elected by the congregation for a term of three years. The consistory is composed of all the pastors of a consistorial district and twice as many layman chosen by the Presbyterial Coun-

cils. The lay members hold office for three years. Several consistorial districts constitute the territory of a Particular Synod. This Synod is composed of all the members of the consistories within its bounds. It meets once a year; and during the interval of its meetings, it is represented by an Executive Committee. The General Synod is composed of two Inspectors who are members *ex officio*, eleven ministers and twenty-two laymen elected by the Particular Synods, and a delegate from the Theological Faculty. It meets at least once every three years. It has an Executive Committee which is the medium of communication with the government.

Comparing this constitution with the previous one, we see the following differences: In place of Inspections, there are now Particular Synods; in place of the Superior Consistory, the General Synod; in place of the Directory, the Executive Committees of the Particular and General Synods. Life tenure of office is abolished. The new constitution is purely elective, no part of the governing boards being appointed by the government. This constitution leaves nothing to be desired; and the Lutheran Church of France, so far as its organization is concerned, is untrammelled in the work of its extension.

Hitherto we have been chiefly concerned with the external relations of the Church; it is now necessary to take a brief survey of its inner life. Unfortunately we see no rich spiritual life issuing from its many tribulations. After the Revolution of 1789, the Church had fallen into a state of spiritual lethargy. A general indifference prevailed, both as to faith and practice. The constitution of 1802, by relieving the pastors and congregations of all care in regard to the support of the Church, had a tendency to intensify the spiritual coldness. A change occurred, however, about the year 1820 through the agency of Methodist evangelists from England. Their searching preaching at various points awakened the whole Protestant Church of France to a new life. This awakening manifested itself particularly in quickened missionary and benevolent enterprises, though it sometimes led to separation from the state churches, and developed a spirit of intolerance. At present the Lutheran Church is supporting several benevolent institutions and carry-

ing forward an extensive home mission work without any specially encouraging success. Public service is conducted according to a full liturgy, which has been in use since the year 1844.

The Lutheran Church of France represents a liberal type of Lutheranism—perhaps too liberal. Its doctrinal position is indicated in the preface of the constitution prepared by the synod of 1872 in the following language: "The Synod, true to the principles of faith and liberty upon which the Reformers founded our Church, proclaims the sovereign authority of the Holy Scriptures in matters of faith, and maintains as the basis of its legal constitution the Augsburg Confession." In the former part of the present century, the Church was to some extent infected with rationalism. A strict and exclusive tendency, led some years ago by pastor Horning, of Strasburg, has fortunately had but a small following. The Lutheran Church maintains cordial relations with the Reformed Church, and for more than fifty years the question of organic union has repeatedly been discussed in the official bodies of both communions. In Algeria this union has already been effected; but in France it will probably not take place for a long time, as the Lutherans are very reluctant to give up their independent existence. The present strength of the Lutheran Church there justifies its continued independent organization. The statistics are as follows: One General Synod, two Particular Synods (the Synod of Paris and the Synod of Montbeliard), nine Consistories, including three mixed Consistories of Algeria and Spain, a Seminary and a Faculty of Theology of four professors at Paris, 84 ministers besides auxiliary pastors, and a population of 80,000. In Paris there are nineteen pastors, including six auxiliaries, thirteen churches, thirty-one schools, and a Lutheran population of 30,000.

For the future, the outlook of the Lutheran Church in France is not particularly hopeful. The government is gradually becoming more parsimonious in its appropriations. Infidelity, especially in the form of a vapory deism, permeates the more intelligent classes. An impenetrable indifference characterizes the masses. French character itself, with its weak moral consciousness and its vivacious and unreliable superficiality, does

not afford a fruitful soil for the reception of the Gospel. Though free from outward persecution, the Lutheran Church of France must still continue the heroic struggle which for more than two hundred years has been its leading characteristic and crowning glory.

ARTICLE III.

WHAT CONSTITUTES THE CONFESSION OF CHRIST?*

By REV. W. H. LUCKENBACH, A. M., Germantown, N. Y.

The discussion of this query involves interests of great magnitude. If the destiny of the soul hinges on the relation it sustains to the Christ of God, it is of infinite moment to learn what that relation is, or must be, in order to salvation. The discovery of error, touching this matter, should fill every thoughtful person with grave apprehensions.

It is not wise, or safe, to rely on *opinion* as determining what the relation is that we sustain to the Christ. The "I think" and "I don't think" of common talk are not unbecoming, or presumptuous, as touching religious truths which are but dimly outlined in Scripture,—truths which pass before the mind as mysteriously as the spirit which passed before Eliphaz, in his dreams. These are legitimate subjects of reasoning, concerning which, therefore, a diversity of views is not disallowed by Scripture, or is not inconsistent with the faith that pleases God and saves the soul. Not being so distinctly revealed as to admit of but one obvious interpretation, it can hardly be supposed that they were divinely intended to be universally accepted as articles of faith essential to the true confession of Christ. They are the primitive material which God puts before us more to stimulate us to deep inquiry into spiritual phenomena,—a duty to which the "natural man" is very indifferent,—than to command from us a common, unvarying and unquestioning belief of them. If, by reasoning, by analogy, by comparison with other and clearer revelations, and deductions from other scrip-

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tures, we approximate an adequate conception of these mysterious and, hence, debatable truths, to our mind, the purpose for which they obscurely appear here and there in the volume of inspiration is accomplished,—a volume which would lose half its interest to the inquiring mind if it contained no mysteries, and would find no readers were it all mysteries.

But religious truths here recorded in terms which admit of but one true sense,—and these are the most important, since it will be found on examination that they are such as intimately concern the well-being of the human soul,—are not matters of opinion. There being nothing in them so mysterious, or ambiguous, as to necessitate severely critical analysis, in order to ascertain their meaning and requirements, conjecture and speculation concerning them are, therefore, inadmissible. As they are matters of fact they forbid differences of opinion about them, although quite different and admissible may be our modes of expressing the single sense attaching to them. To make a positive declaration, statement, or command of Scripture mean more or less than its plain, simple language teaches, is folly more dangerous than that of the Roman emperor who removed the head from a statue of Jupiter and put a model of his own in its place. Reverently recognizing as well God's sovereignty as his grace in his economy of redemption, we should deem it a not less sufficient than final answer to every suggested theory of salvation which men find more agreeable to the carnal mind than his own revealed method, that "thus saith the Lord." In the present age of much loose thought, touching religious duty, and of boasted professions of liberty, not less of moral conduct than of thought itself, it is particularly appropriate and timely, that all minds, whether counted *in* the Church or *out* of it, should be warned against false views of what constitutes the moral excellence which unquestionably engages the favor of God. To all teaching which represents it as more easy of attainment, or which sets forth true Christian character as less marked and distinctive than the New Testament pictures it, there must be heroically opposed the plain and uncompromising instructions of our great Exemplar, and the direct and unequivocal exhortations of his inspired apostles. It is cer-

tainly incurring a great risk to attempt to accommodate the letter and spirit of gospel truth to our own personal inclinations and predilections instead of accommodating ourselves honestly and persistently to its requirements. It exposes one to the wrath threatened at the close of the canon of revelation, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," (Rev. 22 : 18, 19).

We make these preliminary remarks, not as apologizing for but as justifying the views that we shall express, in attempting to resolve the query submitted to us,—views which may invalidate the Christian confession of not a few church members, and expose the sophistry of the notion of many non-professors, that they can be, or become, as good Christians without as within the pale of the Church. To insist imperatively upon the observance of the conditions which Scripture plainly demands of them who would be known as Christians, and of them who, though not professors of Christ, yet rate themselves as being equal to the average church member, is not dogmatism. "To the law and to the testimony ; if we speak not according to this word, it is because there is no light in us," (Isa. 8 : 20).

Now, the Confession of Christ pre-supposes some things, and enjoins others. All that it includes and requires may be presented under one general and two particular propositions, viz.:

I. *It Pre-supposes the Knowledge and Belief of Christian Truth.*

II. *It Pre-supposes all the inward Experience of divine things which issues from the Effectual Knowledge and Belief of Christian Truth.*

III. *It Enjoins certain well-defined outward things as signs, proofs, or evidences of Christian character.*

First, then, the general proposition, that

I. IT PRE-SUPPOSES THE KNOWLEDGE AND BELIEF OF CHRISTIAN TRUTH.

One who is ignorant of Christ cannot become a Christian till

he acquires a sufficient knowledge of his teachings to induce belief in them, and to prompt the desire to confess his name. He must first know Christ before he can believe in him; and he must both know and sincerely believe in him before he can so observe Christ's commands and instructions as to be entitled to the name "Christian."

A born idiot cannot become a Christian, by reason of his mental incompetency to apprehend Christian truth.

An infant cannot be, or become, a Christian *de facto*, in the sense that we are attempting to elucidate, so long as his mental and moral powers are not sufficiently developed to understand the Gospel. As ecclesiastical law, by authority of Scripture, confers upon him this distinction on his reception into the Church by the sacrament of baptism, he is, therefore, *de jure* entitled to it, though mentally incompetent as yet to fulfil such conditions of discipleship as, observed in more mature life, will make him a Christian *de facto*.

Of the salvability of dying persons who hitherto were thus physically unable to comply with such conditions of salvation as are obligatory on those who are consciously in possession of mental and moral faculties none can entertain a reasonable doubt. It is assured by our Lord in the general law which he announced as an appropriate conclusion to his parable of the steward, (Luke 12 : 48).

Now, knowledge and belief are prerequisite to the development of any special type of character. No man ever became a sculptor who did not believe, that, by mastering the principles of the art of sculpture, he could acquire distinction as such. No man ever became a statesman, to whom the science of government was unknown, and who had no belief that he could acquire it. The man who attempts to write a book without a clear, definite knowledge of his subject, and the inspiration arising from the belief that he can do it, may produce a 12mo. medley of *some* sense and much more nonsense, but he will hardly acquire the merited distinction of an author. One who is ignorant of the mechanical arts may wish that he were a master-builder, but if he knows no more of the science of architecture

than the use of the hammer and the saw he may successfully superintend the construction of a pig-sty but not of a cathedral. It is his knowledge of elocutionary arts and the stimulus it imparts to his faith in them that make the orator. It is his faith and proficiency in the principles of his favorite science that make the philosopher. The lawyer is supposed to know all about the nature, requirements and uses of law ; the physician is employed as knowing all about the substances which he prescribes for the cure of diseases. The position, indeed, is almost self-evident,—too plain, at all events, to require very lengthy proof and varied illustration,—that knowledge and belief are prerequisite to the attainment of any distinctive type of character.

The Christian character is not an exception to this rule. Indeed, it is not only not exceptional, in this general view of the conditions of acquiring it, but it presents certain features which make it specially significant, elevating it, in fact, above any other type to which man has ever aspired. Whoever truly claims it says, in effect, to all the unchristian world, that he differs from it, and that he intends to make the difference still more distinct and visible, in spirit, in temper, in conversation, in deportment, in his hopes, his fears, his joys,—in his inner state and in his outer life ; in short, he confesses that he is aiming to be “made like unto the Son of God,” (Heb. 7 : 3), a high and holy ambition which is of supernatural, or heavenly origin. He thus ranks himself with the “peculiar people” whom, as St. Paul states, it was Christ’s purpose to “purify unto himself,” (Ti. 2 : 14). Since it is not a heritage of which one may come into possession either by natural or ecclesiastical descent, like a thousand other treasures of infinitely less value, genuine Christian character must be acquired by personal effort and experience of the means divinely revealed to this end. As its excellencies never appear as naturally as fruit gathers upon and depends from the branches of a tree, he who would be both accepted of God and recognized in the world as deserving the character cannot realize his aim without personally complying with the terms on which the Gospel bases its attainment. The peculiarities of the uncommon character,—uncommon, in that it does not belong to the great mass of mankind but to a com-

paratively small fractional part of the race,—implies a strong obligation on their part who lay claim to it to know why, in distinction from the whole unchristian world about them, *they* should be called “Christians.”

Any special name, or title, assumed or appropriated by one and another, in addition to or besides their patronymic, implies the knowledge, belief and observance of certain things which distinguish them who are known by it from other people. Ancient scholars called themselves by the name of the master or founder of the schools of learning which they attended. The names Pythagorean, Epicurean, Platonist, and others that need not be mentioned, mean certain persons who embraced the sentiments, submitted to the institutions, and imitated the example respectively of Pythagoras, Epicurus, and Plato. In like manner the term “Christian” implies on their part who are known by it, hearty, unhesitating belief of Christian truth, willing acceptance of Christ in all his offices, conscientious and constant devotion to his service, and imitation of his example. To profess Christ without believing his Gospel is hypocrisy. To believe his Gospel without professing it, is cowardice. To believe and profess it without examination is absurd. Aaron never burned incense upon the altar without first lighting the lamps.

It is a fact unwillingly conceded by every observant pastor, that very many of the avowed Christians of the day know too little of the truth which they profess to believe. It is but a *modicum* of gospel knowledge, and a very indifferent observance of gospel duties on which they rest their claim to Christian character. Ask them the simplest questions, touching the Christianity of their religion, and, though able to express their ideas clearly and intelligently on many other topics with which they are familiar, yet on this which should most engage their thought as being witnesses to the world of the divine origin of Christian truth, you will be answered either in monosyllables, or at best with but confused words. That they are not “ready always to give an answer to every man that asketh them (you) a reason of the hope that is in them (you), (1 Pet. 3 : 15), is owing to their culpable neglect of such apostolic counsel as “add to your faith * * knowledge,” (2 Pet. 1 : 5), and “*grow in*

grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3 : 18).

Are such persons *truly* confessing? Let such excuses be offered for them as any indifferent understanding of the obligations of Christian life may suggest, yet it is still true, as Lord Bacon has said, that "a man is but what he knoweth."

But, omitting much that might be offered under our first general, let us turn to the first of our two particular propositions, touching the confession of Christ, viz., that

II. IT PRE-SUPPOSES ALL THE INWARD EXPERIENCE OF DIVINE THINGS WHICH ISSUES FROM THE EFFECTUAL KNOWLEDGE AND BELIEF, OR RECEPTION, OF CHRISTIAN TRUTH.

There is a reception of the Gospel which is *per se* indispensable to Christian discipleship, but is non-effectual in many instances, in that it does not Christianize the moral and spiritual nature. It is simply and only a mental operation. Occasionally, or even statedly, present to hear it, the individual assents to the truthfulness of the Gospel. He denies neither its historical facts nor its doctrinal truths. He contradicts nothing that it teaches, and probably if some one ventured a denial in his presence of any thing it sets forth, he would even attempt a vindication of that thing. He not only does not stubbornly ignore its precepts, but he even observes to some extent the moralities it enjoins. He manifests no open hostility but is friendly and respectful towards it. He even gives of his substance for its support and extension in the earth. In many respects he is very like the true disciple of Christ. Perhaps he counts himself a real believer, and would resent the charge of not being a Christian. There being seemingly but little for him to believe and to do, in order to his complete identification with the body of Christ's true confessors, it may seem arbitrary and severe on our part not to omit, at least, that he is equal to them, if not to include him as being one of them.

But loyalty to the Gospel compels us to draw the line distinctly between the *quasi* and the real believer in Christ. If what we have uttered describes substantially the limited effect which the Gospel has had on not an inconsiderable portion of

the professing Christians of the day, though they may have been avowed church-members for years; and if to insist on a deep, conscious sense of its regenerative power as proof of its effectual reception is, in effect, to identify them with the great mass of the unconverted without the pale of the Church, the complaint of strictness, if any are disposed to make it, should be lodged, not against us, but against the very Gospel which they profess. It is uncompromising in its requirements. Nor is it unfortunate for us that it will not accommodate itself to our easy notions of what constitutes a state of grace. If it allowed any diversity of views on the conditions of salvation; if it sanctioned one and another loose interpretation of its enjoined duties, or were not as unyielding in its requisitions as we find it, it would be practically useless as a standard by which to determine our fitness to be saved. Conveniently allowing thus every man to frame a Gospel for himself, this which we preach as being of divine authority, and as our "only rule of faith and practice," would soon be utterly and universally ignored. That its claims to our unquestioning obedience *are* absolute and immutable is a fact which, though not agreeable to the carnal mind, so boastful of its freedom to think as it pleases, is nevertheless a blessing for which we cannot be too thankful. It is a happy thing, indeed, that God has not left each one to determine for himself "what" he shall "do to be saved."

We need not apologize then for the assertion, that where there is no reception of the Gospel more than we have above described,—no process of transformation, or renewal, of the soul, answering to the specific end so frequently and distinctly stated in the Gospel, there is no true, saving confession of Christ. This is the grand, distinguishing proof of its divinity, since the Holy Spirit alone, taking the things of Christ and applying them to the needs of the penitent soul, can accomplish it. Not to be anxious, and to seek, for this regeneration of the inner man, but to rely on something else as being equivalent to it, is a dangerous error,—an error which, if at all, is *least* excusable in such unrenewed professors of Christ as have heard his word, perhaps a hundred times in their life, "*Ye must be born again,*" (John 3 : 7). Though an integral element of the Christian

character thus supernaturally begotten, yet to regard morality alone as constituting regeneration is as absurd as to hold, that a part of a man, say his external, visible form, is equal to his whole being. Though a public avowal of him by uniting with the Church is a duty necessarily included in the true confession of Christ yet in all real instances of the new, or second birth, it is but the *result* of, and not regeneration itself. In short, there is absolutely nothing equivalent to this work of grace in the soul, or that may be substituted in its place. He who acts upon any theory of salvation that does not make it of the first importance "entereth not by the door into the sheepfold,"—the mystical church,—but "climbeth up some other way." And if he actually teaches others that salvation is possible without it, because he strips the divine mode of its most distinguishing feature, "The same is a thief and a robber," (John. 10 : 1.)

Now, there are several prominent features of this divine work in the soul which make the difference between the real and the *quasi* confessor of Christ as clear as it is real. Of two members of the Church equally receptive of the Gospel, in the sense of the concurrence of the reason, the judgment, and the understanding, or of mere intellectual assent, if one of them by the rule of Scripture truly confesses Him, and the other does not, it is because the one has been, and still is, while the other is not, the subject of

(a.) *Spiritual awakening and enlightenment.* Not in contradiction but superaddition to mere mental interest and illumination. That mere rational appreciation of the Gospel may be markedly evinced where there is no spiritual life, the individual being, in scripture phraseology, "dead in trespasses and sin," is a statement of the truthfulness of which every minister might mention many illustrations. Some of the finest ascriptions of merit to the person, the mission, the character, the sufferings, the death of Christ, and to his religion, have fallen from the lips of men of the highest intellectual culture who, nevertheless, were as spiritually ignorant of the power of his Gospel as unevangelized Hottentots. Here and there from the writings of men who were acknowledged intellectual giants there might be gleaned enough most brilliant testimonies to the truth of the

Gospel to fill a large volume, and yet, strange as it may appear, those men were either avowed infidels, or, for reasons better known to themselves than to us, they never permitted it to induct them into a salvable condition. Goethe, the German poet-rationalist, "expressed the conviction that the human mind, no matter how much it may advance in intellectual culture, and in the extent and depth of the knowledge of nature, will never transcend the height and culture of Christianity as it shines and glows in the canonical gospels." Strauss said "that Jesus represents in the sphere of religion the culminating point beyond which posterity can never go, yea, which it cannot even equal,—that he remains the highest model of religion within the reach of our thought, and that no personal piety is possible without his presence in the heart." Renan said, "Whatever may be the surprises of the future Jesus will never be surpassed, his worship will grow young without ceasing. His legend will call forth tears without end. His sufferings will melt the noblest hearts. All ages will proclaim that among the sons of men there is none born greater than Jesus." Were it not too lengthy we might also quote Rosseau's magnificent eulogy of the character of Jesus, as given in Horne's *Introduction to the Study of the Scriptures*,—a production which one critic pronounces "surpassingly beautiful and eloquent," and in which is found that infidel's well-known exclamation, "Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God!" We might reproduce, too, Napoleon's splendid tribute to Christ, when in exile at St. Helena, as given in Liddon's *Bampton Lectures*, and other equally remarkable testimonies to the divinity, character, and blessed results of the Gospel, but we have sufficiently illustrated our point, that the highest intellectual enlightenment, touching the Gospel, may be, and in a thousand instances *is*, found where there is no soul-illumination, no spiritual awakening to the specific end it contemplates.

Whoever reads the Gospel attentively cannot but discover, that there is a life spiritual distinct from, yet by certain divine means superadded to, or joined with our natural life. As in the visible world without there are many things which merely *are*, but do not *live*, so in the invisible world within us there is a

spirit which merely *is*, and does not and cannot *live*, till the great Eternal Spirit,—the infinite source of all life—warms it into active being. Indeed this “spirit” in sinful, unregenerate man is in such an inactive, lifeless condition, that it can scarcely be said to *exist* at all. So that when vitality, on the power to act, is infused into it by the Holy Ghost in the mysterious process of regeneration, the person in whom this work is wrought is actually called by the Creator himself a “*new* man,” or a “*new* creature.” The process is termed a *new* birth. And the spiritual life thenceforth realized is represented as having its infancy, youth, and manhood. Growth and development are attributed to it, precisely as to the physical man. Where this new life is wanting mere outward, formal confession of Christ, however rigidly it observes the visible duties belonging to it, is of no avail to one’s salvation. Where this experience is *not* wanting, in no manner whatever does it evince the supernatural power producing it more clearly and convincingly than in

(*b*). *Conviction of Sin.* This in itself demonstrates the Spirit’s enlightenment of the soul, touching its fallen, depraved and dangerous condition. For it is not the suggestion, or dictate, of natural reason. It is not induced by any inherent sense of guiltiness, or any processes of thought independent of divine revelation. A most conclusive evidence, that a power superior to the nature that actuates man,—a power out of, or beyond himself,—is affecting him, appears when he begins to feel condemned for sin. Prior to this experience his habit is, not to disown it as derogatory both to the divine Being for whose glory he was created, and to himself as having been intended to assimilate more and more into the divine likeness of holiness, but to palliate or excuse it by one thing or another that may seem like a justification. If the sinner’s depraved nature could of itself induce in him a clear, adequate sense of the exceeding guiltiness of sin, its competency to do this would certainly have been proved at the very beginning of sin in man. Yet the first sinner, Adam, though apparently ashamed of it, manifested no sense of the magnitude or enormity of his sin. His immediate response on being charged with it was, not an honest confession of guilt and a plea for mercy, or some answer expressing self-

condemnation, but an attempted defence of it. He essayed to relieve himself of responsibility by blaming two other parties, one of which was his Maker himself. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," (Gen. 3:12). And from that time to the present, Adam's mode of dealing with sin, not condemning one's self for it, or repenting of it, but extenuating and often even defending it, has been universally characteristic of "the natural man." "A piece of brass may as easily melt," says Dr. South, "or a flint be water itself, as the heart of man, by any innate power of its own, resolve itself into a penitential humiliation. If God does not, by an immediate blow of his omnipotence, strike the rock, these waters will never gush out. The Spirit blows where it listeth, and if that blows not, these showers will never fall."

But time forbids us to present many other thoughts touching the conviction of sin, as a distinguishing evidence of divine enlightenment. Nor can we offer more than mere hints, or suggestions, or other particulars of the difference between one who scripturally confesses Christ and one who is a Christian only professionally. One of these, immediately following,—indeed, identical in some degree with conviction of sin, is

(c). *Godly sorrow for it, or evangelical repentance.* We need not enlarge on the nature and necessity, or on the means and evidences of repentance. Vitally related, as it is, to the work of grace in the soul, essential to the true confession of Christ, it may be interesting, as further corroborating our understanding of this important matter, simply to observe how it affects the whole inner man. As is well known to you, the Greek word for repentance, *μετάνοια*, includes in its subjective sense both the rational and the moral nature,—the mind and the heart of man. The memory is exercised in retrospective thought, the judgment in comparing one's past life, or conduct, with the holiness of the divine law, while the imagination lends its aid, in depicting the terrors of that violated law, and the understanding is quickened to apprehend the divine means of salvation from its threatened consequences. Meanwhile the heart is not, and cannot be, at rest. It is agitated by a sorrow to which it has hitherto been

a stranger,—a sorrow induced by views of sin supernaturally impressed upon the awakened intellect and prompting the penitent to exclaim with Paul, “O wretched man that I am! who shall deliver me from the body of this death?” (Rom. 7 : 24).

If there is anything taught in the Gospel too plainly to be misunderstood, it is that the soul which has not been excited by the hearing of the word to such self-condemning thought and penitential feeling, is yet “*dead* in sin.” And if spiritually “*dead*,” then, surely, the confession of Christ, on the part of such an one, is simply impossible. As well may we imagine a corpse able to think and talk.

Such “godly sorrow,” wrought in the human soul by the Holy Spirit, “worketh repentance unto salvation not to be repented of,” (2 Cor. 7 : 10), in that it is accompanied by

(*d*). *True faith in the Lord Jesus Christ*—the last evident difference that we shall name between our two supposed instances of the confession of Christ. This is more than mere rational assent to the evangelists’ testimonies of Christ, as being authentic and credible. To base the profession of his name only on one’s unhesitating acceptance of the records of his birth, life, miracles, doctrine, crucifixion, resurrection, and other things predicated of him, as being true, is faith in his biographers more than in Christ himself. Belief in Matthew, Mark, Luke and John, as being faithful chroniclers of his sayings and doings does not necessarily issue in the acceptance of Christ himself as the Saviour of sinners. It has been proved a thousand times that even the highest admiration of the person, the work, and the teachings of Christ may consist with such historic faith while the individual is yet in the darkness and guiltiness of sin.

An examination of this subject on the part of many who, though avowed Christians, are, nevertheless, not truly confessing Christ, may reveal this as being a serious mistake under which they have hitherto rested. They have called their unquestioning belief of the records of the New Testament concerning Jesus of Nazareth, *faith* in him. They have never taken him, as it were, out of the hands of his biographers, and, pressing him to their very person, realized that he was their personal Saviour. They have never almost felt the breath of his mouth

as he says to every true penitent, "Thy sins be forgiven thee," (Matt. 9 : 2). Theirs has not been the faith which is "the gift of God," (Eph. 2 : 8), which prostrates the soul before him and prompts it to say *to* him and *of* him, "My Lord and my God," (Jno. 20 : 28).

The confession of Christ, affecting thus the inner man, or involving certain experiences of the inner, proves its genuineness in the outer life. As a man "thinketh in his heart, so is he," (Prov. 23 : 7). The stream shows what the fountain is. The pulse tells, beat by beat, the throbbing of the hidden heart. The pendant fruit is the ocular proof of the vitality of the unseen root. From the beginning of creation when God announced, that every tree shall yield fruit after his kind, (Gen. 1 : 11), the principle that "like begets like" has never ceased to demonstrate itself not less in the moral or spiritual than in the physical world. Christ himself recognized and illustrated it, and based upon it a rule of determining character which has become axiomatic,—*"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"* (Matt. 7 : 16).

Let us consider, then, our remaining proposition, touching the confession of Christ, that

III. IT ENJOINS CERTAIN WELL-DEFINED OUTWARD THINGS AS SIGNS, PROOFS, OR EVIDENCES OF CHRISTIAN CHARACTER.

(a). The very first of these is *open, heroic, decisive profession of the Gospel*. This is the logical sequence of true gospel faith. It follows it as surely as, in accordance with logical formulas which are almost infallible in their applications, certain conclusions must follow given truthful and accurately-expressed premises. "Christ in us, the hope of glory," (Col. 1 : 27), cannot be kept within us, as it were in solitary confinement, like the friar isolated from the world and immured in some lonely monastery. Truly received, the Gospel affects our whole nature too much like "leaven,"—Christ's own illustration of its active, diffusive properties,—to be so hiddenly kept in the soul, that all the outside world shall not know that it has really regenerated or made us new creatures. The Moslem, hearing the call to prayer from the minaret and, unabashed by any surrounding circumstances,

kneeling in the dust anywhere, not less in veneration for the false prophet than in worship of the true God, has infinitely less inducement to openly and heroically profess his faith than the man who has been created anew in Christ Jesus by the wonderful agency of the Gospel. There are motives and considerations affecting the thoroughly Christianized man which, in a moral sense, are simply irresistible.

We argue, that such open, decisive acknowledgment of Christ is not an act or habit separate and distinct from the true confession of Christ,—such as one may or may not observe on the ground of expediency, policy, convenience, or inclination,—but that it is identified with it too intimately to be ignored for any reason by one who has truly received the Gospel. To such an one it is not a doubtful question whether or not he should openly declare the Lord Jesus Christ. No feeling of hesitation or uncertainty prevents him from observing the instructions of the Gospel, touching this matter,—instructions which he gladly accepts more as introducing him to the enjoyment of a high privilege than as commanding compliance with an objectionable, onerous duty. He “confesses that Jesus is the Son of God,” (1 Jno. 4 : 15), as willingly and joyfully as, prior to his realization of the salvation of which Christ is the author, he had willingly and sorrowfully confessed himself a guilty sinner. All the instincts of his renewed nature forbid any attempt on his part to lead a Christian life without making an open Christian profession.

It is not an objection to this view of the public avowal of Christ as naturally and logically issuing from the true reception of his Gospel, that often men’s only claim to Christian character is that of external profession. Admitting this to be true, yet we hold as equally so, that there is no scriptural confession of him where there is no such sign as open, willing avowal of Christ. If in the one case profession is *assumed* for one purpose or another, or is inconsistently observed by reason of men’s little thought or understanding of the obligations and responsibilities it involves, yet in the other it grows out of such a deep, intelligent appreciation of the work of Christ in the soul as im-

pels the individual to observe it as *a necessary constituent of the character he enjoys*.

All pretences, then, to the possession of Christian faith are frivolous where there is no unreserved, visible confession of the blessed truth, no inclination to make it, and one evasive pretext or another is offered for not making it. The very fact of one's refusal to commit himself openly to the cause of Christ, supposing him on his own testimony to be otherwise qualified to do so, invalidates the claim he may urge, as being a Christian in sentiment if not by profession. Such an one has not the "mind * * which was also in Christ Jesus," (Phil. 2 : 5), and which St. Paul exhorts us to cultivate, since on no occasion in his public ministry, and in no recorded sentence of his preaching, or conversations, or instructions, did he ever represent it as possible for any one to become his disciple without a frank, hearty and unqualified avowal of his Gospel. A single sentence recorded in the New Testament as having been uttered by Christ, teaching, in effect, that men could become, and remain, his disciples without publicly and unreservedly witnessing to the fact, would completely nullify all his exhortations in which he urgently presses them to take up the cross and "follow" him. One scripture to that effect would effectually neutralize all our efforts to develop the gospel church on earth. In no way could the Church successfully urge its claims to the deference and regards of the world, while the ministerial office would doubtless lose entirely its utility. Men would be only too glad that by authority of Christ himself they could be saved without "showing their colors" as his professed disciples.

But Christ never thus stultified himself. There is nothing like this in all the New Testament. On the contrary we might quote a long series of scriptures, uttered either by Christ or by his apostles, which would be utterly meaningless,—which, for the specific purpose contemplated by the Gospel, might as well be eliminated from any revised edition of the Gospel, if they do not either directly teach, or indirectly imply, that the effectual reception of Christian truth necessitates a public, voluntary, unreserved acknowledgment of the blessed experience. Without repeating them in detail let it suffice if we quote but one of

them,—Christ's own *dictum*, touching the matter. We think that it should at once and forever dispel any one's doubt of the expediency or necessity of making a public profession of Christian faith, other things being equal, in order to his salvation, to hear Christ's own *ultimatum* concerning it. It is clear and decisive. His language is not equivocal. It admits of but one interpretation. Indeed, he makes this very thing *the* test by which he will ultimately own, or disown us: "Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men, shall be denied before the angels of God," (Luke 12 : 8, 9). Him, then, who claims that he is a Christian but for one insufficient reason or another refuses openly and formally to acknowledge it, Christ will brand as a coward before the assembled universe.

With his solemn and decisive announcement before them many of the early Christians seemed very anxious to make their confession of Christ as impressive and emphatic as possible. A double prophecy of Isaiah, referring first to the increase of the numerical strength of the Jews, and secondly to the multitudes who upon the effusion of the Spirit, after Christ's ascension, should be joined to the Lord, and added to the gospel church, reads thus, "One shall say, I am the *Lord's*; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the *Lord*," or, as Lowth translates it, "shall inscribe in his hand to Jehovah," or, as the Septuagint renders it, "and another shall write upon his hand, 'I belong to God,' and surname himself by the name of Israel." In imitation of some sort of tattooing process by which the converts to the old Jewish faith, here referred to, made marks upon their hands "by punctures rendered indelible by fire or by staining," and which figures were signs and seals of the covenant into which they had entered, many Christians of the first age "marked," or tattooed, "their wrist, or their arms, with the sign of the cross, or with the name of Christ." Objectionable as such a practice would be in the present age of Christianity, yet no one who has thoroughly studied this subject will deny, that the thing it symbolized,—a positive, fearless, heroic profession of Christ,—is no

less now, as we have already said, a necessary constituent of Christian character, than then.

It is divinely ordained that ultimately such open, undisguised confession of Christ, *by the entire ransomed and regenerated race of man*, shall contribute to his exaltation as a reward for his humiliation, in becoming himself a man: "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," (Phil. 2 : 9-11). If it is the will and ordinance of God, "that all men should honor the Son, even as they honor the Father," (John 5 : 23), it is for them who do not agree with our views of the honor thus due to him, to explain *how* he may be confessed in any manner before the world other than we have set forth, and that shall be equally satisfactory to our Maker, or equally meet the requirements of the Gospel.

Furthermore, the divine order of salvation, as given by St. Paul to the Romans, positively and unequivocally includes open avowal of the Lord Jesus Christ. There was some discussion and probably some disagreement among the Roman converts on the subject of salvation as obtained by him, some seemingly fearing that it was difficult of attainment, in that he was not personally present to bestow it upon them, in accordance with his own preached word. The apostle thus meets the objections,—"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." Besides the substance of the preached word which the apostle here states, and the two conditions on the observance of which salvation is attainable, he implies, that over against this mere general, loose talk and these immature opinions which the converts were indulging an actual, distinct, real profession of Christ and genuine, sincere faith in him, are necessary. But no one knew better than Paul that it is possible to make a very plausible outward profession of Christ without any

inner or spiritual enjoyment of the power of his Gospel. Hence he transposes the terms which he had twice used,—“mouth” and “heart,”—and, repeating them in the order of their importance, he states the general principle on which the sinner may base an unquestionable title to salvation,—“For with the heart man believeth unto righteousness ; *and with the mouth confession is made unto salvation.*” If, as we have heard from persons who entertain loose views of this matter, the faith of the heart is the only thing essential to salvation, then certainly St. Paul must be charged with having needlessly amended the divine method by requiring as well the confession of the mouth. No one who closely examines Rom. 10 : 8–10, can long remain in doubt of the grave importance of a public avowal of Christ, if he is sincere in asking the question, “What must I do to be saved?” (Acts 16 : 30).

Besides this, as we have already hinted, it is one of the first effects of grace in the soul, to make known the happy experience. The report of the truly regenerated sinner is substantially like Philip’s to Nathaniel, “We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph,” (Jno. 1 : 45). To be renewed by an honest, unreserved, penitential acceptance of the Gospel,—to be re-created spiritually and, hence, fitted for what we never could have enjoyed without such a radical change of our moral nature, fellowship with God,—surely this is not an experience which any one can keep secret all his life. An attempt to do so is a violation of one of Christ’s first commands. He expects them whom he saves by his Gospel to be observed by the world as witnesses of the divine power attending its true preaching. They can no sooner “be hid” from the sight of the world than “a city that is set on a hill.” “Neither do men light a candle,” says the Master, “and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,” (Matt. 5 : 15, 16).

We do not know how it is possible for one who is as conscious of having been awakened from spiritual death, as every morning

he is conscious of awakening from sleep, so to conceal the fact that no other persons shall discover it. In the very nature of things, is not this simply incredible? As the unseen principle of natural life in the physical world reveals itself, under favoring conditions, in a thousand visible forms,—as it cannot be prevented from manifesting itself except by acts of violence on our part, such as crushing the tender plant under foot, or girdling the trunk of the tree, so the principle of spiritual life once implanted in the soul *will* visibly demonstrate itself—it *must* appear. It cannot be prevented, or concealed, without offering violence to one's renewed nature.

Now, we are not left without a revealed outward mode of confessing Christ—a positive and emphatic means of acknowledging Him before heaven and earth. This is

(b.) *Visible personal union and communion with His Church.* The New Testament abounds in terms and phrases indicating the corporate character of the church. It is a "flock," (Luke 12 : 32, Acts 20 : 28,)—"The flock of God," (1 Pet. 5 : 2.)—of which Christ is "the good shepherd," (John 10 : 14) and "the chief shepherd," (1 Pet. 5 : 4, Heb. 13 : 20.) It is a "kingdom," (Mat. 4 : 23,) of which He is "king," (Luke 19 : 38) and true believers the subjects, (Mat. 13 : 38). It is a "fellowship," (Gal. 2 : 9,) of faith, sacramental communion, and worship, (Acts 2 : 42)—"the fellowship of God's Son, Jesus Christ our Lord," (1 Cor. 1 : 9)—a "fellowship in the gospel," (Phil. 1 : 5,)—a "fellowship of the Spirit," (Phil. 2 : 1,)—a "fellowship with the Father and with His Son, Jesus Christ," (1 John 1 : 3,) and "fellowship one with another," (1 John 1 : 7). It is a "family," (Eph. 3 : 15,) named after Christ, part of which is in heaven and part on earth,—a family of "the sons," (Rom. 8 : 14,) or "the children of God," (Gal. 3 : 26,) who, therefore, are "heirs of God" and "joint heirs with Christ," (Rom. 8 : 17,) our Elder Brother. It is "a people," (Acts 15 : 14,) "redeemed unto God by Christ's blood—out of every kindred, and tongue, and people, and nation," (Rev. 5 : 9,)—"a peculiar people," (Tit. 2 : 14,)—"a holy nation," (1 Pet. 2 : 9,)—"the people of God," (1 Pet. 9 : 10).

A most beautiful and graphic illustration of the corporate-

ness of the Church is given in Eph. 2 : 19-22. The church here is a city, inhabited by persons of one common family type, or resemblance, and having chartered rights and immunities not belonging to outsiders:—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." With the magnificent heathen temple of Diana, in the midst of Ephesus, in mind, it was easy for Paul to engraft on this city figure a comparison of the Church to a building, or temple of God,—a comparison finely representing its coherence, unity, and compactness:—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: In whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

Besides this architectural figure the New Testament uses, too, a marital illustration of the corporate character of the Church,—Christ being the Husband, and the Church His Bride. St. Paul was "jealous over" the Corinthians "with godly jealousy," in view of the corrupting influence of false teachers on them,—a sufficient reason certainly for his "jealousy: for I have espoused you to one husband," said he, "that I may present you as a chaste virgin to Christ," (2 Cor. 11 : 2.) Insisting in another connection, upon the holiness of the marriage relation, he illustrates it by the spiritual oneness existing between Christ and true believers, winding up his instructions with these words, "For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones," (Eph. 5 : 29, 30.) "This is a great mystery," said he, "but I speak concerning Christ and the Church," (v. 32.) To the Romans he says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," (Rom. 7 : 4.)

There is, too, a physiological figure frequently used in the New Testament which distinctly and forcibly presents the church as a corporate organization. It is a "body," like this

which you and I carry with us,—a “body” of which His disciples are the inferior members, but Christ is the head, the most exalted part. St. Paul suffered in his flesh for Christ’s “body’s sake which is the church,” (Col. 1 : 24.) He exalted Christ as “the head over all things to the Church which is his body,”) (Eph. 1 : 23.) He says to the Colossians, “he is the head of the body, the Church,” (Col. 1 : 18.) After giving a fine exposition of the unity of design and adaptation of one member to another, visible in our physical organism, he says to the Corinthians, “now ye are the body of Christ, and members in particular,” (1 Cor. 12 : 27.)

The Church, then, has entity—an actual, distinctive, corporate existence. And the point that we make concerning it is, that other things being granted as equal, yet no one scripturally confesses Christ who does not practically recognize its existence by identifying himself with its fellowship. If the conjugal figure which we have quoted from the epistles has any significance at all, it certainly means that there exists between Christ and his Church a peculiar union,—such as does not exist between him and the rest of mankind to whom he does not communicate spiritual life. To deny this is, in effect, to strip the marriage relation of all significance. Or, to claim that one can be, or become, a true Christian “without joining the Church” is as absurd as for a woman to imagine that she is a bride though as yet she has no groom, and is not even expecting to get one.

If there be any force at all in the apostle’s physiological illustration of Christ’s complete identification with his Church, that he is its “head,” it certainly includes this sense, that his grace is not promiscuously dispensed to mankind in general, but is appropriated exclusively to the “members of his body.” To assert, then, that in order to the enjoyment of true spiritual or Christian life it is not necessary to join the Church, is to say, in effect, that one could perform all the functions and enjoy all the pleasures of physical life without a natural head. He can eat, and drink, and sleep, and walk, and talk, yet he has no head! He can be sorry or merry, angry or amiable, hopeful or in despair, without a head! As reasonably can we imagine you,

brethren!—you living, breathing, thinking human beings,—sitting before us, and seeing and hearing us, without a head perched on each one's shoulders, as to imagine you as being actual, living Christians without any vital connection in, or by, or through the Church with Christ your spiritual "head." As the nervous juices that flow down from your respective heads to the extremities of your respective persons, and which make, and keep, you lively and active in a physical sense, are communicated to your particular body—your own and no other,—so spiritual life from Christ, the "head" is communicated, not to anybody or everybody promiscuously, but to his own particular "body, the Church." Says Dr. Guthrie, "Just as the Church cannot have two heads, so the one head cannot have two bodies; for as that body were a monster which had two heads, so the head which had two separate bodies."

"I am the vine," said he, "ye are the branches," (John 15 : 5). As, then, the vine conveys nutritive and prolific sap, not to this wild-cherry, or crab-apple tree, or that prickly cactus or thorny bush in proximity to it,—not, indeed, to any plant though it be standing in the very shadow of the vine,—but only to its own branches, so Christ communicates spiritual vitality only to his own people, the Church.

We insist, then, on visible personal union and communion with the Church as a sign, or evidence, of Christian life. He who denies, or doubts, its necessity is not in sympathy with its Founder. He organized it, committed the ministry of his Gospel and the administration of his sacraments to its guardianship, and made special promises of his presence and grace to it, for the sole end of qualifying his disciples, fellowshiping thus with him and with each other, for ultimate glorification with him. Like the ancient ark of gopher-wood, it is a structure of divine invention. He who belittle's it will discover, when it is too late to be of any practical use to him, that it would have been infinitely better for him if he had taken refuge in it from the divine displeasure than to stand off and observe it with objections as irreverent as they are unreasonable. It floats upon the sea of this life, not, like Noah's ark, closed tightly against the perishing,—barred and bolted against outsiders,—but with

open ways of entering and enjoying the salvation to be found within its limits. It is our honest conviction, that to ignore the Church of our Lord Jesus Christ is tantamount to an actual rejection of the means of salvation,—the word and the sacraments. There are other outer signs, or proofs, of the true confession of Christ which we need not critically discuss, since you are too familiar with them to require it. One is

(c). *Self-denial*. “If any man will come after me, let him deny himself, and take up his cross daily, and follow me,” (Luke 9 : 23). Another is

(d). *Non-conformity to the world*. “And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God,” (Rom. 12 : 2). Another is

(e). *Departing from iniquity*. “Let every one that nameth the name of Christ depart from iniquity,” (2 Tim. 2 : 19). And also

(f). *Imitation of Christ*. “Christ * * suffered for us, leaving us an example, that ye should follow his steps,” (1 Pet. 2 : 21).

You have probably inferred from this discussion, and correctly, too, that we do not believe in what is takingly called “secret discipleship.” “A minister in Brooklyn was once called upon by a business-man, who said, ‘I come, sir, to inquire if Jesus Christ will take me into the concern as a silent partner.’ ‘Why do you ask?’ said the minister. ‘Because I wish to be a member of the firm,’ responded the man, ‘and do not wish anybody to know it.’ The reply was, ‘Christ takes no silent partners. The firm must be ‘Jesus Christ & Co.,’ and the names of the ‘Co.’ though they occupy a subordinate place, must all be written out on the sign-board.’”

And was he not right? The two instances of secret discipleship, recorded in the New Testament, cannot be quoted as justifying it in the present age, since no such emergency is now possible as seemed in Christ’s day to excuse it. Let us observe, for a moment, the circumstances attending them. Christ was dead, and there was no one present to bury him but the minions of Pilate, who, in accordance with law and custom, would

have hurried off his precious body, doubtless in a rude, disrespectful manner, to "the potter's field"—the graveyard to which were consigned the remains only of malefactors. His own apostles had forsaken him and fled. Intimate as they had been with him for years, sharing with him all the persecutions to which the Jews had subjected him, enduring with him so much sadness and suffering for so long a time, yet now that he is dead they are not present to help bury their dead master. Where was Thomas who, on a previous occasion, when Christ was about to be exposed to danger, passionately said, "Let us also go that we may die with him?" (John 11 : 16). Where was Peter who, when Christ was arrested in the garden by Judas' band, valiantly drew out his sword and "cut off" the "right ear" of Malchus? (John 18 : 10). Where was John—the beloved disciple,—Christ's favorite, who always had the nearest place to him at the table, reclining, indeed upon his very bosom? Where are his apostles who clung to him so devoutly in his life? Not one of them is present to bury their dead master. And where is his reputed father, and his mother and others of his blood relations? Is it not very remarkable that not one of them is mentioned as having been present at the funeral of this most distinguished member of their family?

To our mind, then, the explanation of the fact, that, up to the time of Christ's burial, "Joseph of Arimathea, who was a disciple of Christ, but secretly for fear of the Jews," (John 19 : 38) and Nicodemus "which at the first came to Jesus *by night*," (John. 19 : 39), had not been open professors of Christ, is, that God had held them in reserve for this very emergency. He left them under the power of their fears prior to this hour of need, because he intended them for a service which they could not have performed, if they had previously made themselves obnoxious to the ruling powers. As no such emergency can arise in the present age of the Gospel no such secret discipleship is possible. Now there is no dead Christ to be buried. It is a living Saviour whom we confess. Nor can he ever be crucified and buried again, as he himself assures us, "Fear not : I am he that liveth, and was dead : and, behold, I am alive forevermore, Amen," (Rev. 1 : 18).

May he whom we confess deepen our sense of the dignity of the Christian character! May we aim to become as thoroughly Christian in mind, in heart, in life, as possible, holding with the poet Young, as we do, that "The Christian is the highest style of man."

ARTICLE IV.

CHRISTIAN EDUCATION.

By REV. J. E. BUSHNELL, Prosperity, S. C.

Christian Education aims at the complete and harmonious development of soul power. "The man that can rule his own spirit," says Principal Boyden,* "and who can use all his energy in the harmonious exertion of all his powers, in all the various relations of life, is the highest product of the combined action of divine and human agencies." Christian education assumes that man is an immortal being, capable of development for good or evil. "He is a person, not a thing. He is a free, self-active, rational being; not a machine for the manufacture of cloth, shoes, nails. He has a physical and rational nature." His body is a temple of the Holy Ghost which is in him, which he has from God. His soul, in its union with the human and divine, links man with living power between earth and heaven.

Christian Education is the hope of our country. Secular schools do not give a distinctively Christian Education. Under our system of government the religious education of the people is naturally left to the care of the Church. Christian people in the sphere of their citizenship can do much toward moulding the character of our State institutions; but no State legislation can secure for secular education a distinctively Christian character. Hence the Church must support its own schools in order that the children of the Church may be educated into the thought and life of the Great Teacher. Harvard and Yale in the East stand forth prominently as schools that were founded *Pro Christo et Ecclesia*. In the North and West the competition is sharp between secular and Christian Education. The

*"What is Education," in *Education*, Vol. III, No. iv, Boston.

theory of mere secular education meets with more and more favor as we move toward the Pacific slope. In the South the support of church schools has begun to be a serious problem. State and national aid in behalf of secular education has put the church schools at a pecuniary disadvantage. But we can not fit man for the highest possibilities of human activity, in the various relations of the family and state, without the normal development of all his powers as a domestic, social and religious being. "We can not have manhood, complete manhood, *without religion*. Men have developed power, both wide and enduring, in proportion as they themselves have been developed by truths of reason and God. If we would appreciate human life and fulfill our proper mission, our minds must be fed on something besides facts and outward seeming. We need to know history, language, philosophy; a personal God above, and moral freedom within."

The study of history in a truly Christian school is not the mere connecting of causes and effects in purely temporal bearings. There is no such thing as profane history with the Christian. He sees Christ as the personal centre around which the world-history moves and has its meaning. Christ is the cause and Christianity the effect of the historical turning and over-turning of the kingdoms of this world. "And see," says Merle D'Aubigne,* "what lustre this great truth (God in history) receives under the Christian dispensation. What is Jesus Christ, if he be not God in history? It was this discovery of Jesus Christ which enabled John Müller, the greatest of modern historians, fully to comprehend his subject. 'The Gospel, said he, 'is the fulfilment of every hope, the perfection of all philosophy, the interpreter of every revolution, the key to all the seeming contradictions in the physical and moral world; it is life and immortality. Since I have known the Saviour, everything is clear to my eyes; with him there is no difficulty I can not solve.' " We can not reasonably expect secular schools and non-Christian teachers to set forth Christ as the explanation of all history. Hence the Church must support Christian schools and employ Christian teachers for her children.

*Preface to History of the Reformation.

The study of Science and Philosophy in a truly Christian school begins and ends with God as the ground of all knowledge. President Hill* has shown the importance of right scientific and philosophical views in regard to God, as the Infinite, Absolute, Unconditioned, Intelligent Reality, the necessary constitutive ground of all knowing and being. The Christian scientist sees God in everything. He understands that, so called physical laws are the phenomenal manifestations of the infinite mind. God telleth the number of the stars ; he calleth them by name. Kepler and La Place saw the ruling hand of God revealed in the heavens above. Surely the Christian scientist may sing with the Psalmist : "Great is our Lord, and of great power. His understanding is infinite. * * Who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the hart his food. * * He maketh peace in thy borders, and filleth thee with the finest of the wheat. * * He giveth snow like wool. * * He casteth forth his ice like morsels. * * He sendeth out his wind and melteth them. He causeth his wind to blow and the waters flow." In the moral and physical world God is the Cause of all causes. We do not deny any fact of science, or truth of philosophy, when we insist that God is the "all and in all." The witness of the human consciousness is the witness of God as manifested in the nature of things, and in the history of their development. God maketh the grass to grow upon the mountains. The human consciousness is itself a witness of God as the indwelling spirit. The Christian has nothing to fear from a truescience. Pantheistic Idealism and Atheistic Materialism cannot wage a successful war against the self-evident truth of Theistic Realism. The Christian does not fear, but rather delights in the pursuit of scientific discoveries. "Whoever is afraid of science," says Rev. Newman Smyth, "does not believe in God. Though the truths which the several sciences have discovered in the various fields of inquiry are with difficulty brought together and harmonized ; though the

*"The Ultimate Ground of Knowing and Being," *Luth. Quarterly*, Vol. XIII, No. 2.

facts of nature and history and consciousness lie before our reason, often uncovered and broken, like those fragments of Assyrian records which have been brought together in the British Museum, we should, nevertheless, regard every one of them as of value, and as having its own place and worth in the record of God's creative purpose, which, some day, we may hope not merely to decipher in syllables and to know in part, but to comprehend in its length and its breadth, and to read as one grand and connected story."* The sainted Dr. Bachman, of South Carolina, commanded by his scientific labors a respect which is worthy of mention here. The list of his writings given in the *Bibliotheca Lutherana* affords us some idea of the amount of scientific and literary labor he performed. "Dr. Bachman was first of all, and above all things, a pious, devoted Christian pastor, and it was this field of labor which commanded the most earnest efforts of his active mind and occupied the first place in his heart. But he was also eminent as a savant and an author, and in these capacities his name will live as long as the literature of the English language retains a history."† The lamented Bittle of Virginia, by his labors as a practical scholar in the various departments of philosophy and science, gave the Lutheran churches a name and place in the history of the South. Before the establishment of Roanoke College the Lutheran churches in Virginia had, comparatively speaking, no influence outside of their own limited borders.

Now that secular education is receiving both state and national aid, it is of vital importance that Christian education receive the united support of Christian people. There must be no North and no South in this matter. If there was no other reason, the need of our church schools is a reason for unity in the Church. In union there is strength. Christian education must win the public favor in a fair engagement. If the church schools can not maintain a superiority, then the secular schools must take the precedence. We can not force our patronage. Let us look to the character of our schools. They must be adapted to the spirit of the times. A superior intellectual, as well as a moral, culture is demanded. "There is a strong feel-

*"Old Faiths in New Light," p. 24. †"Fifty Years in Luth. Ministry," p. 83.

ing abroad," says a recent writer, "that education will save the Republic. Were the term education used here in its broadest and best sense—to embrace Christian culture—that would be true; but it is used in the narrow sense of intellectual development—national safety in schools. Making more of the sentiment than was ever intended—the safety of the Republic is in the intelligence of the people—they rest the hope of the nation in institutions of learning. This is a singular conclusion, since schools alone never saved any nation yet; and the record is well known. The most brilliant intellectual opportunities of Greece and Rome did not save them from corruption and overthrow. They were more unsaved by their mental splendor than they could have been without it. Their corruption, shame and ruin were more complete in consequence of great talents and high culture divorced from moral principle. An educated giant, without moral character, is a giant curse; and it is worse with a nation than it is with an individual. If there even were an instance of schools saving a nation, in all the ages, there would be some reason for attaching this high sounding title *imperial* to intellect; but since there never was such an example, and learning has only *helped* Christianity to do it, the claim is preposterous."* This is a strong plea for Christian education; and when we consider that it appears in one of the leading educational publications of our country, the plea gains strength. "*Education*," is an international magazine, devoted to the science, art, philosophy and literature of education, with a commanding influence manifested in favor of the public school system. But let me quote again from this influential bi-monthly. "The *religious* element," says another writer,† "must enter the education of the young. We must *have* this, and not allow it to be pushed aside, for, if there is a supernatural world, and man is related to it, if there is a personal God, and man is accountable to him; if the Bible is true, and we have need of that Christ who is revealed in it; then, surely, any system which finds no

*Rev. W. H. Thayer on "Christianity, not Intellect, Imperial in "Education," Vol. III, No. 2.

†Rev. J. R. Herrick, S. T. D., Pres. Pacific Univ. Oregon, on "Education on the Pacific Coast," see Vol. III, No. 4.

need of God and the religion of the New Testament is erroneous—fundamentally, radically, &c.—whether it is proposed for the individual or the race. * * Wherefore, let us demand for the young an education based on God's authority and Christ's Gospel. We must reject an infidel system, and a semi-infidel no less, and adopt a *Christian* system, which may render our children more truly religious—not tend to raise up a generation of materialists, pantheists and infidels. To *mistake radically is to fail necessarily.*"

So long as the world and Christ are at war, so long must the Church of Christ provide a Christian education for the people. The state can not secure the rising generation against the dangers of science falsely so-called. The Church can provide a religious culture for the state, but the state can not provide a religious culture for the Church. The Christian laymen and ministers of the future must be educated in the Christian schools which are being established and built up to-day. In view of the felt want of the times, Roanoke College, in Virginia, and Newberry College, in South Carolina, are appealing to the Lutheran churches for a liberal support. The necessity and importance of the endowment of our Christian colleges is hardly a matter of question now. Our colleges have a great work before them. Harvard and Yale were founded for Christ and the Church, but they are not providing the country with Christian ministers as they once did. "Quite a number of the late graduates of a New England College," says Rev. Thayer, "announced to the world that they were followers of Ingersoll."* It is well known that the great University at Cambridge, Mass., is not in active alliance with evangelical orthodoxy, to-day, as it was in former times. A graduate of Yale College, an earnest Christian evangelist says: "Of the class of 1875, fifty, out of the eighty-nine surviving members are lawyers, thirteen are in business, eight are doctors, six are teachers, *ten only are ministers*, and Yale was founded by ministers, not lawyers, *for the primary purpose of educating men to become teachers of divine truth.*"†

*In *Education*, Nov. 1882.

†*Gospel Union News*, New Haven, Conn., 1882.

The Church of the Reformation, in this country, must look to her own colleges for a supply of men to preach the Gospel of Christ. The state schools will not give her a Bachman, nor a Bittle, nor a Krauth. The state schools will not supply the people with a Christian philosophy and a Christian literature. But the people need more than science and philosophy. They need Christ in his living power as a personal Saviour. We all know that the tendency of secular education is not towards Christ, but away from Christ. Hence we must have a distinctively Christian education and the Church from necessity, if not from choice, must maintain her own schools.

We must not only provide a Christian education for our own people, but for all the people without distinction. The work among the colored people of the South is one which we may neglect only at our peril. In the great day of final judgment, we may presume to say, "Lord, Lord;" but He may say, "Depart from me, I never knew you." The Lutheran Church must be careful when she calls herself a "great Church"—great in "present activities." Our neglect of the ignorant colored people in the South, to-day, is a matter of no small concern. We may seek to cover our neglect by empty talk about rules of expediency; but the fact is we lack moral courage. We speak from personal experience. Men have urged silence in this connection, when they admitted that the truth ought to be spoken plainly in the ears of all the people; but it was not safe, not expedient *just now*, because of a sinful race prejudice which exists among the more unchristian portion of our white population. In a recent published address I have set forth the great educational need of the colored people of the South. In the small State of South Carolina there are 310,071 illiterate colored people. The Lutheran churches are doing very little towards the Christian education of these ignorant people. Shall the Master say to us: "I was a stranger and ye took me not in; naked and ye clothed me not?" (Matt. 25 : 43). There are four millions of strangers in the South to-day, living before the very doors of Christian churches, in spiritual nakedness. "We have no doubt," says a South Carolina paper in criticism of my address, "that the zealots for negro education at our expense, at a

time when our own children are neglected, are perfectly honest in their convictions and their efforts. In like manner our Christian people are sincere in entertaining the chimerical idea that a handful of Christians can convert the heathen world, and that it is consequently the duty of our people, old and young, to give money for a project which can never avail anything, while our own men and brethren at our doors are famishing for the bread of life." *Comment is unnecessary.*

The most intelligent Christian people of the South are warm advocates of the right education of the colored people in their midst. Every once in a while you may find a prominent man who shows the white feather when the people begin to plead the rule of "expediency" and talk about charity beginning at home, &c. Many of the ministry observe a painful silence before the people, but it would not be fair to say that they are not in favor of the Christian education of the colored people. Others are pressing the importance of this subject. Some have actually done more than is generally known in behalf of the heathen at their doors. Even in the Lutheran Church, where the work is most backward, the colored people have been taught by the white people both before and since the war.

A review of the past affords us much encouragement in the present. In 1860, for example, the Synod of South Carolina had 952 colored communicants in its membership, as compared with 4056 white communicants. During the one year before the war 146 colored infants were baptized. The influence which Dr. Bachman exerted in behalf of the present distinguished (colored) Bishop, Daniel Payne, D. D., LL. D., providing for his education at Gettysburg Seminary, indicates the interest which was formerly taken in the Christian education of the colored people by our Lutheran ministers in South Carolina. Let me quote from one of the most extensively circulated daily newspaper of the South :*

"Rev. Samuel Thomas who was the first missionary sent to Carolina by the Society for the Propagation of the Gospel, in 1705 reported that in the Parish of Goosecreek twenty negro

*Editorial on "The Negro—Slave and Citizen," in *News and Courier*, Charleston, S. C., Feb. 9, 1883.

slaves came regularly to Church whilst several others were able to speak and read the English language. He also added that of the thousand slaves in the Province many were well disposed towards Christianity and were willing to learn to read. In 1752 a flourishing negro school was taught in Charleston by a negro master, and in this way the education of the negro went on for a long time, special schools being established for the children of slaves, or arrangements being made for their instruction in letters and religion in the families of their masters. There was scarcely a household in the State in which the slaves, both adults and children, were not assembled for either morning or evening prayers, or for catechetical or religious services on Sundays. In every church special provision was made for the accommodation of the blacks. They were admitted to church membership and to all the ordinances and sacraments of religion. On all the large plantations chapels were erected for their especial use, preachers of their own color were trained and sent among them, and catechisms to suit their simple understanding were prepared for their instruction. In this way were they gradually raised from a condition of barbarism and placed on higher ground than the serfs or slaves of any country had ever occupied.

“In 1829 the Methodist Church sent two missionaries to labor on the plantations, and so successful were their labors that in 1855 there were 26 Methodist missionary stations among the colored people in South Carolina, 32 missionaries, 11,546 members and a revenue of \$25,000. In 1859 there were 5,009 colored members of the Presbyterian Church in the State, or five-thirteenths of the entire church membership of that denomination. In 1860 there were 2,960 colored communicants of the Protestant Episcopal Church, and during that year, as the parochial reports show, 1,156 colored persons received the rite of baptism, 209 were married, 173 were confirmed and 604 colored children were attending Sunday-school. Of fifty-six reports made by rectors only one report contained no mention of services among the colored people; 20 rectors reported an excess of colored communicants, 25 reported Sunday-schools for the slave children, and 22 reported chapels built for the use of the

blacks. Besides all this there were seven ministers employed in special missionary work among the negroes. The other religious denominations in the State were equally active in their efforts for the elevation of the negro. Many of the slaves were apprenticed to the useful trades, and many others were allowed to purchase their freedom.

"Since the white people assumed control of the State Government in 1876 nearly a half million colored children have been educated in the public schools of the State at a cost of about one million dollars. Of course nearly the whole of the taxes for the support of the public schools is paid by the white property holders of the State. Facts like these show that, in South Carolina at least, the negro, whether as a slave or freedman, has never lacked a generous share of consideration."

In view of his great need "a generous share of consideration" has been given our "brother in black." The white people must educate their own children, of course; but they should do more than this. The more fortunate white man should help the less fortunate colored man. We must provide for the stranger. His Father is our Father. Others are doing a great work and the Lutherans should awake from their lethargy. It would be an advantage if our churches were united as one man in support of our educational work. Our publication interests ought to be brought into organic union. We need union in labor as well as union in love. The Southern people and the Northern people must be united in every good work.

Let us unite in behalf of Christian education. In this labor of love we must build from the bottom up, and begin first with the most ignorant and the most needy.

"Can we not pledge the hearty and substantial aid of our whole Southern Church in a work so auspicious, so Christian, so philanthropic? Surely we can say: 'Come into the open door, let us go up at once and possess the land for we are fully able.' We have not been forgetful of the wants of our colored people, but we have waited for the opportunity to work wisely."*

Let me quote from a strong letter written by Prof. S. A.

*Extract from Editorial in *Luth. Visitor*, Feb. 8, 1883, on "The Freedman."

Repass, D. D., in regard to work among the colored people. "In the last issue of the *Visitor*, the pastor of Grace church says that 'when Grace church, at Prosperity, gets under fair headway we shall be able to support a colored mission, and from a colored Sunday-school a church will grow, and thus God will be glorified in the conversion of the heathen at our very door. Let us begin the work in the Africa at home,' &c. That is just the idea—or rather is it not the *ideal* to which every one should work in order to realize the highest measure of success in this intensely practical issue? At the Convention of the Gen. Synod in Newberry, (1878), a paper was presented by the writer of this, calling attention to what were conceived to be our obligations to the colored people of the South."* Dr. Repass here goes on to show that there has been too much "comprehensive theorizing about the best plans and methods for inaugurating the work." He concludes by saying: "Years have been spent in the endeavor to determine *how to go about the work*, to excogitate and perfect the best means for *making a beginning*. Let all this be stopped, and let us go to work *and do it*—much in the way proposed by our pastor of Grace. They who will do this can make a report that will put to shame that of the best committee. In matters pertaining to the *practical work* of the church, *theory* does not precede—never has done so successfully. In the question of evangelizing the negroes of the South the way of wisdom is the practical way, viz., take them the Gospel, and that by the agencies already existing." Our Home Mission Society is the existing agency which is to carry forward the work at Prosperity. The Society is in charge of earnest workers. The President is an active and competent business man and, with the blessing of God, we shall hear from him in this connection.

Christian Education is the hope of our country because it elevates those of low degree. If the Lutheran churches in the South will humble themselves in an earnest care for the poor and ignorant, they shall be exalted. "God resisteth the proud, but giveth grace unto the humble."

*See *Luth. Visitor*, Feb. 8, 1883.

ARTICLE V.

INFANT SALVATION.

By REV. J. HAWKINS, D. D., Prosperity, S. C.

The doctrine of baptism, that of baptismal grace, and that of baptismal regeneration as taught in the confessional writings of the Lutheran Church, are doctrines clearly established by God's word, and are accepted without any mental reservation, in all their statements and with all their legitimate inferences and logical results, as among the most beautiful and precious in all that glorious constellation of bright jewels of truth found in the Augsburg Confession. We have no controversy with symbolic or historic Lutheranism on these subjects. They are too Scriptural, too logical, too sound, too precious for us to attempt to dispute them. They lie too near the centre of our matchless system of truth, and too near the foundation of all sound theology for us to object to them. They constitute too much of the true life and symmetry of our beautiful structure of doctrine for us to mar it by even calling them in question. Is it not, we may well ask, because of the absolute necessity and governing power of these precious fundamental truths, and their influence on all the doctrines of grace, which so completely takes all from man and gives all to God, that they have been so stubbornly resisted by so many? And is it not because there is so much of God and his grace in them, that vain men have found, as they suppose, inferences and deductions growing out of them and following them that are not warranted by God's word?

That which has been a stumbling block to others, is to us the chief glory of these precious doctrines. While some have found in them the inference, at least, that unbaptized children are lost, to us that which gives lustre, beauty and strength to the whole structure is the precious fact that in eliminating such masses of error from the Church and engrafting on the "vine of God's own planting" so many living branches of living truth,

they left growing in all its beauty and greenness that "bud of promise" set by Christ himself when he said: "Suffer the little children, and forbid them not to come to me, for of such is the kingdom of heaven."

When trembling mothers, as they stand over the lifeless form of their unbaptized children, and almost in the agony of despair ask, "are they safe?" only to receive the reply, "we hope so, they *may* be," we are disposed to look upon the inference as harsh and unwarranted; and we secretly ask ourself, can poison be extracted from the very staff of life? and shall we give it alone to the hungry soul? Not many mothers are theologians, but all mothers need comfort, especially in the hour of trial. If the Gospel be "good news," let the news be good to the broken heart. There is in the heart of the mother what we may call an intuitive theology that may exist without form, and that rises superior to the severities of logic and the comfortless deductions of reason, and lays hold of an undefined hope that nestles in her faith in God, which it is not safe to disturb. When that mother wants light, she is disposed to go to the Gospel, which she believes to be the great source of light. When she wants comfort she turns almost instinctively to her Bible, where she "through the comfort of the Scriptures might have hope." Harsh indeed is that comfort which comes from the equivocal and uncertain "may be."

Unauthorized inferences have been drawn from every precious truth of God's word. The most important truths have been perverted. So it ever has been; so it ever will be.

We shall attempt to show in this paper that the doctrine of the probability, or the possibility, of infant damnation, is neither Lutheran nor Scriptural; and that, on the contrary, we are authorized both by the Bible and our Church to say to sorrowing parents, whose dear children have been called away without the blessing and benefits of baptism, that they need not for a moment entertain a doubt in regard to their salvation.

We are well aware that this assertion is a step in advance of the cautious declarations of the older dogmaticians of our Church; but we are also aware of the reasons why they were not more positive in their statements. The doctrine of infant

damnation had gained considerable headway since Augustine's day, and the influence of that doctrine, and their severe ideas of sovereignty, and the stress of the doctrine of baptism, all exerted a cautionary influence on them. Their statements in this respect, too, were characterized by that same careful sense of assurance which marks all their assertions, and which does honor to the age in which they lived. But now that the severities of old Calvinism have spent their force, and the history of doctrine has cleared away many of the obscurities of that day, with the additional light of accumulated study and investigation, we may very well, and without danger, venture upon a more positive course in regard to that which may have been once in doubt. And if we succeed, we feel sure we will obtain the favor of many anxious aching hearts, do honor to our Church, and bring glory to the precious name of our Lord and Saviour Jesus Christ, who, when on earth, "took little children in his arms, put his hands upon them and blessed them."

I. PROOF FROM THE DOCTRINE OF ORIGINAL SIN.

It is not at all necessary in order to substantiate our position in favor of the salvation of all infants, to question, or deny the strictest interpretation of the Lutheran and Scriptural doctrine of original sin, "that it is truly sin, which brings all under the eternal wrath of God, who are not born again by baptism and the Holy Spirit." This statement we fully and fairly accept, and verily believe that it is true. But we as fully believe that it in no way affects the salvation of the unbaptized infant. Our confession nowhere hints that because children have original sin that therefore without baptism they are necessarily lost. The very necessity of baptism, as Dr. Krauth has so beautifully shown, is an argument in the hands of the Reformers for the salvation of the unbaptized. If God reaches the little child with his grace in baptism, is it not evidence sufficient that he, who is not bound to any mode, will also reach the child, who is deprived by no fault of its own of baptism?

Dr. Krauth says: "Let it never be left out of the account in looking at the mystery of original sin, that there is an ample arrangement by which the redemption of every human creature

from the results of original sin could be effected ; that there is no lack in God's *provision* for saving every one of our race from its results. Our Lord Jesus Christ, by the grace of God, tasted death for every man."

"It is not the doctrine of our confession that *any human creature* has ever been, or ever will be, *lost purely on account of original sin.*"*

The Second Art. teaches what original sin *would* do, and what it inevitably *will do if not arrested* ; but this is far from saying that unbaptized children are lost. Luther says : "Original sin would condemn all men who came from Adam, and would separate them forever from God, had not Jesus Christ become our representative and taken upon himself this sin and all sins which follow it, and by his sufferings made satisfaction therefor, and thus *utterly* removed and annulled them in himself." And Dr. Krauth adds : "While our confession supposes that original sin, *if unarrested* would bring death, it supposes it to *be arrested*, certainly and ordinarily by the Holy Spirit through the divine means rightly received, and throws no obstacle in the way of our *heartly faith* that in the case of infants dying without the means, the Holy Ghost in his own blessed way directly and extraordinarily may make the change which delivers the child from the power of indwelling sin."

There is no conflict here with the doctrine that our original corruption is "truly sin" and "brings the eternal wrath of God on all who are not born again by baptism and the Holy Ghost."

This is God's ordinary mode of forgiveness, the ordinary means of regeneration, the mode to which he binds us ; but it does not imply that God himself is bound to any one mode.

And the dogmaticians of the Church, when they say God *may* save in an extraordinary manner, do not intend to express doubt on the subject, but that as the manner of this extraordinary salvation is not clearly revealed their assertions in regard to it should not be put in the positive form. They mean, rather, to say that of the fact they are certain, but the mode is hidden.

Dr. Krauth, in his Calvinistic System, p. 22, says : "As Luth-

*Conserv. Ref., p. 429.

erans we have a *clear faith* resting on a specific covenant in the case of a baptized child, and a well grounded hope resting on an all-embracing mercy in the case of an unbaptized child." On p. 10 of the same work he says: "We say in all sincerity that we should prefer that Dr. Hodge should be right on the question here involved. We wish that the Westminster Confession would be harmonized with the view that all who die in infancy are *certainly saved*." Now is it not positively certain that Dr. Krauth did believe that his own Augsburg Confession did harmonize with this view? And if he had had any doubt, or if he had believed that any doubt on the matter of infant salvation under any circumstances could be found in any of the confessional writings of the Lutheran Church, would he have taken the bold and triumphant stand which he so nobly sustained against the Calvinistic System?

II. PROOF FROM THE DOCTRINES OF GRACE.

The Lutheran Church holds, as a fundamental principle, running through the whole Bible and the whole range of the Church's teachings, that *the grace of God is always efficacious when not resisted*. We believe that by grace we, and all the redeemed, are saved, that that grace is quick, operative, and powerful, able to save to the uttermost; and that in the case of all *irresponsible* persons, or, which amounts to the same thing, in case of all who are incapable of wilful resistance, and therefore do not resist, that grace is operative and effects their salvation. To say otherwise is to limit the grace of God. Now, as infants, all infants, whether baptized or not, are in this class, it follows that all of them who die in infancy are saved.

Dr. Krauth, from this standpoint, says: "The truth is, no system so thoroughly as that of the Lutheran Church places the salvation of infants on the very highest ground;" and then argues from the very Scriptural ground which baptism occupies in our system, as well as the Lutheran view of grace, that, "when in the mysterious providence of the Lover of these precious little ones, they are cut off from the reception of his grace by its ordinary channel, our Church still cherishes the most blessed *assurance*, wrought by the very existence of infant bap-

tism, that in some other way God's wisdom and tenderness will reach and redeem them."

It is the doctrine of the Lutheran Church, that the Holy Spirit actually confers in case of death the grace which is ordinarily offered in baptism, in all cases where baptism has been denied or withheld from children. There is, so to speak, an ordinary grace usually offered in baptism, and there is compensatory grace actually bestowed in case of the death of those who have been deprived of that grace which is offered in baptism.

Grace has, then, an efficacy of its own and in itself enters, renews and saves all who do not voluntarily close their hearts against it. It is *resistance* that condemns. "This is the condemnation, that light has come," &c.

III. PROOF FROM THE REFORMERS.

One of the evils of the false doctrine that unbaptized children are lost, is the practice of baptizing children not fully born, as is the case in the Romish Church, and that of some Lutheran ministers, who hold to the *absolute* necessity of baptism, of advising the parent, in case of death, when a minister can not be had, to baptize the child himself. The one arises from an erroneous view of the *absolute necessity* of baptism, and the other arises both from the above false view, and an equally false idea of the "universal priesthood of believers." Of the two, the error of the Lutheran is liable to be attended with the greater evils; for it destroys the *office* of the ministry.

Luther directs, in his "Bedenken," in case of the death of a child, where a minister cannot be procured, that the parent should hold firmly to the words of Christ, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven;" that he should then kneel down and pray that the Lord Jesus Christ should make the child partaker of his sufferings and death, and then dismiss his doubts in regard to its salvation. "Then should we hold that the little child, though it has not obtained baptism, is not, on that account, lost."

Can anything more beautifully illustrate the great mercy of

our kind heavenly Father than these tender loving words of the great Reformer ?

Bugenhagen wrote an exposition of the 27th Psalm, which Luther endorsed, with the object in view of giving comfort and consolation to the parents of children who had died without baptism, and to refute what he calls "the shameful error, drawn not from God's word, but from man's dreams, that such children are lost." He says, after recommending prayer : "Then shall we *assuredly* believe that God accepts the child, and we should not commit it to the secret judgment of God. To commit it to the secret judgment of God is to throw to the wind, and despise the promise of God in regard to little children."

Luther says again, of the unbaptized children : "The bodies of these unbaptized children have part in the joyous resurrection of life."

Knapp says, p. 422 : "No one will ever be condemned for guiltless ignorance or for unintentional and innocent mistake ; but only for guilty *rejection* and *contempt* of the truth, or for living contrary to the truth when once known."

IV. PROOF FROM THE SCRIPTURES.

The Lutheran Church recognizes no authority for any doctrine in any system of religion except the word of God.

We recognize God as a sovereign, doing his own will in heaven and on earth, and possessing all power, and right, and dominion, yet in the exercise of this power, right, and dominion he has limited himself so as to conform all his actions to the rule of consistency and justice. We nowhere learn that he has ever acted otherwise than according to our ideas of justice and consistency. Furthermore, he has clearly revealed himself in the Gospel that he is moved and governed in all his actions towards man, by love and mercy—that mercy is shown even to the guilty.

The old idea, so popular three centuries ago, that because God is a sovereign he must necessarily be a stern and unyielding tyrant, taking pleasure in doing things merely to show his superiority over his subjects, is not the view which the Bible gives of sovereignty, at least, not of the sovereignty of God.

That mistaken view of God had more to do in producing the conception of the damnation of infants than all other things. And the fact is apparent to any careful observer of the history of doctrine that the farther men get from such ideas of God, the farther they remove from the belief that infants are lost, and the more abhorrent and revolting becomes the doctrine of infant damnation.

We do not think it necessary to prolong this article by an array of scripture texts. Two or three will suffice.

Take, in connection with all the sayings of Jesus in regard to little children, the arguments arising from the offices of Christ and from the nature of the atonement, and the doctrine of infant salvation can be easily established. "As by the offence of one many were made sinners, so by the obedience of one shall many be made righteous," is the line upon which the whole Gospel proceeds. "As by the offence of one judgment came upon all men to condemnation, so by the righteousness of one the free gift came upon all men unto justification of life." Sin and Christ's merits are said to be co-extensive. As all are injured by the fall of Adam, so all are in some way benefited by the obedience of Christ. Whatever that benefit is, it is certain that children dying in infancy are partakers of it, or else upon a large proportion of the human race the "free gift" would not come, which would prove Paul a teacher of falsehood. But the benefit is the "free gift," and the "free gift" is "unto justification of life." This "free gift" is the effect of "the righteousness of one," and is "unto justification of life," in every instance except where it is "grace of God received in vain." But children cannot receive it in vain—they do not resist the grace of God, and that "free gift" is "grace," and "by grace are ye saved;" therefore infants dying in infancy are partakers of the "free gift" which is "unto justification of life," which is "grace," and the "grace of God bringeth salvation," so their salvation is beyond all doubt.

Christ "tasted death for every man," therefore he died for children. Take the example of Christ in connection with his intercession, and the case is further strengthened. He took lit-

tle children in his arms and "blessed them." If that blessing was in the form, and of the nature, of prayer, then it was an intercession with the Father, and all intercession of Christ is made on the merits of his *atonement*, then the fact that he actually made an atonement for these children is established. If Christ made atonement for children and redeemed them from the curse of the law, and they are not guilty of actual transgression, and Christ intercedes for them, and they do not reject the atonement, certainly they are saved. If the words of Christ were in the form of a blessing, then the case is all the stronger; for "who can curse whom the Lord hath blessed?" If, then, Christ dies for them and thereby brings to them the "free gift" of his righteousness, and blesses them, and intercedes for them, who will keep them out of the "kingdom of heaven" of which he said they were, while yet alive?

The objection raised against infant salvation on account of Jno. 3 : 5 vanishes when we remember that Jesus was laying before Nicodemus the terms of *adult* baptism and adult salvation. He was laying down the *rule*, not the exception. The plan of salvation is made known to *adults*, not to *infants*. What Christ made known to Nicodemus, was the law to which he binds us, but he himself is not bound by any law. It teaches the absolute necessity of baptism as the ordinary means of regeneration, and it was regeneration that Christ was explaining; but he had not in contemplation, nor did he at all refer to, extraordinary means which God could employ to save infants and irresponsible persons.

The cutting off from the congregation of Israel of the children whom the parents refused to circumcise, is sometimes adduced to prove the danger of unbaptized children being lost, and it may prove the danger of delay in the baptism of our children; but proves nothing as to the safety or danger of those who have been deprived of the benefit of baptism without any fault of their own. It was a case of *wilful neglect* or positive refusal that should be punished with death. And after all, who was to be the sufferer? Cutting off the child by death was no proof that the child should be lost. It can mean no more than a deprivation of natural life. But our exegesis of the passage is

that the curse for the neglect should fall on the *parent*, not on the child. He should be deprived of the pleasure and society of that child. He should suffer for his disobedience.

So that we find nothing in the conversation of Christ with Nicodemus, nor in the cutting off of the uncircumcised child to prove that children dying without baptism are lost, nor do we find either the doctrine, or any inferences that might lead to the doctrine of infant damnation.

We have not touched upon the Calvinistic doctrine of salvation. Our object has been to refute *Lutheran* disputants who harbor the error that God himself cannot save children without baptism. Such a view limits God, minifies the grace of Christ, and does violence to the Scriptures. Indeed, it makes baptism, and not divine grace, the efficient and operative means of salvation.

There is nothing in all that we have said to cause any parent to neglect or delay the baptism of his child. There is danger in delay here as in everything else. We have the means of introducing our children into the covenant and to all the rich blessings of that covenant; and the very mercy of God which abounds in the means, and in the covenant, and overflows, we may never know in this life how far beyond the bounds of the covenant, urges us to accept at once the provisions of grace, and put our children within their reach.

ARTICLE VI.

THE WAITING OF THE ISLES.

A MISSIONARY ADDRESS BEFORE THE STUDENTS' MISSION-UNION OF LEIPZIG, BY DR. FRANZ DELITZSCH.

Translated by REV. P. C. CROLL, A. M., Schuylkill Haven, Pa.

In spite of the contradiction of Missourian and in part also of German Lutheran Orthodoxy, it is in keeping both with Scripture and experience to hold that God's redemptive work was not formerly limited to Israel, nor is it at present limited to the Church. The completion of God's work of grace is indeed still conditioned as it was formerly, by the established means of grace, but God's activity in behalf of human souls, which aims at their salvation and incorporation into the community of the redeemed, begins even beyond the sphere of these means of grace.

"Have I," God asks through his prophet, (Ez. 18:23) "any pleasure at all that the wicked should die, and not that he should return from his ways and live?" And the Apostolic word declares (1 Tim. 2:4) concerning God our Saviour: "Who will have all men to be saved and to come unto the knowledge of the truth." The merciful will of God therefore includes all mankind. Is it conceivable that this gracious divine will is indifferent, ineffective and impotent with respect to the far more than nine hundred and seventy millions, who in great part have as yet heard nothing of Jesus Christ, not to mention the many generations of men who have entered and departed from the stage of existence without the pale of the established means of grace?

It is certainly true, as Peter testified before the Sanhedrim (Acts 4:12), that there is no salvation in any other, for there is none other name under heaven given among men, than the name of Jesus Christ, whereby they must be saved. But the redemptive counsel of the triune God and the finished work of atonement by the incarnate Son of God embrace alike the Jew

and the Hindoo and the Indian and every man, in every nook and corner of the earth ; and this decree of redemption, whose first proclamation is the protevangelium, inherently declares that no one will be lost because of the sin which came into the world through the fall of man, without having in some way offered to him the possibility of attaining unto the grace of God the Saviour, which flows from this redemptive decree, as a salvation from the curse of sin. Even Old Testament faith was for centuries directed to God the redeemer, before the future Christ had become the centre of faith-consciousness, as the human mediator of redemption from sin and wrath and death. From this we may conclude that in the heathen world also, before Jesus Christ is revealed to it as the mediator of redemption, God the redeemer gives witness of himself to those souls and endeavors to effect in them a longing after that deliverance from sin and wrath and death, which finds its final satisfaction in their learning sooner or later to know him, who of God is made unto us wisdom and righteousness and sanctification and redemption.

The Mecklenburg "Kirchen- und Zeitblatt" of Feb. 1st, 1882, maintains in a treatise, which the May number of the *Missourian Lehre und Wehre*, endorsed by re-publication, that it is an ungodly presumption, a seductive heresy to say that the natural man seeks after God, and those theologians who hold that Christianity, as the religion of redemption, is a response to the longings of the human soul for deliverance from the ban of sin, the antidote for the prodigal's homesickness, it accuses of heresy, and designates them as the apostles of longing and homesickness, (*Sehnsuchts- und Heimwehs ver Kündiger*).

The Scripture doctrine of man's depravity, this article declares, must fall, if we teach that the natural man has any longing after God, and in consequence also the doctrine of redemption ; for if man still possesses a yearning after God he has in so far no need of redemption, of expiation for debts and sins, since longing after God is no sin. Away with a doctrine that lightly esteems the blood and death of Jesus ! No ! man's nature and being are totally depraved, even his innermost and noblest parts ; all his longings and desires are sinful, ungodly,

profane, depraved and condemned ; the entire man has need of redemption and has also become partaker of the same through God's mercy by means of the death of Jesus.

Such polemics do not affect us. We are far removed from wishing, Pelagian like, to underestimate, the sinful depravity of the natural man. The Adamic race viewed by itself, *i. e.*, regardless of the workings of redeeming grace, appears to us also as a *massa perditā* under the ban of sin, wrath and death. Wherever yearnings from the estrangement of God for fellowship with him appear, they are not the spontaneous activity of the natural man, but the workings of divine grace, which seeks the lost and endeavors to draw man back from his lost condition. It is therefore no contradiction to the universality and depth of human depravity, when God by virtue of the universality and intensity of his gracious will, seeks there also to awaken yearnings after redemption where the Gospel in its course around the world has not yet come. A more serious consideration is this, that herewith is implied an extraordinary action of grace, such as is not mediated through the Word and Sacraments—the ordinary and established means of grace. Whether, however, such an extraordinary action of divine grace takes place or not in the heathen world, is not to be decided by dialectic consequences resulting from dogmatic premises, but according to the results of observation, and better still according to the testimony of God's word. If, from the confusion of voices, which resound through one another in the heathen world, we perceive also a longing after redemption, coming from the depths of the human soul and extorted from the consciousness and distress of sin, we shall recognize in it the activity of grace, which arouses man from his carnal security and puts his soul, like a magnetic needle, into a state of trembling search. Of course we must be on our guard not to confound nature with grace. When we hear in the ancient Hindoo Rig-veda the prayer :

“Where light is, which can never dim,*
And where a heavenly lustre shines
There into immortality
Eternal, may Soma lead me !”

*Geldner and Kägi, *Seventy Hymns from the Rig-veda*, (1875) p. 111.

And while an old Assyrian, pious ejaculation reads :

“God, thou my Maker (ilu baniĵa)†
Seize thou hold of both mine arms,
Direct the breath of my lips,
And these my hands—guide them too,
O Lord of light !”

These confessions do not pass with us as being already the workings of grace. But wherever such confessions are heard, we must regard it possible for grace to bring about, in individual souls, a spiritual desire after elevation above this world of death, and for a knowledge of God the creator as the redeemer from sin. And when it is said of a young Chinaman, whose life was entirely devoted to the care of the sick and poor, that once while seeing in a certain chapel a picture of the crucified, having stood entranced before it for fully half an hour, he fell down in a worshiping attitude and then arising exclaimed : “This is the only Buddha whom men shall worship,” we take it as a token that there is even in the heathen world a working of grace, preparatory to the knowledge of the sinner’s Saviour. Of course such accounts may be criticised, and the worth of such testimony depreciated—hence this last instance must be regarded as transcending the subjectivity of this observation and judgment. If the word of God attests such activity of *gratia praeſeparans* in the heathen world, we must recognize and believe it, even though it were counter to our comprehension.

Twelve years ago I delivered an address before a pastoral association of Dresden on three phases of John’s Gospel which have as yet received little attention. In the first of it I maintained that the words of the Master as given in the fourth Gospel teach that there is active in all men, a preparative grace of God, which has the redemptive counsel as its foundation and the recovery unto Christ, the redeemer, as its aim. There are in the heathen world men, who through a voluntary surrender to the Father’s drawing, attest that they are of God, that they are of the truth, and who, when Jesus presents himself to them through the preached Word, recognize him as the Son of God, and yield themselves to him as the fulfilment of their yearning

†Schrader’s *Texts of Assyrian Lyrics*, (1874) p. 88.

after salvation. They are the sheep of whom the Lord (John 10 : 16) says : "And other sheep I have, which are not of this fold (viz., the fold of Israel), them also I must bring and they shall hear my voice." The Gospel of John divides the work of grace, which makes the redemptive counsel effectual, into the preparatory activity of the Father extending to all men, and in the finishing work of the Son, mediated through the Gospel. And setting forth this doctrine it does not stand alone. This is the teaching of all holy writ, and I shall now demonstrate that the second part of the Book of Isaiah is, in its confirmation of this comforting truth, the counterpart of the Gospel of John.

The servant of God in Is. 40-60 is sometimes Israel as a whole, sometimes the true Israel as the kernel of the covenant-breaking mass, sometimes the one person in whom the decree of God and his purpose of grace in choosing Israel attains its final realization, viz., the Saviour, through whom Israel and by means of Israel humanity itself participates in the salvation. In chapter 42 the sometimes expanded sometimes contracted conception, which is the heart of the book, for the first time becomes distinctly personal, as follows :

"Behold my servant whom I uphold ; mine elect, in whom my soul delighteth, I have put my spirit upon him : he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench ; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law." The "judgment" is God's revealed will as a rule for man's conduct, and the "law" of God's servant in distinction from the Sinaitic law, is that law of which a more ancient word of prophecy (Micah 4 : 2 ; Is. 2 : 3) says : "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem," hence the Zionitic law, which abolishes the wall of partition between Israel and the heathen nations—the Gospel of peace, (Eph. 6 : 15). Concerning this Zionitic law, this evangelic thora, it is said that the isles are waiting for it. The passage in (Matt. 12 : 21) reads somewhat differently : "And in his name shall the Gentiles trust," but properly under-

stood, there is even here no other sense than that the "name," *i. e.*, the self-attestation of the servant of God, shall be the aim and the ground of hope for the Gentile world. The sense of it is, however, first of all, that this new revelation, of which the Mediator shall be the servant of God, is in answer to a deep-seated longing of the heathen world. The immediate interpretation of the prophetic word in the context confirms this. For in chap. 51, v. 4 we read: "Hearken unto me my people, and give ear unto me, O my nation, for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arms shall they trust." Salvation comes in the way of judgment, but in the arm of God thus breaking forth the hope of the isles finds its fulfilment, and in his arm that brings salvation the waiting of the isles finds its satisfaction.

In such a preparatory manner God wrought also upon Cyrus. The fact that the God of history and prophecy, before he was known of Cyrus, had addressed him by name and assigned to him the work of liberating Israel and destroying idolatry, this fact indeed does not yet prove a reflexive activity in the soul of him that is to be. But having now appeared and being engaged in fulfilling his mission, he calls upon the name of Jahve (41 : 25), he has acknowledged the one living God and worships him, and the latter calls him "my shepherd" (44 : 28), and "my anointed" (45 : 1). The susceptibility for this recognition of the God of Israel must doubtless be regarded as a main point in the preparation of this chosen instrumentality; for God says to Cyrus by the prophet 45 : 5: "I am the Lord, and there is none else, there is no God beside me; I girded thee, though thou hast not known me." This being made susceptible by means of preparative grace is presupposed also, when the victorious entrance of the Gospel and its joyful reception by the heathen world is held up in prospect, (52 : 15). For while Israel, although prepared by means of the word of prophecy for the appearance of the servant of God, had no eye of faith for the salvation and glory, which at his appearance he concealed

beneath a form of humility and suffering ; yet the knowledge of this Redeemer, who died an ignominious death but now lives forever and reigns as priest and king, shall transform the heathen into trembling astonishment and inwardly conquer their kings : "As many were astonished at thee (viz : in Israel), his visage was so marred more than any man, and his form more than the sons of men—so shall he sprinkle many nations ; the kings shall shut their mouths at him, for that which had not been told them shall they see ; and that which they had not heard shall they consider." Then in the 53d chapter there follows the confession of the final Israel. He came unto his own, but his own received him not, while on the other hand the heathen world, which had no preparative word of God with regard to him, offers to this man of affliction, who sacrificed himself for us and is now exalted to God on high, an exulting and amazing faith. A preparatory activity on the part of God, who directs the world's history towards the goal of this counsel, has there made the soil receptive for the Gospel. The heathen world knows nought of the Redeemer, but there are found in it souls that yearn after redemption, and hence mediate, though unconsciously, after the Redeemer. God desires the salvation of the Gentiles, as he proved unto the prophet Jonah, and this will of his is not idle. His grace prepares the souls of those who submit to it, in advance, for the heavenly message of the Saviour of sinners. The isles have fixed their hope upon God the Redeemer and upon his arm shall they trust.

The Gospel is a voice from heaven in answer to the voice coming from the depth of the human soul, when God's Spirit has aroused the latter to reflection. The results which the grace preparatory to the Gospel discovers may be read in the first two chapters of the epistle to the Romans. Although the heathen world has become a prey to idolatry and iniquity, yet God the only living one, and whatever in his sight is right or wrong, was and remains knowable also to the Gentiles because of God's creative revelation and order. This divinely created light of nature still exists and is not lost by all to the same extent, and the inventive wisdom of the all-merciful one has ways

and means to kindle with this light of nature a yearning after redemption in the depths of the human soul. My young friend of Erlangen, Theodore Jellinghaus, who labored successfully among the North Indian aboriginals of the Kolhs from 1865-70, gives an account in a report on the Kolhs in East India and their Christianization, with which the newly established missionary journal of Warneck opened:* "I entered the heathen world with the prejudice which conquers knowledge, that the heathen had no knowledge in their conscience of the being of God as the one, almighty, benevolent creator and governor of the world, and that what we call polytheism, fetichism, demonology, would exclude a knowledge of the existence of the one benevolent God. I still remember how I once presented my view in opposition to a cultured Hindoo, a member of the new mystic-rationalistic-theistic sect of the Brahma-Somaj. His positive maintenance of the opposite opinion that each heathen nation knew that there was a God, struck me, but did not convince me. But what was my astonishment when, as I advanced with the study of the Munda-Kolh dialect and the religious mottoes and proverbs of this people, I discovered that in its fundamental aspect their religion was thoroughly monotheistic, that indeed the existence of the one benevolent God is quite as self-evident to them in their daily life, as it is to us Europeans when we speak of God. Subsequently I saw more and more that all heathen know that there is a God, and that, when a dozen heathen of the most diverse views sit together with Mohammedans and Christians in their talk of God and God's providence, it appears to them as self-evident that God is but one and for all the same, as that there is but one sun."

This observation is old. The brief work of Tertullian, known by the significant title of *de testimonio animæ*, was expressly written for the purpose of establishing this very truth. "So strikingly," says Lactantius with regard to this view of Tertullian (*Institutiones* 2 : 1), "does truth break forth from the human breast, when it yields to the force of its original being." I remember having heard of the sainted missionary-director Graul,

*M. J. 1874. The quotation is from page 29 of the first part of the General Report.

that even Tamul when seized by the power of external impression loses sight of the gods of his national religion, and breaking out into an immediate demonstration of emotion, he exclaims *andaver, i. e.*, the Lord!

There is much comfort in the fact that the counsel of triune love includes all men; that men of all nations stand not only upon the natural foundation of creation but at the same time also upon the gracious foundation of redemption, and that also everywhere whither the preaching of the Gospel may not yet have come, there is an operation of the grace of that God who has sworn: "I have no pleasure in the death of the wicked, but rather that the wicked turn from his ways and live." So far from making the Church derelict in the performance of her missionary duty; this consolation ought to spur her up to an urgent performance of it. The Church is God's co-worker. If preparatory grace produces a craving after redemption in susceptible human souls, this is done in order that the Redeemer may be made known to them, and that their longings after salvation, which the Father's drawing awakened, may be stilled. But the Redeemer cannot be made known to them except by the preaching of the Word, with which the Church has been entrusted. The death-like, shadowy darkness of the heathen world will not be dispelled, if the Word of preparatory grace and the preaching of the Gospel of him, who is the light of the world, do not combine with each other. The promise: "Who-soever shall call on the name of the Lord shall be saved," applies according to Joel 3 : 5, not to Israel merely, but also to those fleeing from among the Gentiles, whom the Lord has called. "How then shall they call," asks the apostle, Rom. 10 : 14, "on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written: How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things!"

Let us add, how shall these messengers, whose feet are beautiful, be sent, if none are willing to be sent? Quite recently, missionary Mayr of Rangùn, in the British portion of the Bur-

mese province, remarked to me that there is need of intelligent missionaries in order that first of all by the mastery of the unknown languages of those mountaineers their evangelization be made possible. Hitherto there has been but a single Christian scholar, Forchhammer, who has devoted himself to this linguistic pioneer work.

As the heart of man consists of two united halves, which co-operate in the circulation of the blood, so also the missionary work of the Church, by means of which she conveys to the heathen world the water of life is two-fold, embracing both Israel and the Gentiles. While laboring for the latter, let us not forget the former. Both the gathering in of the Gentiles and the restoration of Israel, one as much as the other, are prerequisite to the consummation of God's kingdom. May this Students' Mission Union not merely coöperate in the awakening of sympathizing love for this two-fold mission, but also in the furnishing of co-workers towards its fulfillment.

Once upon a time a missionary festival was celebrated in a certain Scotch town. At this occasion a missionary, who had returned from the South Sea, spoke plainly of the condition of the pagans as he had found them and of what God's Word had accomplished among them. By and by he produced from a package, which he had taken with him into the pulpit, all manner of images, wrought in stone and wood, giving the names of each of these gods, and telling what the people thought and believed concerning these ere the Gospel came and constrained them to forsake their idols and worship the true God. Up in the gallery was a lad, who listened to all that was said, and his heart became deeply impressed with the wretchedness of those nations that know not God. While the exercises were being brought to a close, the last speaker said: "There will be a collection lifted at the doors, in behalf of the missions." But the poor youth had naught but empty pockets. He was very much ashamed and considerably distressed. How could he pass the basket without dropping something into it? It seemed best for him to remain until the deacons had taken the baskets into the sacristy. Meanwhile the church had become empty, and the little fellow sneaked quietly down stairs. One still stood

with his basket before the church door. He heard some one coming with quiet step, saw the lad, and reached out the basket to him. The latter had not expected this. His face turned red, but he at once became composed and said to the deacon: "Hold it somewhat lower!" The man lowered the basket. "Still somewhat lower!" It was done. "Still lower!" No sooner said than done. "Suppose you set it on the ground!" The man yielded to the wish of this extraordinary lad. Then the latter stepped into the basket and said: "I have no money, but I mean to give myself; I myself desire to become a missionary." This was the most precious offering that was brought that day, for the lad kept his word. Who will pattern after him? Who will step into the basket?

The isles shall wait upon the Lord and upon his arm shall they trust. Ethiopia stretches out her hands unto God. Out of Seir the voice is heard: Watchman, what of the night? Watchman, what of the night? From the isles the cry is heard: Come over and help us! The field is white for the harvest, and the harvest is great, but the laborers are few. Pray ye therefore the Lord of the harvest—the Saviour inculcates upon his disciples—that he would send forth laborers into his harvest. "Holy, holy, holy is the Lord of Sabaoth" the Seraphim proclaim, and looking out upon the ends of God's ways they add: "All lands are full of his glory." But the thrice holy one declares: "Whom shall I send? Who will be my messenger?" And while all lands are not yet full of the glory of the thrice holy one, the heavenly question still is asked as earnestly and even more urgently: "Whom shall I send? Who will be my messenger?" and the heavenly command is still given: "Go ye into all the world, and preach the Gospel to every creature!"

Lord Jesus Christ, heavenly king and high priest, thou who sittest on the right hand of God, who said unto thee: Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou hast ever marshalled around thee an obedient people in holy array, that they might join thee in the battles of the Lord. Let us also live to see in our day a youthful host born unto thee as the dew is born from the crimson of the morning. Thus far only a

third of humanity bows the knee in thy name. Let the spirit of Pentecost come upon thy Church, that the apostolic triumphal march of the Gospel be renewed. Let the fire blaze higher, of which thou saidst: I am come to send fire on the earth, and what will I, if it be already kindled! If thy Church burn more and more with a zealous love for thy cause and for redeemed humanity, then will the cause of missions gain a new impetus, then hosts of evangelists will go forth from her, then speedily will the idols of the earth vanish, and each from its place, all the islands of the Gentiles will worship thee. The waiting of the isles, the longing of human souls, the groaning of every creature, is for salvation, and thou art the Saviour, thou hast accomplished the counsel, thou hast triumphed over sin, death and hell, thou art the goal of every hope, the satisfaction of every longing, thou stillest every sigh. Blessed art thou! And let all the world say *Amen!* Amen.

ARTICLE VII.

BIOGRAPHICAL SKETCH OF PROF. J. A. BROWN, D. D., LL. D.

Some special memorial of the late Dr. J. A. Brown seems to be called for both by the prominence of his official position and the leading part he took in an important and trying period in the history of our Church. Coming to the chairmanship of the Faculty of the Theological Seminary in the midst of the agitations which resulted in the formation of the General Council, and standing then and to the last in the very front in the stormy polemics and discussions by which the position of the General Synod was maintained and vindicated, his work is to be counted among the strong determining forces in our church affairs during those days. It is due, not alone to Dr. Brown, but to proper history, that the facts of his able and valuable ministry should be traced and some record made of the Church's estimate of the service he accomplished. To do this as far as we are able is the object of this article.

EVENTS OF HIS LIFE.

By Prof. P. M. BIKLE, A. M., Gettysburg, Pa.

James Allen Brown was born, Feb. 19th, 1821, in Drumore township, Lancaster county, Pa. He was the son of James and Ann Brown, who owned and tilled the farm now in possession of Lea P. Brown, a brother of James Allen. There were also three other brothers—Samuel P., a physician in Philadelphia, David, a merchant in Drumore township, and John now residing in Philadelphia; and two sisters—Mrs. Mary Groff, of Rockville, Md., and Mrs. Emily Boyd, who died about twenty years ago. Both parents were Quakers, but, whilst they trained their children in the fear of God and the simple habits of their people, there is no evidence of any effort to restrain them in their personal freedom of choice as to the phase of Christian faith any one of them might decide to adopt.

BOYHOOD.

The boyhood of James Allen gave promise of a no merely ordinary man. After spending the day with his brothers in work on the farm, he devoted his evenings to reading. The books he read were not such as usually attract and interest boys, but of a more substantial character. It is said that before he completed his tenth year he had read Locke's "Human Understanding." Both his grandfathers were men of fair literary culture, and his grandfather Brown had a good library to which James Allen had free access. He made good use of this privilege. Milton's "Paradise Lost" had special attractions for him, and he read it over and over again until this great epic became quite familiar to him. In his early education he had only the advantages of the public schools but, meagre as these were, he derived great benefit from them and was regarded by his school-fellows as of remarkable talent.

He took little interest in boyish sports and seldom participated in them. He was fond, however, of hunting and fishing, but along with his gun or line he would always take a book, and thus entertain himself when the fish were shy of the hook or he sat down to rest on his hunting tramps.

PREPARATION FOR COLLEGE.

When he was approaching manhood, he expressed a desire to go to college; but his father not only gave him no encouragement but tried to dissuade him. Like many other farmers who have their broad, fertile acres, Mr. Brown thought he had enough to give all his children a fair start in life, and did not look to the higher advantages of a liberal education. James Allen, however, when once set in his purpose, was not easily diverted from it. If there was to be no encouragement or support from home, he would depend upon himself.

He, therefore, went to Lancaster, and, without a scrap of a certificate or recommendation, made application for a vacancy among the teachers in the public schools. These schools were then, as now, exceptionally good, and under the general supervision of some of the leading men of that city, among them Col. John W. Forney and Dr. John L. Atlee. After a satisfactory interview with the proper authorities, he was appointed assistant principal of the High School. Many of the prominent men in Lancaster now remember him as their teacher and are unsparing in their praise of his efficiency and his kindly interest in them as his pupils. How long he continued in this position we are unable to say.

On Dec. 31st, 1840, he walked from his home to Lancaster, and bought a copy of Valpy's Greek Grammar, having resolved to prepare himself for college during the hours he was not engaged in teaching and other work. He returned the same day, proud of his possession and with the evident purpose of making faithful use of it. This grammar is still in the possession of the family, and, in view of what was accomplished with it, ought to become a treasured heirloom. He had begun the study of Latin about a year before and was quite well advanced in all the English branches.

On Jan. 1st, 1841, when he began the study of Greek with a Mr. Cory at the Mount Joy Institute, he also commenced a diary in which he recorded his work and progress from day to day for several years; then changed to a weekly record for a year or two more; then to longer intervals; and quit altogether on

Feb. 19th, 1849—the twenty-sixth anniversary of his birth. With this diary before us we can trace his course with great exactness through the years covered by it.

The date of his entering Mount Joy Institute to teach and study is uncertain, but we find him continuing there only a few weeks after Jan. 1st, 1841. The Emmaus Institute at Middletown, Pa., was opened Feb. 2nd, with Rev. Samuel Sprecher as Principal. On Feb. 15th, Rev. S. wrote to Mr. Brown requesting him to assist in teaching. He at once accepted, and the next day went to Middletown to enter upon his duties. He says he found Mr. Sprecher in “rather bad health,” and it is likely, for this reason, that the greater part of the work devolved upon Mr. Brown. He, however, continued his studies with remarkable assiduity and surprising progress. To show what extra work he was doing, and his progress in some of his studies, especially in Greek, we quote the following from his diary:

Jan. 1st, 1841.—This day I commenced studying Greek at the Mount Joy Institute with Mr. Cory.

Jan. 18th.—Commenced the Greek verb.

Feb. 1st.—Commenced reading Xenophon to-day.

Feb. 4th.—Read some Greek in Xenophon and the Greek Testament.

Feb. 10th.—Finished writing the translation of Cicero’s first oration against Cataline in a hard, literal style.

Feb. 11th.—Recited 350 lines of the fourth book of Virgil’s *Æneid* after school.

Feb. 23d.—Read Greek as usual from Xenophon and the Testament; also read several odes of Horace.

March 12th.—Commenced this day to board with Mr. Sprecher in the Institute, and to read the *Cyropædia*.

March 22d.—Commenced Bonnycastle’s *Algebra* to-day.

April 8th.—[School closed]. Spent to-day in running about, and studying *Algebra*.

May 3d.—Started this morning for Middletown and arrived in the evening.

May 4th.—Amused myself by walking around town, and reading Greek.

May 15th.—Commenced reading Homer’s *Iliad* to-day.

May 17th.—Read Demosthenes to-day.

May 18th.—Read Demosthenes, Homer, Cicero, and Xenophon.

May 19th.—Read Demosthenes and Homer.

May 21st.—Finished the first *Phillipic* of Demosthenes.

May 22d.—Read several hundred lines of Virgil.

May 24th.—Commenced Demosthenes de Corona to-day.

May 25th.—Read Homer and Demosthenes.

June 5th.—Finished the first book of Homer to-day.

June 14th.—Read Homer and Xenophon.

June 18th.—Finished the third book of Xenophon's Anabasis.

June 19th.—Finished the second book of Homer.

July 7th.—Finished reading the sixth book of Xenophon's Anabasis.

July 20th.—Read Demosthenes and Euler's Letters.

July 26th.—Read Demosthenes and exercised in music.

July 27th.—Read Demosthenes and Euler's Letters.

July 28th.—Finished "De Corona" and read some of Horace's odes.

July 29th.—Studied the Greek grammar and read Horace.

July 30th.—Commenced reading "De Corona" again, as I was so pleased the first time that I cannot relinquish it. Read some in Horace.

July 31st.—Read Demosthenes, Homer and Virgil.

Aug. 2d.—Exercised with Mr. Croll this evening on the violin.

Aug. 3d.—Read Demosthenes and exercised in music.

Aug. 13th.—Read first Olynthiac of Demosthenes.

Aug. 14th.—Read second Olynthiac of Demosthenes. Finished Stevens' Travels in Egypt, Arabia and the Holy Land.

Aug. 16th.—Read third Olynthiac of Demosthenes.

Aug. 18th.—Read the second Phillipic of Demosthenes.

Aug. 22d.—Read Keith on the Prophecies.

Aug. 23d.—Studied Greek grammar and read in Virgil, etc.

Aug. 24th.—Read Combe on Health and Intellectual Powers.

Aug. 26th.—Commenced again to read Homer.

Aug. 31st.—Read Homer and exercised on the violin.

Sept. 11th.—[At home]. Read Homer and went to camp-meeting.

Sept. 22d.—Commenced the fourth book of Homer.

Thus he goes on from day to day doing a large amount of work in addition to attending faithfully to his duties in the school-room. His vacations, too, are spent mainly in study. We might give many additional extracts from his diary showing what a busy life he was leading, but we have thought best to select those principally that bear upon his preparation for college. During this time we find him training a class in singing, taking an active part in a debating society, reading history and such works as Horne's "Introduction." Where are the young men now that apply themselves as he did? He was not satisfied with translating a single author in Greek or Latin at a time, but he reviews in connection what he has read, or takes hold of a new text-book before it is assigned by his teacher. It

may be said, too, that he did most of this work without a teacher. At one time he went to Lancaster and sought the aid of Prof. F. A. Muhlenberg, of Franklin College, now of the University of Pennsylvania, in solving some difficulty in Greek, showing that he was pursuing his studies only under the general direction of Mr. Cory, of Mount Joy, and not reciting regularly to him.

HIS COLLEGE LIFE.

Oct. 23d, 1841, he returns to Middletown to resume teaching, but he soon decides to go to college. Nov. 5th, he makes this entry in his diary :

Started from Harrisburg this morning about 7 o'clock and arrived in Gettysburg about 4 in the afternoon. Called on the President of the College and the Professors, and obtained an entrance to the Senior class.

In the absence of the Professor of Greek, Prof. Reynolds, who then occupied the chair of Latin, examined him in both Latin and Greek. As he applied for admission to the highest class in College and had devoted less time to his preparation in his classical studies than in the others, the examination was unusually rigid; but he underwent it with great credit to himself and satisfaction to the Professor.

He entered upon his work in College with great zeal and manifest interest. He was not satisfied, however, with doing the mere routine work of the class-room, but devoted much time to reading and reviewing the Latin and Greek authors he had read. It was during his life at College that he united with the Presbyterian church in Gettysburg, then in charge of Dr. Watson. He was received by baptism, Dec. 19th, 1841. His recorded prayer is, "O Lord, grant thy Spirit to enable me to keep my baptismal promises. Oh! guide me in the way of eternal life."

And just here we may observe, that Dr. Brown manifested an earnest religious spirit long before he became a member of the Church. In his diary we find him regularly recording the texts of Scripture on which he had heard sermons preached, and he was regular in his attendance on the service of God's house. These texts are given in Latin for awhile and then always in Greek. Often, after the text, he adds a short prayer which

manifests a most earnest breathing after holiness. This runs all through his diary during all the years he kept one. Busy as he was, he was constantly imploring forgiveness for wasted time, and, earnest as was his Christian spirit, he was always seeking a greater nearness to Christ.

No special event marked the remainder of his year at College. He devoted his time assiduously to his regular duties, reading works of solid character from the libraries, and re-reading Latin and Greek authors. There is a seriousness of tone running through all these months that is in marked contrast with the usual free and light-hearted life of the average college student. This, indeed, seems to have characterized his whole life so far at least as pertains to his intercourse with those outside of his own immediate family. On account of it he was often misunderstood and regarded as having little or no interest in the social relations of life. That he was made aware of this is evident from the following entry in his diary made soon after he left College: "When I review the past, I find I have done less to glorify my God and promote the welfare of my fellow-men than to develop my intellect. Whilst I must labor to cultivate the faculties God has given me, I should be studiously engaged in cultivating my heart and forming those active principles of benevolence which adorn the followers of Christ. I find myself, from continual study, regarded as cold, unsociable, and selfish. This opinion I must remove by a more careful walk and conduct." This reserve in social life, notwithstanding his efforts to overcome it, continued to the last, but in a less and less degree. There were times, especially among his ministerial brethren, when no one could have been more genial and entertaining, but at no time did he manifest any interest in the lighter conversations and methods of entertainment in the social circle.

Soon after his graduation we have the first recorded expression of Mr. Brown's desire to preach the Gospel. He had gone to Mount Zion, in Lancaster county, to attend church services, but, no preacher arriving, the meeting was taken in hand by several men who had more zeal than knowledge, and their conduct and speech were so unbecoming and disgusting that his feelings were shocked and he returned home under great de-

pression. After a prayer to the Lord for mercy on that people and that they might be enlightened by his truth, he adds: "I felt an ardent desire this evening to proclaim the Gospel of Christ. Many are living and dying in their sins, and know not the riches of the salvation provided by a gracious Redeemer." Who knows but that he was providentially led to witness these scenes for the purpose of awakening in him the very desire he expresses?

TEACHING SCHOOL.

Oct. 22nd, 1842, he went to Leitersburg, Washington county, Md., to take charge of a select school. He continued there till April 6th, 1843. During this time he made faithful use of his spare time in reading, devoting special attention to Latin and Greek authors and religious works. For some months he kept his diary in Latin.

May 26th, 1843, he went to New Windsor, Carroll county, Md., to assist Rev. Mr. Carter in teaching. He was not favorably impressed with the place, and the school was small. He, however, entered upon his work with his usual earnestness, and spent his spare time in study. It was here that he began the study of Hebrew and prosecuted it with such success that in a few weeks he was reading portions of the Old Testament in the original. In connection with this he was also keeping up his other studies. The place and the school, however, had so few attractions that he closed his engagement there early in July and left for home. Here he remained till the following April, not in idleness, however, but in work on the farm and in faithful reading and study. The line of studies pursued was that of a theological student, though we find no purpose expressed to enter the ministry.

April 12th, 1844, he received a communication from Darlington, Harford county, Md., notifying him of his election as Principal of the Academy in that place. He accepted and soon entered upon his duties. He continued there till Sept. 12th, 1845. Evidently he was better satisfied there than in New Windsor, and was very successful in his work. Some of his pupils still remember him with great affection. An evidence of this was received in Nov., 1882, by his son, J. Hay Brown,

Esq., of Lancaster, from E. M. Allen, Esq., a member of the Maryland State Senate, from Harford county. Mr. Allen wrote, inquiring about Dr. Brown, and, on hearing of his death, replied that he and his wife had been pupils of his at Darlington and both had "a high regard for him." Mr. A. was "an orphan, almost without money or friends—*entirely* without the former," when he was a pupil of Mr. Brown's, and the favors and assistance he received are remembered with the deepest gratitude. There are doubtless many others who would be glad to bear the same testimony.

HIS MINISTRY IN BALTIMORE.

Oct. 19th, 1845, Mr. Brown was licensed by the Evangelical Lutheran Synod of Maryland, at its convention in Washington, to preach the Gospel. He preached his first sermon on the following Sunday, in Luther Chapel, Baltimore, now the Third Lutheran or Monument Street church, served at present by Rev. I. C. Burke. On Nov. 6th, he received a letter announcing his election as pastor of Luther Chapel. He accepted and prepared at once to begin his pastoral work in Baltimore. His ministry there was marked by no special events, but all through there runs the evidence of a quiet but most faithful discharge of duty. We are struck, however, with his oft-repeated lament over the meagre success that seemed to attend his labors, his self-reproaches for inefficiency, his longings for more complete consecration to his Master, and his ardent breathing after holiness. In this connection we cannot forbear giving the resolutions and prayer he records as he begins the year, 1847. They will give a view of the piety and sincere devotion of the man much more clearly than any words of ours can. They are as follows :

The Lord has been pleased to preserve me through another year. And now I desire to begin this year in the fear of the Lord ; that whatever portion of it I spend on the earth may be spent to his glory. I am resolved, *in reliance upon God's grace*, to be more careful to redeem my time, that I may continually be doing some good, and that I may grow in grace and knowledge. I hope to be more zealous in serving God in the ministry of the Gospel. I will pray more, think more, read more. I will endeavor to bear about with me more of Christ. And now, O God, do thou direct me. Keep me from vain thoughts. Help me to live with an eye single to thy

glory. Instruct me. Quicken me according to thy word. I will trust in thee ; I have no strength of my own. I look unto thee, O thou God of all grace. Direct me, defend, uphold me. And blessed be the name of the Father, Son, and Holy Spirit forever and ever. Amen and Amen !

HIS MINISTRY IN YORK.

Dr. Brown left Baltimore, Feb. 4th, 1848, to take charge of the Lutheran congregation in York, Pa., now served by Rev. A. W. Lilly. He entered upon his work with hopefulness and prosecuted it with vigor and success, but resigned after a service of somewhat more than a year to accept a call to St. Mathews' church in Reading, Pa., now in the pastoral care of Rev. T. C. Billheimer. It was during his ministry in York that he was married to Miss Mary E. Hay, daughter of Dr. Jacob Hay, of York. The marriage took place Sept. 12th, 1848.

HIS MINISTRY IN READING.

Dr. Brown's ministry in Reading lasted nearly ten years. His labors there were characterized by great earnestness both among his own people and in aggressive attacks on prevailing evils and false doctrines. His controversies with the Universalists and his assaults against intemperance were specially vigorous and attracted marked attention. He entered upon these with much zeal—with so much, indeed, that an impression was created that he enjoyed controversy and engaged in it rather for the pleasure it gave him as a disputant than to suppress an evil or defend the truth. His readiness to engage in discussion in all his after life, his remarkable skill and power in debate, and the gratification that success brought, gave color to this impression, and it became widely prevalent. We are satisfied, however, that the impression is an incorrect one. A clear insight into Dr. Brown's heart would have revealed a motive far better than the mere love of controversy. That he found some pleasure in the excitement of debate and in gaining a victory we believe. That was nothing more than human. But deeper down in his heart and of far stronger power was his love for the truth and an antagonism to every form of error and vice. His diary uncovers to us the purity of his motives and the sincerity of his heart, and justifies the belief that he was a controversialist

not from choice but from high and pure principle. Of this we feel fully convinced.

Some interesting episodes occurred in connection with Dr. Brown's advocacy of the temperance cause, while in Reading, but we do not have the particulars clearly enough to give them. It is proper, however, to emphasize the relation he bore to this work. He early took part in it, delivering addresses and publicly debating the question even before he entered College, and throughout his life he was always ready to speak in its favor and to encourage every judicious movement for its promotion. He was recognized as one of the most earnest and efficient men in the temperance ranks.

It was during his ministry in Reading that Dr. Brown published a pamphlet on "The New Theology; Its Abettors and Defenders," which attracted the attention of the whole Lutheran Church. It was called forth by Dr. S. S. Schmucker's work on "Lutheran Symbols," especially his exposition of the doctrines of *Original Sin, Regeneration and Justification* contained therein. The first part appeared as an article in the *Evangelical Review*, in July, 1857, and the second part is a reply to an article by Dr. Schmucker in the October (1857) number of the same *Review*. The controversy excited much interest and much bitterness of feeling, but its general influence was good.

NEWBERRY, S. C.

In February, 1859, Dr. Brown left Reading for Newberry, S. C., where he had a short time before been elected Professor of Theology and of Ancient Languages in Newberry College. His eminent qualifications for this new field of labor were shown at once, and the impress made by him while there was deep and abiding. In 1860, he was elected President of the College, succeeding Dr. Theophilus Stork, who had resigned. This occurred in the troublous times preceding, by a few months, the outbreak of our late civil war. The excitement was running high, and the political sentiments of every man of prominence became a matter of deep interest and earnest solicitude. Dr. Brown continued on in the even tenor of his way, attending to his col-

lege duties, but ready to express his sentiments unequivocally and fearlessly if occasion called for it. The occasion came. In January, 1861, on the day before the "Star of the West" (a vessel sent by the U. S. authorities to relieve Fort Sumter) was fired upon by the South Carolina troops, Rev. D. M. Blackwelder, pastor of a Lutheran church about fourteen miles distant, drove in haste to Newberry to inform Dr. Brown that a committee of "minute men" would soon wait on him to learn "his views and feelings on secession," and that, if his reply was unsatisfactory, they would use violence and compel him to leave the State. Rev. B. further added that he knew some of the men and, from their character, felt sure they would carry out their threat, and hence advised Dr. B. to prepare to leave in all possible haste. This matter soon became known throughout the college community and in the excited state of all minds, the exercises were carried on in a merely formal way. At five o'clock in the evening of the same day, when all the professors and students had assembled in the college chapel for the customary evening prayers, Dr. Brown, very pale but with a look of firm determination, arose and told the audience of the notice he had received and said that he then and there would anticipate an interview on the part of a committee. He then said he was born in the Union, reared in the Union, and hoped to die in the Union; that his sympathies were unequivocally with the Federal Government, and that he proposed to resign as President of the College, return to his native State, and, if necessary, join the ranks in defense of the Union. This soon spread through the town and the effect on the people was electric. Mr. Johnston, Chancellor of the State of South Carolina and a firm friend of Dr. Brown, fearing violence from the excited populace, offered to take him quietly to a small station nine miles from Newberry and to send his family by the next train. Dr. Brown declined the offer. He said he had come to South Carolina openly and without fear, and he proposed to leave with his family in the same manner. Fortunately he was able to do this without any hostile demonstrations from the people. This incident is not only an interesting episode in Dr. Brown's life but serves also

to show his fidelity to his convictions and the fearlessness of his character.

HIS ARMY CHAPLAINCY.

Some time after returning to Pennsylvania, Dr. Brown was appointed chaplain of the 87th regiment of Pennsylvania volunteers. The exact date of his entering the service was Aug. 19th, 1861. He continued in this relation till Nov. 15th, 1862, when he resigned to accept the position of chaplain of the United States army hospital at York. Personally the change was a desirable one, inasmuch as it would relieve him, on the one hand, from the inconveniences of camp life and accompanying his regiment in the field and, on the other, give him the comforts of home and the pleasure of being with his family. But this very thing made him hesitate to make the change. He was not the man to shirk hardships, and was reluctant to do anything that seemed to imply an effort to get rid of them for the sake of his own ease and pleasure. His regiment was then at Keyser's station, W. Va., on active duty in the field, and hence the greater hesitation on his part to leave. It was only after the earnest persuasion of Col. Buehler, then a captain in the 87th, and other friends that a wider sphere of usefulness would be open to him in the York hospital, where there would be hundreds upon hundreds of sick and wounded needing his ministrations, that Dr. Brown finally decided to accept the chaplaincy at the hospital. The line of duty was the path he would follow whether it involved personal sacrifice or not.

HIS LABORS IN GETTYSBURG.

After nearly two years of faithful and unremitting service in the national hospital, Dr. Brown was elected, August, 1864, Professor of Didactic Theology and Chairman of the Faculty in the Lutheran Theological Seminary of the General Synod, at Gettysburg. He accepted and entered upon his duties about two months later. About this time the Lutheran Theological Seminary in Philadelphia was established, and drew from Gettysburg quite a number of its students. It was a crisis period in the Seminary as well as in the General Synod. The number of students was small for several years, but then began to

increase until it soon reached a higher figure than had ever before been attained. Under Dr. Brown's judicious management, confidence was regained and the friends of the Seminary rallied to its support. The endowment was greatly increased; the course of study was enlarged and made to extend over three years instead of two; and the affairs of the institution were conducted to the entire satisfaction of its friends. Dr. Brown performed the duties of this responsible position till Dec. 9th, 1879, when he was disabled by a stroke of paralysis which confined him to his bed for several weeks, and when he was again able to be about, his right arm was paralyzed and he continued speechless. Nearly a year before, Dr. Brown had noticed a failing in his right eye, and on consulting Dr. Chisholm, of Baltimore was told that the difficulty was not so much with his eye as with his overworked brain, that he should cease work and take a much needed rest. Accordingly in the Summer vacation of 1879, he went to Bedford Springs to recuperate, but, instead of abstaining entirely from study, he devoted himself to an exhaustive review of a theological work (Dr. Sprecher's "Groundwork of Lutheran Theology") that had recently been published. He returned home in August, unimproved, and at times found himself entirely blind in the injured eye. He, however, entered upon the discharge of all his duties in the Seminary at the beginning of the Fall term, and went on with them down to the unhappy night of Dec. 9th, after which the brain and tongue and pen that had long done such effective service in the Master's cause were no longer able to continue in the usual line of work.

One of the principal causes that led to this result was the labor involved in editing the LUTHERAN QUARTERLY. This Review was established in 1871, with Drs. Brown and Valentine as editors, thus adding another field of laborious work to the one already occupied. Under their management, the QUARTERLY soon won favor in the Lutheran Church and a high rank among similar periodicals in other denominations. After a joint editorship of five years, Dr. Valentine, after a severe illness and by the advice of his physician to lessen his labors, withdrew from the QUARTERLY, and Dr. Brown conducted it as sole editor. Al-

though he still had the co-operation of Dr. Valentine and others, especially in the department of book notices, the entire editorial work, proof-reading and business management devolved upon himself. These labors, combined with the duties of his professorship and frequent ministrations in the pulpit, were entirely too much for any one man, and Dr. Brown, notwithstanding his physical vigor, began to feel the effects of over-work. He, however, continued under the whole burden, conducting the QUARTERLY with the same ability that had characterized all his other labors, until the stroke of paralysis, already mentioned, disabled him altogether for any such duties. What a tax upon his energies these editorial labors were have never been fully appreciated. Dr. Brown himself did not realize what an inroad they were making on his health until too late. At the time he was stricken he was preparing for the QUARTERLY a critical article to which he had been giving much thought and research. This seems to have been one of the immediate causes that hastened his misfortune.

In the Spring of 1880, Dr. Brown transferred his interests in the QUARTERLY to Dr. Valentine, Dr. Wolf and the writer of this paper. When the Board of Directors of the Seminary met in the following June, he tendered his resignation as Professor of Didactic Theology. The Board, however, in the hope that he would recover his power of speech and again be able to resume his duties, took the following action:

The Board of Directors of this Seminary, in view of the fact, that the health of the Rev. Dr. J. A. Brown has, during a number of months past, been very seriously impaired, on which account he has felt it his duty to resign his position as Professor in this Seminary, therefore, in response to this resignation which he has offered, take the following action.

1. *Resolved*, That this Board has learned with the deepest sorrow of Dr. Brown's illness and herewith tender him our warm Christian sympathy and offer to our Heavenly Father our earnest prayer, that if it be His will, He will very speedily restore our brother again to health.

2. *Resolved*, That this Board is not unmindful of the invaluable services, which Dr. Brown has in the past rendered in the interests of this Seminary, and most deeply appreciates the talent, scholarship, fidelity and piety, which he has ever brought to bear in the discharge of the duties belonging to his position.

3. *Resolved*, That in view of this, our high appreciation of Dr. Brown's

eminent ability and fidelity, and our desire to retain him, if it be God's will, in the position which he has so long and usefully filled, and in view of the fact, that his health has been steadily improving, and his medical advisers express the judgment that he will probably, after a while, recover speech, and be able to resume his duties during the coming year, we respectfully decline accepting the resignation thus tendered us, and urgently request that Dr. Brown recall it.

4. *Resolved*, That a committee of five be appointed in connection with Dr. Brown, to adjust the amount of his salary during his retirement, and to arrange with his colleagues in the faculty, and others, whose services may be needed temporarily to assume Dr. Brown's professional duties, affording them such compensation for their services as shall be mutually agreeable.

REMOVAL TO LANCASTER.

In June of the following year, Dr. Brown, not having improved much in health, again tendered his resignation, and it was accepted with great regret. In the following September he removed with his family to Lancaster, Pa., leaving the Seminary after a connection of seventeen years, crowned with honor and possessing the high regard and love of all who had been under his instructions. The institution over which he had so long presided thus lost an instructor of the highest qualifications, and the whole Lutheran Church, as represented in the General Synod, felt that she was now without the counsel of her best and most trusted human leader.

In going to Lancaster, Dr. Brown was not only returning to his native county and near to his old home, but was also getting nearer to two of his children that had gone some years before from the parental fireside, namely, J. Hay Brown, Esq., and Mary E., wife of Robert M. Agnew, Esq. Surrounding circumstances seemed to be favorable and the patient sufferer was in remarkably good spirits. He took pleasure in doing the marketing for the family and in walking about the city renewing old acquaintances. Lancaster was more of a home to him than any other place he could have selected. His condition showed some signs of improvement after a few months of residence there, but complete recovery was to be an unfulfilled hope. In the Spring of 1882, after one or two slight relapses, it became evident that his end was drawing nigh. On the morning of June 19th, although he arose from his bed as usual,

dressed, and went about the house, he realized in an hour or two that his vital energies had about run their course. The members of the family were not alarmed as much as on some previous occasions, but he himself felt that the critical hour was near at hand. Little Nona was preparing to go to school, but he said, "No, not to-day." Some weeks before, when others thought his condition worse, Mrs. Brown suggested that Nona should not go to school, but her husband let her know that he felt there was no immediate danger and that she might as well go. This shows how fully conscious he was of his physical state at its different stages. On this morning, the call from his Master to "come up higher" was to be made, and he seemed to know it in advance. He was occupying an easy chair in the parlor when his condition began to grow worse and worse, and all the members of his family were hastily summoned. When Hay came and saw that a bed was the proper place for him, he took him in his arms himself, in the absence of all male help, and carried him up stairs. As his father was a man much above the average weight, and he himself a person of no unusual physical strength, he says he does not understand how he accomplished what he did with so much apparent ease. We refrain from the particulars of Dr. Brown's last moments. In a few hours, the body ceased to suffer, and the redeemed soul of this faithful servant of God was with his Saviour.

"Jesus, thou Prince of life !
Thy chosen cannot die ;
Like Thee, they conquer in the strife,
To reign with Thee on high."

Mrs. Brown and all the nine children survive, Dr. Brown being the first to be called away. The children are: J. Hay Brown, Esq., of Lancaster; Sallie, wife of E. J. Cox, Esq., of Gettysburg; Mary E., wife of R. M. Agnew, Esq., of Lancaster; Nellie A., wife of S. S. B. Ramey, of Ramey, Pa.; Carrie, wife of J. Frank Graff, of Grand Rapids, Mich.; and James Allen, Jr., J. William, Lucy and Nona, still at home.

It is gratifying to know that, while Dr. Brown's income was never large and his expenses always rather heavy, yet, by judicious investment and management, he left his family not by any

means unprovided for. We take pleasure in stating this, because we are glad to know that his sorrowing widow and family are in fair circumstances and because the information will be a comfort to the many friends of Dr. Brown, who felt some concern on this point. In view of the expenses of a large family, his liberal contributions to the benevolent objects of the Church, and his generous gifts of charity to so many of the poor in his neighborhood (more and more of which are coming to light since his death), it is surprising that Dr. Brown was able to make such a comfortable provision for his family. It only shows that, in addition to his other characteristics, he was a wise and prudent business man.

Although Dr. Brown was never ambitious of the honors and offices of ecclesiastical assemblies or the honorary degrees of colleges, his merits were rewarded with a large share of both. He was president of different district synods, and of the Fort Wayne convention of the General Synod (in 1866). In all deliberative bodies he was a power, was appointed on the most important committees and, after 1864, was second in influence to none. In 1859, Pennsylvania College, his *Alma Mater*, conferred on him the degree of Doctor of Divinity, and in 1879, the University at Wooster, Ohio, during the sessions of the General Synod there, honored him with the LL. D. The hearty applause with which the announcement of this was received in the General Synod shows how well deserved it was regarded by his fellow-delegates in that assembly. They only reflected the sentiment of the whole Church.

WHAT HE WROTE.

We now close our portion of this sketch with a list of Dr. Brown's publications :

The Duty, Spirit, and Reward of the Christian Ministry : Synodical Sermon, 1854. The New Theology ; its Abettors and Defenders, 1857. Inaugural Address in Newberry, S. C., 1859. The Christian Sabbath : Sermon, 1869. The Apostolic Fathers, *Evangelical Review*, Vol. IV, p. 36. Justin Martyr, *Ev. Rev.*, VI, 151. Inaugural Address as Professor of Theology in Gettysburg. The Poetry of the Bible, *Ev. Rev.* The Reformation, the Work of God, *Ev. Rev.* Holman Lecture on the First Article of the Augsburg Confession, *Ev. Rev.*, 1866. The General Synod and Its

Assailants, *Ev. Rev.* Second Advent and the Creeds of Christendom, *Bibliotheca Sacra*, 1867. The Evangelical Lutheran Church in the United States, *Bib. Sac.*, 1868. Christian Anthropology, *American Presbyterian Review*, 1869. The Review, *Lutheran Quarterly*, Vol. I, p. 1. Book of Worship, *Ib.* I, 146. Union in the Lutheran Church, *Ib.* I, 241. Papal Infallibility, *Ib.* I, 585. Dr. Krauth's Metaphysics of the Lord's Supper, *Ib.* II, 80. Dr. Hodge on the Lutheran Doctrine of the Person of Christ, *Ib.* II, 255. Exposition of 1 Cor. 15 : 22, *Ib.* II, 448. The Ministerium, *Ib.* III, 93. Conversion of the World to Christ, *Ib.* III, 161. Exegesis of Titus 2 : 13, *Ib.* III, 285. Angelology, *Ib.* III, 374. The Augsburg Confession and Second Coming of Christ, *Ib.* IV, 52. Mercersburg Theology, *Ib.* IV, 251 and 443. Did the Apostles Expect the Second Coming of Christ in their own Day? *Ib.* IV, 321. The Pietistic Controversy, *Ib.* IV, 278. Tyndall's Address, *Ib.* V, 68. Gladstone on the Vatican Decrees, *Ib.* V, 128. Religious Opinions of J. Stuart Mill, *Ib.* V, 279. Dr. Dale's Inquiry into the Use of Baptizo, *Ib.* V, 321. The General Synod, *Ib.* V, 591. The Work of the Review, *Ib.* V, 604. Exegesis of Heb. 13 : 10, *Ib.* V, 564. A Question in Church Polity, *Ib.* VI, 81. Lutheran Church Polity, *Ib.* VI, 397 and VII, 119. The Eldership of the New Testament, *Ib.* VII, 161. Public Libraries in the United States, *Ib.* VII, 285. The General Synod, *Ib.* VII, 325. Theses on the Galesburg Rule, *Ib.* VII, 595. The Allentown Church Case, *Ib.* VIII, 1. Use and Abuse of Denominationalism, *Ib.* VIII, 101. A Question Touching the Augsburg Confession, *Ib.* VIII, 161. Reply to the Lutheran Monograph of Drs. Krauth and Jacobs, *Ib.* VIII, 621. The General Synod, *Ib.* IX, 464.

ESTIMATE OF HIS CHARACTER.

By PROF. C. A. STORK, D. D., Gettysburg, Pa.

The figure of Dr. Brown will always be a distinguished one in the history of the Lutheran Church in this country, both for his intrinsic qualities and for the important place he filled at a critical juncture in the progress of that Church. It was impossible that an individuality such as his should appear in any scene and not be striking, conspicuous, vivid. Some natures there are of great worth and fine qualities which never stamp themselves on their cotemporaries or times. Gentle, yielding, sympathetic, they blend with the colors and forms of their day, and though helping, it may be very efficiently to complete the picture of that day, they are not sharply cut figures in the picture. But Dr. Brown's was a bold, vivid personality. He could never appear on any stage and not be one of the marked figures.

His erect, well set-up form, his firm step, his keen eye, the metallic ring of his voice, his curt compact speech, his prompt manner, were physically true to the inward man; they expressed a nature made to impress itself on others, one born for rule, for command and authority. If it were desirable to express his distinguishing feature in one phrase we could find none better than that hackneyed one, *force of character*. It is said that a candle may be shot with such force as to penetrate a solid board; the momentum cancels, for the time, the yielding nature of the substance and makes it a solid bolt. So ideas, sentiments, plans that from another man might have fallen flat, were powerful to move men, to penetrate their minds, when Dr. Brown uttered them, because of the force with which he propounded them and drove them home.

It always seemed to the present writer that Dr. Brown was born for a commander of men, the governor of a province, the general of an army: what a superb force of courage, energy, propulsive power, ability to bring men under control was in him. The sphere of the ministry, of the pastorate, the theological professorship, never seemed quite the fit one for him. His special gifts we felt were somewhat cramped, or rather left unexercised: they had scope enough to let it be seen what they were, but not enough to let him achieve what it was in him to do.

This distinguishing feature, it may be noticed, gave a peculiar stamp to all his various activities as preacher, teacher, theologian, church-leader, and modified even his private personal Christian character in a very striking way.

The outward events of his life have already been recited in the former part of this sketch—the succession of steps by which he acquired an education, entered the ministry, labored as pastor, as chaplain, and as professor of theology? Everywhere along that tranquil stream are the signs of an indomitable energy. Take him, for instance, as a student. In the copious diary he kept, we read that he began the study of Greek Jan. 1st, 1841, and that on Nov. 5th, of the same year, he passed successfully the examination for admission to the Senior class of Pennsylvania College. It seems almost incredible till we turn

back and read how each day in the midst of other occupations he grappled with the language and, as it were, by sheer force bored his way through the knotty mass. He begins with the grammar in January and in May is reading Homer and Demosthenes. Seven weeks after beginning Greek we find him entering in his diary the texts of the sermons he heard in Greek, written in a most delicate and perfect script, accurately accentuated. This is a little thing, but it shows the vigor with which he laid hold of everything. If he undertook to study Greek he attacked it with a determination that it should be conquered thoroughly and speedily.

It is characteristic of the eminently practical nature of Dr. Brown's mind, his habit of viewing all things as related directly and concretely to life, that his first definite impulse to the ministry was awakened by the spectacle of an ill-conducted and disorderly religious meeting. Reference to this has been made by Prof. Biklé, but we give it again. In his diary we read under the date of Aug. 21, 1842: "This afternoon I went to ——— to church. The preacher did not come, and several individuals spoke. Their speaking was enough to disgust the most ignorant. Every Christian heart must bleed to behold such scenes, men ranting and decrying everything that does not correspond with their own creed. Oh, the deep depravity of the human heart! When will men cease to preach themselves and learn to preach Christ crucified? * * I felt an ardent desire to proclaim the Gospel of Christ. Many are living and dying in their sins and know not the riches of the salvation provided by a gracious Redeemer."

How like the man that is! The sight of a bad piece of work touches the spring of action in him: he burns to lay hold of the bad job and make it a good one. He sees how this great work ought to be done; he feels in himself the power to do it; he is eager to put forth his energies; he will be a minister. From that time, though he was engaged in teaching for some time before entering the ministry, he does not seem ever to have swerved from his purpose to preach the Gospel. The extract is characteristic, also, as exhibiting two striking passions, if we may so call them, of the man: his love of order and reverence,

and his large Christian liberality; it rouses all the antagonism in his nature to hear Christian "*ranting*" and "*decrying*" those that differ from them. There was never a time when Dr. Brown did not heartily detest and frankly show that he detested rant and bigotry.

In the pulpit Dr. Brown was distinguished by lucidity, simplicity, directness, and force. He was not a man of large invention, and his productions lacked the picturesqueness, the vividness which only a great imagination gives. But his preaching was often great, partly because of its deep sincerity and the strong conviction with which the preacher had evidently grasped the truth, but above all by his habit of preaching mainly on the great themes of the Bible. A distinguished critic complains of the number of sermons wasted in carving cherry-stones. There was nothing of that sort of pettiness about Dr. Brown in the pulpit. The present writer did know of a sermon of his on St. Paul's cloak and parchments which for ingenuity and homiletical surprises was a striking specimen of what the preacher could do if he had cared to indulge in that kind of pyrotechnics; but his habitual themes were the great colossal themes of the Scriptures. Early in his ministry we find him putting down in his diary his resolve to fix his attention on the great themes of the Gospel. Indeed, he used to complain of himself that he could not preach or talk unless he had a great subject to rouse him.

Characteristic of his natural force was an impatience of the restraint of a manuscript in the pulpit. In his pastorate at Luther Chapel, Baltimore, he records in his diary one Sunday, "Used manuscript to-day, and felt somewhat awkward." He never felt otherwise when confined to a written discourse. His whole habit of mind was too direct and concrete, his desire of immediate contact with those he addressed was too strong, to allow him any other style of address than the extemporaneous. His habit was to select some one of the great themes of the Bible,—or, rather, as he used to say, "a text took hold of him,"—and then to ponder it in his study, in his walks, in his wakeful hours at night, on his journeys, till it had taken strong hold of his mind; then a rapid sketch was made, and the sermon was prepared. The result was that his preaching had an element of

strength, solidity, freshness and earnest conviction which, despite the lack of many of the graces of polished speech, and the defects of delivery which were apparent in the preacher, was very effective. He often did what a great many very eminent and elegant preachers never do, that is, take hold of the depths of men's souls, and make eternal things real till the whole man was shaken. It is hardly necessary to add that his preaching was always instructive and of a sort to build up men in the religious life. But the one supreme impression left was that of the greatness of the truth uttered, made real and vital by the intense conviction and personal force of the preacher.

It was not, however, in the pulpit that the most influential work of Dr. Brown was done. Before entering the ministry he had exercised his gifts as a teacher, and after a comparatively short period of work as a pastor he was called to devote his energy to the work of a teacher of theology successively at Newberry, S. C., and at Gettysburg, Pa.

In this field he showed that he had some great, some pre-eminent gifts. He was not only apt to teach; he had also the power to mould other men's thinking and character. He was a clear, direct, logical thinker himself, and never tolerated obscurity, incoherence, or general slovenliness of thinking in those under him. He was continually pulling up his scholars with the question, "What do you mean by that?" Both in dogmatic theology and homiletics, his special branches, such a habit is invaluable in an instructor. He taught his students to think precisely, to define accurately, to be able to give an account of their mental processes. He was a great clarifier and organizer of men's thinking. And he sent out his pupils with orderly mental habits, a love of clearness and accuracy, an impatience of what was cloudy, vague, disorderly in thought. Now it is true that the love of clearness may be carried too far, as we shall presently notice, but the desire for accuracy, definiteness, precision, is a quality which lies at the bottom of all successful teaching, and this Dr. Brown both had himself and had the power of awaking in others. Combined with this was the power of making clear to others what he saw himself. The two naturally go together; our inability to make others see what we

see is generally due to the fact that we do not see the thing very clearly ourselves. Dr. Brown could trace every step by which an idea was formed in his mind; the process by which he arrived at a conclusion was distinct before him; and so in the class-room he could draw out link by link the chain till the whole was complete. He was not content with having general ideas, but the separate features were all clear before him, and so easily described to others. If any scholar after listening to Dr. Brown's exposition of a point, or his unfolding of a doctrine did not understand him, the fault was not with the instructor. He had the power, too, of making diligent students. Of course there are men whom nothing will stimulate; they would be lazy and indifferent if Aristotle or Coleridge were in the chair; but the average young man was always spurred on in Dr. Brown's class-room to study hard. There was something contagious in his vigorous, incisive way of taking hold of truth; it braced up the minds that came in contact with him and made them vigorous, too. It was his forceful character communicating force to those next to him.

As a theologian Dr. Brown has left his impress on the Church. The weight of that impression was due very largely to the peculiar juncture at which he was called to mould the young ministry of our body. He was called to the chair of Didactic Theology at Gettysburg just at the time when two strongly antagonistic tendencies were threatening the existence of the General Synod. On the one hand was the conservative tendency which endeavored to revive the older Lutheran theology, and insisted on the type of Christianity developed by the Lutheran genius. That type need not be described here at greater length. It is familiar to all, unfortunately, however, rather by its excesses and exaggerations than by its essential and profound truth. Its fear of new truth, its disbelief that there is any new development of truth or practice to be brought forth, its suspicion of every other type of Christian doctrine or life, its rigidity of form, its timidity in the presence of strong emotion, and its aversion to any fellowship with other parts of the Christian Church,—these unhappily were the features by which that type was best known. Old Lutheranism was, on the best showing, a very

rich kernel shut up in a very gnarled and bitter shell. Many have been so repelled by its hard and acrid rind that they have never had courage to penetrate to its strong meat, and, indeed, have often been unable to believe there was any meat there at all. On the other hand was the tendency to throw overboard everything in theology and practice that was distinctively Lutheran, and to substitute for Lutheran doctrine an eclectic Evangelicalism which was an average, so to speak, of the theology of all the popular Protestant bodies, and for Lutheran practice, what may be called the emotional treatment of men in the matter of religion.

When the Ultramontanes of the old General Synod withdrew and constituted the General Council, there still remained a respectable number of men devoted to what was true and profound in Lutheran theology, while they deplored its exaggerations and monstrous over-growths. With these were the whole body of Lutherans who had been carried away for the time with the ideal of a Lutheranism which should have all the strong and glowing features of the American type of religion, but who unfortunately fancied that the only way to get the warmth of Methodism and the vigor of Presbyterianism was to disembowel their own Church of its heart and lungs. Humanly speaking the future was easy to predict. It was prophesied that the radical portion of the old body would speedily drive out or overawe the conservative and Lutheran element. But it was not so to be. The moderate section of the General Synod by a firm insistence on the great features of Lutheran theology and church life combined with a large liberality, a tolerance and patience of dealing with dissentients, and with a practical energy in the application of Lutheran doctrine to life, developed rapidly what with all its defects is the truest type of Lutheranism this country or any other has yet seen; a Lutheranism at once loyal to its great type of Christian doctrine, believing and not ashamed to avow its belief in the historical and organic nature of Christianity and the Church, in the sacramental element in Christianity, and in the educational type of Christian life which it cultivates, and yet easily and cordially uniting with the whole Christian Church in fellowship and in every good work. This

is the strength of the General Synod, and we do not hesitate to say that it is a strength to which all divergent wings of the Lutheran army in this country must return or else go on frittering away their powers in endless quarrels among themselves about the phylacteries and fringes of doctrine and ritual, and in futile attempts to resist the genius and spirit of the age and country.

This apparent digression was necessary to bring out the important part Dr. Brown as a theological instructor and leader was called on to take at this critical juncture. It was when the elements left in the General Synod, after the tumult of the departure of the men constituting the General Council, were at poise, that Dr. Brown came to the head of the Theological Seminary at Gettysburg and began his work. Under his influence as theological leader, so to speak, the various elements in the General Synod began to act and react towards the crystallization into their present form which has been described above. The influence he exerted was not noisy or conspicuous. He published no irenic treatise, no series of papers on the crisis; he had no nostrum of a theological or ecclesiastical formula with which to patch up the dissensions of the Church. But by a firm stand on what we may call the Lutheran *Via Media* taken in his writings, in his synodical utterances, in his correspondence, in his numerous interviews with men from all parts of the Church, and above all by his teaching and moulding of the young men who for seventeen years went forth from the Seminary to fill the pulpits, the professional chairs and other places of influence in the Church, he steadily pressed that moderate view of the Lutheran Church, her doctrine and practice, her cultus and spirit, which enables her in the General Synod at this time to hold with self-respect her distinctive place as a Christian Church, having a great work to do and a great truth to proclaim, and yet to stretch out the hand of cordial fellowship to all other churches of Jesus Christ.

But was Dr. Brown a Lutheran theologian in any proper sense at all, it will be asked? Some who have known that his parents were Friends have made this fact an occasion of criticism upon his Lutheranism, as though theology were a matter of inheritance, and a man drank in Calvinism or Armenianism,

Evangelicalism or Sacerdotalism with his mother's milk. But the cases are not few where great theologians have left the lines of the creed to which they were born and become expounders of an entirely different system. Bishop Butler was born a Presbyterian ; at his death he was so thorough an Anglican that it was disputed whether he were not in reality a Roman Catholic. Cardinal Newman, by far the greatest Roman Catholic theologian of this century was bred in the Evangelical school of Scott and Simeon. In our own country the one defender of the sacramental system of real ability produced by the German Reformed Church was Dr. Nevin, though he was educated as a strict Calvinist. It is no matter of surprise, then, that Dr. Brown though of Quaker parentage should have become a Lutheran theologian. The only trace of the influence of the Friends' type of religion discernible in him was a certain plain honesty, simplicity and purity of character, together with a blunt disdain of forms, which sometimes seemed to take the shape of an incapacity to apprehend the real worth and power there may be in a form.

It may be conceded, then, that Dr. Brown did not begin as a Lutheran theologian, and, dying as he did prematurely, in the very flower of his intellectual manhood, when ordinarily the mind is widest open to the light and achieves its deepest insight into truth, he had not completed his theological system. His was, be it said to his honor, a mind open to conviction. He was continually modifying his view of truths in their relative bearing, strange as that may seem to those who knew him only as a polemic who never yielded a point in debate. It is true he was not very persuasible by argument from a personal antagonist. The ardor of battle was strong in him, and it was not in discussion or controversy that he came to larger views of truth. It was in his seasons of quiet meditation, when he pondered the truths of Christianity as revealed in the Scriptures and in the unfolding of the history of the Church, that the light came to him. And those who knew him best, who could trace the modification of his views of Christian doctrine from time to time, could readily see how the Lutheran type of doctrine was gain-

ing a stronger and stronger hold of his mind. He became a Lutheran, and grew to love the Lutheran Church and her type of life and doctrine at first rather by repulsion from the other great types of doctrine than from a profound acceptance of her cardinal principles. To his mind, from the first, the emotional type of Methodism, the fatalistic type of Calvinism, the sacerdotal type of Anglicanism, and the bald common-sense type of Puritanism, of which we may reckon Quakerism to be a variety, were alike repugnant. He was driven to Lutheranism, as it were, by a process of exclusion. Here were so many forms of Protestant Christianity, A, B, C, and D; but A, B, and C were not possible to him; what could he do but take refuge in D? No doubt there were many things in Lutheranism which at first were not consonant with his views. But the objections to Lutheranism were fewer than to any other type of Christianity. Its whole general aspect as a Church and as furnishing a body of doctrine was more congenial to him than that of any other system; with those particular features which were distasteful to him he put up as well as he could. That, it may be considered, was Dr. Brown's first view of Lutheranism.

But as he went on he found that the features once distasteful were beginning to grow congenial. That general aspect of benignity, dignity and reasonableness which had first attracted him he gradually came to see was due in part to those very features which in the beginning he had disliked: take these away and the total effect of charm was marred. It was so in a marked degree with Dr. Brown's views of the sacraments. He began with a repugnance to the Lutheran view of Baptism and the Lord's Supper; he grew to tolerate them; step by step he drew nearer to them; in his last days he accepted for substance the Lutheran doctrine, though not the scholastic and didactic aridities and super-subtleties with which the dogmaticians have distorted it. To be sure, in the view of those extraordinary Lutherans who are more Lutheran than Luther himself, and to whom the blots from the pen of a Calovius are more precious than the most golden sayings of a Melancthon, Dr. Brown's Lutheranism would be no Lutheranism at all. But it is hardly

worth while to listen to the obscurantists of Lutheranism any more than to the obscurantists of any other system.

It may be conceded, however, that Dr. Brown would never have been a profound Lutheran theologian. Coleridge used to say that every man was born either a Platonist or an Aristotelian; and Dr. Brown was one of the born Aristotelians. He belonged to that class of minds at the head of which stands Aristotle and representative of which in our times are the Scotch philosophers, the school which has been happily called the school of common sense. The criterion of all truth to this school is its simplicity, its capability of being grasped by the average man of good judgment, and its one pre-eminent virtue is clearness. Now there is no question of the ability of this class of thinkers: from Aristotle to Dr. McCosh it has numbered some of the most acute of intellects. But, then, great as its virtues are, it has this defect, it insists on explaining everything: everything in the universe must be as plain as the multiplication table; no haze on its horizon, no dimness in its sky. But, then, the horizon on which there is no haze is a very contracted one, and the sky that has no dimness is not the illimitable vault that unrolls itself above us every night. The trouble with the common-sense school from Aristotle down is that it has no place for the infinite, the mysterious, that sense of unfathomableness and awe which come to us with the glimpses which both nature and the Bible give us of being and truth, distinct enough for us to form some idea of, to be impressed and inspired by, but too vast for us to comprehend or explain. Now Lutheranism does not belong to the school of common sense; it is Platonic and not Aristotelian. It has its bright, luminous centre, Christ, the Incarnate Son, the brightness of the Father's glory and the express image of his person, in whose light we can walk unperplexed; but, then, from him the universe natural and spiritual melts away into infinite gradations of being, the last of which is but a faint mist on the illimitable horizon. But Dr. Brown with all his acuteness did not take much to mysteries. He loved the Scotch style of philosophy and theology, and while he was learning to admire and hold the Lutheran theology more and more he would never have taken to it *con amore*. Whilst he was fairly familiar

with the best Lutheran theologians, his favorites were the great writers of the Scotch school and its American branch, Chalmers and Dwight, and the Evangelical English theologians generally.

But if this be so, it will be asked, how can he have been so influential in promoting a true Lutheranism in the General Synod? The answer to this is very obvious: it was just because he was not an original Lutheran born to the faith, and so steeped in it that he could see nothing good elsewhere, that he was capable of helping to lead the General Synod along the *Via Media* of Lutheranism. His advocacy of what was Lutheran in doctrine and practice was not liable to the suspicion of partisanship. Men would follow his lead who would have hung back from the teaching of a more pronounced Lutheran. The best teacher, it is said, is the man who is just one lesson ahead of his scholars: well, Dr. Brown was just one lesson ahead of the average mind of the General Synod in Lutheranism, and as he learned himself he taught with ardor and with skill.

The result was that there went forth from Gettysburg a succession of young men who had a new view of the Lutheran Church, of her theology, her spirit and genius, and of the work she had to do. There was less danger of their falling in love with Presbyterianism, or Methodism, or Congregationalism, now that they were learning to value their own mother church, and her rich and full type of Christian doctrine and life. It is true our young men did not know Lutheran theology thoroughly; on many minor points they were cloudy. But they were set on the way to know that theology. They had a belief in the true individuality and value of her type of life, and they began to build the wall on the old foundations. For much of this the Church of to-day owes a debt of gratitude to Dr. Brown's theological work.

But this work was not done only in the lecture room. He was indefatigable with the pen. It is marvellous to look through the pages of the *Evangelical Review* and the LUTHERAN QUARTERLY and mark how much he did, not only in designedly systematic articles, but also in reviews, incidental notices, and discussions of every character, to impress his views on the Church.

What was said of the late Dr. Krauth may also be said of Dr. Brown, that it is to be regretted that so much energy and ability were spent on publications of a periodical nature, since the same power concentrated into one volume might have made a more profound impression and left a more lasting result. Dr. Brown was in writing very much what he was in speech, direct, clear, incisive, with a strong movement, and, despite the frequently uninteresting nature of the matters discussed, sustaining an interest in his reader which carried him along unwearied to the end.

It was characteristic of the subject of this memoir that his best work was done under the spur of opposition. There are minds which flow forth like the spring on the hill-side, unsolicited. Some deep inward pressure impels the utterance of their thought. But others are like the rock in the wilderness, they must be smitten to yield anything. Dr. Brown was never so full, so bright, so vigorous, so effective in writing or speech as when some antagonist had assailed a truth he loved or an institution he revered. Those who have heard him on the floor of Synod when some great church question was debated, or on the platform when he was called on to defend some position dear to him, will remember how his whole nature glowed and rose equal to the conflict. He was a keen and ready debater, never disconcerted, always ready with a retort. Many a question has been decided by the force with which he flung his whole mind and soul upon the one side or the other. From his natural force of character he had that delight in manly combat which most strong natures share; but there were certain themes in the defence of which he took special pleasure. The great cardinal doctrines of Christianity, the sacred rights of Christian liberty, the maintenance of the principles of order, reverence and sobriety against fanaticism and individualism,—these in whatever varying forms they needed assertion or defence kindled in him a joyful ardor. He was never weary of stating and re-stating, defending and urging them with a vigor that often cowed his opponents and always delighted those whose views he espoused. He made those who thought they

were right before, feel as they heard him that they were inexpugnably, gloriously right.

He was not, as before intimated, an original discoverer in theology. Some men discover truth; and others expound the discoveries already made. Dr. Brown discovered no new stars in the theological firmament, but he made men see the stars already mapped with a vividness and clearness that was quite as effective as any new discovery. The theologian who drives a doctrine home and rivets it is quite as useful in the Church as he who hammers out a new nail and finds a place for it.

And so, by his preaching and his teaching, his writing and his debating, by correspondence and by the influence of his personal contact and communication with men, Dr. Brown went on moulding a generation of young ministers, enlarging and sobering their views of what their duty was in the Lutheran Church, putting his own courage, his down-right conviction, his strong love of truth, his stern rectitude, his reverence for God, and his love for all that was good and pure and true, into whatever he did or said, and showing a manly Christianity that was in itself a potent educational influence to all who came in contact with him as pupils.

In his private life Dr. Brown was less understood, because less easily read, than in his public work. There was a rock-like sternness and sombreness about his character which concealed from view the inner life which to those who knew him intimately was in many respects very beautiful. The present writer has heard many testify that it was only after a long acquaintance with Dr. Brown that they came to know his true heart worth. He impressed men ordinarily as a stern, just, positive man who feared God and nothing else, who had a lofty but sombre standard of righteousness by which he lived, with little emotion and scanty sympathy for his fellow men. That he was originally deficient in the softer virtues, and above all in sympathetic sensibility towards others, he was himself aware and ceaselessly deplored.

Again and again his diary records his sorrow at what he calls the dullness, the coldness of his heart. That he succeeded largely in overcoming this defect, those who knew his generous

readiness to help those who needed, and his manly though undemonstrative regard for his many warm friends, can testify.

What was taken by the superficial observer for mere sternness was due in part to a deep-seated natural melancholy. Those who knew him as the dogmatic thinker, the keen debater, the courageous public man, always prompt, alert, decided, can hardly realize that at the bottom of that vigorous champion's heart lay a deep reservoir of melancholy which he never succeeded in draining. In the diary of his early ministry occur passages which express the profoundest despondency, weariness, hopelessness, from which he arouses himself only by a fervent appeal to the help of God. This might pass for that vague shadow of sadness which seems in some inexplicable way to belong to the season of youth; but the present writer has often heard him express himself in the later years of his life, when he had won many successes and his name was honored throughout the Church, as oppressed by the same despondency. Dr. Brown seemed often a stern man when he was in reality only a melancholy man. That he struggled against this, that he did not allow it to cripple his energies or turn him from his work or his devotion to God, or even to make him an uncongenial man in his own household, is one of those hidden victories which make so many plain, unromantic lives heroic.

From the earliest years he evinced a deep conscientiousness, and in the beginning of his manhood set for himself a high standard of rectitude and piety. His diary, begun when he was twenty, is full of records of self-examination, of pious resolves, prayers and acts of devotion. Year after year in those interesting pages we trace his struggles, his failures, his renewal of energy, his contemplation of himself, his communion with God. Every act is consecrated with prayer. As late as 1847 when pastor of Luther Chapel, Baltimore, we find this entry, "This day I bought a German grammar and commenced the study of German. As I trust this undertaking is not for my own pleasure or profit, but for the glory of God, wilt Thou, O Lord, direct and prosper me in the work;" and then follows a fervent prayer for a blessing in his new studies. When he resigns his pastorate in a certain place he writes out six distinct

reasons for his resignation, beginning thus, "This day I close my official relation with——. My reasons for resigning so far as I could know my own mind are these: *a*. "The church does not seem to prosper under my ministry. The attendance does not increase and there are very few additions to the church;" and ending thus: "I hope I have not been selfish in my decision; if I have erred may God overrule it to his glory." A more open, candid, unselfish exhibit of conduct than this whole passage it would be hard to find. It is characteristic of the man.

In his family he was full of affection and kindly consideration. The man who in public many feared and were shy of as a stern, cold nature, never made his children fear him, never repelled the tenderest infant from his side. He might often have been seen at his desk holding on his knee with one hand his youngest child, delighted to be with him, and writing for the press or his lecture room with the other. Among his students, too, many, who succeeded in breaking the reserve in which their revered Professor held himself, found that he had a sympathetic heart. And numbers of his fellow-ministers who knew him intimately as a friend will testify that a more faithful, generous, unselfish friend man could not have.

To sum up these particulars: What is the final impression left on us by this striking character? It is that of a masculine vigor brought under strict self-control by the power of reason and grace, disciplined by the utmost painstaking, taking for its light the revealed will of God, and devoted unflinchingly to the cause of duty. The first, and to many the last, impression is that of force, cold, naked, untempered by the tenderer elements of human nature, force ruled by the single law of conscience. Dr. Brown to many who knew him would be figured by the cliff standing out from the mountain side cold, sombre, rugged, unmoved by storm or sunshine. He commands respect, admiration; but not love. But that would be a mistaken view; if we draw near the mountain wall we find that it is not all granite; it is penetrated by hidden glens where nestles the tender bloom of flowers; out of its heart spring the pure, soft, beneficent brooks. It has beauty and sweetness as well as strength. Still

it is true that Dr. Brown's piety was of the older type in which there was more of awe than of love. A great preacher has said, "There was a time when men seemed to be so busy in wondering at God that they forgot to love him. Sometimes now it seems as if they so longed to love him that they dared not remember how wonderful he is." It was to those to whom God is more awful and venerable than lovable that Dr. Brown belonged. A fitting motto for his life would have been "Stand in awe, and sin not." In the view of the divine majesty and splendor he was a deeply humble man. He often used to say of himself in familiar converse with his intimate friends, "If it were not for the grace of God I am convinced I should have been a very bad, hard man." Now this is a sort of theological common-place; we all say it of ourselves in a perfunctory sort of way; but Dr. Brown had translated the theological doctrine into life. He was deeply conscious of the capacity for evil in him, and of the continual restraint and inspiration the Divine Spirit was exercising upon him. This made God very real to him. He was like a man who walks on a slippery path over a precipice and feels the pressure of the strong hand holding him up. It may have been that there was too much of awe and too little of the sunny trust of the child in his piety; but the effect was to give him a strong, manly religion. It infused a quality into his life which in these days of easy-going religion is becoming rarer, and may yet become too rare, a seriousness, a profundity, a solidity of religious character, a supernatural horror of sin as the one unspeakable evil of life to which no other evil is for a moment comparable.

As a figure of weight, of seriousness, of deep spiritual conviction, of stern rectitude, of unswerving fidelity to duty, Dr. Brown will stand forth among the godly men who led the Church in his generation. As such we may thank God for his life and example.

ARTICLE VIII.

LITERARY INTELLIGENCE.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*A Critique of Design Arguments*, an historical review and free examination of the methods of reasoning in Natural Theology, by L. E. Hicks, Professor of Geology in Dennison University, Granville, O. *The Cross in the Light of To-Day*, by W. W. McLane, D. D. *A Religious Encyclopædia*, or Dictionary of Biblical, Historical, Doctrinal and Practical Theology, based on the Real-Encyclopædie of Herzog, &c., vol. II. (see notice). *A Commentary on the Revised Version of the New Test. for English readers*, by Rev. W. G. Humphry. *Old Testament Revision*, a Hand-book for English Readers, by Alex. Roberts, D. D. *Commentary on St. Paul's Epistle to the Romans*, by F. Godet, D. D., translated by Rev. A. Cusin, revised and edited by T. W. Chambers, D. D. *Lectures on the Calling of a Christian Woman*, by Morgan Dix, S. T. D. *Manual of Forms for Baptism, Admission to the Communion, Administration of the Lord's Supper, Marriage and Funerals*, conformed to the doctrine and discipline of the Presbyterian Church, by A. A. Hodge, D. D. *The Evidential Value of the Holy Eucharist* (Boyle Lectures, 1879–1880) by Rev. G. F. Maclear. *Gates into the Palm Country*, by M. Vincent, D. D. *The Hebrew and the Red Sea*, by Alex. Wheelock Thayer. *Woman's Place To-Day*, four Lectures in reply to the Lenten Lectures on "Woman" by Rev. Morgan Dix, D. D., by Mrs. Lillie Devereux Blake. *The Freedom of Faith*, by Theo. T. Munger. *The Wisdom of the Holy Scriptures*, with reference to skeptical objections, by J. H. McIlvaine. *Atheism and Theism*, by J. G. Wilson.

SCIENTIFIC AND PHILOSOPHICAL.—*Development*, what it can do and what it cannot do, by Dr. McCosh. *Concord Lectures on Philosophy*, comprising outlines of all the lectures at the Concord Summer School of Philosophy in 1882, with an Historic Sketch, collected and arranged by R. L. Bridgman. *Animal Intelligence*, by Geo. J. Romanes, F. R. S., (Internat. Sci. Series). *The Science of Politics*, by Sheldon Ames, M. A., (Internat. Sci. Series). *Man before Metals*, by N. Joly, Prof. of Science Faculty at Toulouse, (Internat. Sci. Series). *A Treatise on Insanity*, in its Medical Relations, by Wm. A. Hamilton, M. D. *Mysteries of Time and Space*, by R. A. Proctor. *Folk-Etymology*, a Dictionary of Verbal Corruptions or words perverted in form or meaning by false derivation or mistaken analogy, by Rev. A. Smythe Palmer.

HISTORICAL AND BIOGRAPHICAL.—*Letters and Memorials of Jane Welsh Carlyle*, prepared for publication by Thos. Carlyle, and edited by

Jas. A. Froude. *History of the People of the United States*, from the Revolution to the Civil War, by John Bach McMaster. *Richard Wagner* and his poetical work, from *Rienzi* to *Persifal*, translated by L. S. J. *Leading Men of Japan*, with an historical summary of the empire, by C. Lau-
man. *Life and Labors of Rob't Moffat, D. D.*, missionary in South Africa, with additional chapters on Christian missions in Africa and throughout the world, by Rev. W. Walters. *Christian History in its Three Great Peri-
ods*, in three vols., by Jos. H. Allen. *Outlines of the Constitutional His-
tory of the United States*, by Luth. H. Porter. *Cities of Southern Italy
and Sicily*, by A. J. C. Hare. Bancroft's *History of the United States*, second vol. of revised edition. *Recollections of My Youth*, by Ernest
Rénan.

MISCELLANEOUS.—*English Style in Public Discourse*, with special rela-
tion to the pulpit, by Prof. Austin Phelps, D. D. *In the Shadow of the
Pyrenees*, from Basque-Land to Carcassonne, by Marvin R. Vincent, D. D. *The Index-Guide to Travel and Art Study in Europe*, with Plans and
Catalogues of the Chief Art Galleries, &c., La Fayette C. Loomis, A. M. *Hegel*, by E. Caird, (Philos. Classics for Eng. Readers). *Letters of Indian
Travel*, an account of the author's visit to India and the Island of Ceylon
in 1881, by Ernest Hæckel, revised by J. S. Kingsley. *Landmarks of
English Literature*, by Henry J. Nicoll. *Glossary of Terms and Phrases*,
edited by Rev. H. Percy Smith, M. A., Balliol College, Oxford. *China
and the Chinese*, by Rex. J. L. Nevins. *Errors in the Use of English*, by
the late Wm. B. Hodgson.

GERMAN.

THEOLOGICAL.—*Die Menschwerdung des Sohnes Gottes*, Ein Votum
über die Theologie Ritschl's, vorgetragen auf der Pfingstconferenz zu
Hannover am 7 Juni, 1882. Prof. Aug. Wilh. Dieckhoff, Leipzig, 1882,
pp. 82. The aim of this address is to demonstrate Ritschl's theology as
foreign and dangerous to the Lutheran Church. *Bibel und Wissenschaft*,
zehn Abhandlungen über das Verhältniss der hl. Schrift zu den Wissen-
schaften, Prof. Dr. Bernh. Schäfer, Münster, 1881, pp. 284. *Handbuch
der theologischen Wissenschaften* in encyklopädischer Darstellung mit be-
sonderer Rücksicht auf die Entwicklungsgeschichte der einzelnen Dis-
ciplinen, in Verbindung mit Prof. DD. Cremer, Grau, Harnack, etc., hrsg.
von Prof. Dr. Otto Zöckler. (In 6 Halbbdn.), I Halbbd. pp. 288, Nörd-
lingen, 1882. *Kompendium der Dogmatik*, C. E. Luthardt, 6 Aufl., Leip-
zig, 1882, pp. 391. *Kirchlichen Glaubenslehre*, Register Band, F. A.
Philippi, Güttersloh, 1882, pp. 135. Luthardt's *Apologetische Vorträge
üb die Heilswahrheiten*, &c., has appeared in the 5th edition and his *Vor-
träge üb die Moral des Christenthums* in the 3d, Leipzig, 1882. *Grundriss
der christlichen Glaubens- u. Sittenlehre*, O. Pfleiderer, 2 Aufl, Berlin,
1882, pp. 390. *Die Christliche Lehre v. der Rechtfertigung u. Versöh-
nung* dargestellt, A. Ritschl, 2 Verb. Aufl, I Bd. Die Geschichte der Lehre,
Bonn 1882, pp. 656.

BIBLICAL.—*Die Apostel-geschichte* unter dem Hauptgesichtspunkt ihrer Glaubwürdigkeit kritisch-exegetisch bearbeitet, Past. Lic. Karl Schmidt, I. Bd. Erlangen, 1882, Deichert, pp. 537. *Der Offenbarungsbegriff des Alten Testaments*, Privat-doc. Lic. Dr. Friedrich Ed. König, I. Bd., Leipzig, 1882, pp. 212. *Über Veranlassung und Zweck des Römerbriefes* Dr. Ed. Grafe, Freiburg i Br. 1881, pp. 100. *Das echte Ermahnungsschreiben des Apostels Paulus an Timotheus*, Ein Beitrag zur Lösung des Problems der Pastoralbriefe, Prof. Lic. Ludw. Lemme, Breslau, 1882, pp. 88. *Collegium Biblicum*, Praktische Erklärung der heiligen Schrift Alten und Neuen Testaments, Weil. Prof. Dr. Aug. F. C. Vilmar, Aus dem handschriftlichen Nachlass der akademischen Vorlesungen hrsg. Von Pfr. Chr. Müller, Des Alten Testaments, 2 tl. Das Buch Josua bis Esther, Gütersloh, 1882, pp. 319. *Der Offenbarungsbegriff des Alten Testaments*, Von Dr. Friedrich Eduard König, II. Bd., pp. 416, Leipzig, 1882. *Ezechiels Gesicht vom Tempel der Vollendungszeit*, Cap. 40–42; 43, 13–17; 46, 19–24, Lic. Ernst Kühn, Gotha, 1882, pp. 64. *Die Frauen der heiligen Schrift*, dem deutschen Hause gewidmet, Pfr. Geo. Engelbach, Hamburg, 1882, Agentur des Rauhen Hauses, pp. 147. Keil's *Biblischer Commentar über den Propheten Ezechiel* has appeared in a second edition, Leipzig, 1882, pp. 453. *Galaterbrief und Apostelgeschichte*, Ein Beitrag zur Geschichte des Urchristenthums, Privat-doc. Lic. Dr. Friedr. Zimmer, Hildburghausen, 1882, pp. 208. *Die Heilung des Blindgeborenen*, *Evangelische Betrachtungen*, Herm. Dalton, Basel, 1881, pp. 146. Oehler's *Theologie des Alten Testaments* has reached the 2d edition, Stuttgart, 1882, pp. 608. This solid work is being brought out in English by Messrs. Funk and Wagnalls. *Exegetischer Commentar zu neun Briefen des Apostels Paulus*, 2 Bde. K. v. der Heydt, Elberfeld, 1882, pp. 714. *Die Geschichte der heiligen Schriften Alten Testaments*, Ed. Reuss, Braunschweig, 1881, pp. 743. *Der erste Brief Pauli an Timotheus*, aufs neue untersucht und ausgelegt, Superint. Past. Lic. Heinr. Kölling, I. Thl. Die Allgemeinen Fragen, Berlin, 1882, pp. 338.

HISTORICAL.—*Die Katakomben*, Die altchristlichen Grabstätten, Ihre Geschichte und ihre Monumente, mit einem Titelbild u. 52 abbildgn im Texte, Doc. Vict. Schultze, Leipzig, 1882, pp. 342. *Geschichte der christlichen Kirche und des Pabstthums*, Stadt Pfr. J. Rieks. Lahr, 1882, pp. 549. A partisan old Catholic work against the papacy. *Die Religionen der europäischen Culturvölker*, der Litauer, Slaven, Germanen, Griechen und Römer in ihrem Geschichtlichen Ursprunge, Jul. Lippert, Berlin, 1881, pp. 496. *Das Evangelium von Jesu in seinen Verhältnissen zu Buddha-Sage und Buddha-Lehre* mit fortlaufender Rücksicht auf andere Religionskreise untersucht, mit zwei Registern, Rud. Seydel, Leipzig, 1882, pp. 361. *Weltgeschichte*, I. u. II. Thl. Leop. v. Ranke, Inhalt: I. Die älteste historische Völkergruppe und die Griechen, 2. Aufl, 1881, pp. 375, 300. II. Die römische Republic und ihre Weltherrschaft, 1. and 2. Aufl, 1882, pp. 413, 416. *Luther auf der Koburg*, Ein Lebens-und charakterbild, nach Luth-

er's eigenen Briefen gezeichnet, Archidiac. Zitlaff, Wittenberg, 1882, pp. 175. *Johannes d Losco*, Beitrag zur Reformationgeschichte Polens, Deutschlands und Englands, mit Portr. Herm. Dalton, Gotha, 1881, pp. 577. *Geschichte der christlichen Mission unter den Heiden*, 2. Thl., Katholische und evangelische Mission in Asien, Africa, Australien und Europa, Dr. Chr. H. Kalkar, Autorisirte deutsche Ausg. von A. Michelsen, Gütersloh, 1880, pp. 320. *Ueber den Gottesdienst u. den Götterglauben d. Nordens während der Heidenzeit*, Eine antiquar. Untersuchung, H. Petersen, Autoris. Übersetzg, V. M. Riess, Gardelegen, 1882, pp. 153. *Winfriid-Bonifacius*, Prof. Dr. Frz. Jos. V. Buss, Aus dem literarische Nachlasse, Hrsg. von Prof. Dr. Rud. Ritter von Scherer, Graz, 1880, pp. 396. *St. Bonifacius und seine Zeit*, Georg Pfahler, Regensburg, 1880, pp. 396. *Bonifatius, der Zerstörer des columbanischen Kirchenthums auf den Festlande*, Ein Nachtrag zu dem Werke: 'Die iroschottische Missionskirche,' Pfr. Consist.-R. Dr. Aug. Ebrard, Gütersloh, 1882, pp. 259. *Cyprian von Antiochen und die deutsche Faustsage*, Thdr. Zahn, Erlangen, 1882, pp. 153. *Beiträge zur Geschichte des Jesuiten-Ordens*, J. Friederich, Munich, 1881, pp. 89. *Geschichte des Kirchenstaates*, 2. Bd.: Die Jahre 1700 bis 1870, Mor. Brosch, Gotha, 1882, pp. 469. *Gotthold Ephraim Lessings Leben und ausgewählte Werke im Lichte der christlichen Wahrheit*, Johs. Claassen, 1. and 2. Bd. [1. Das Leben—2. Theologie und Philosophie], pp. 264, 528, Gütersloh, 1881. *Das Leben Jesu*, Bernh. Weiss, (In 2 Bdn.), pp. 565, 636, Berlin, 1882. *Jacob Böhme und die Alchymisten*, Ein Beitrag zum Verständniss J. Böhme's, Nebst zwei Anhängen, Dr. G. C. Adf. V. Harless, 2 Verm. Ausg. Leipzig, 1882, pp. 194. *Jacob Böhme*, Theosophische Studien, Bischof Dr. H. Martensen, Autorisirte deutsche Ausg. von A. Michelsen, Leipzig, 1882, pp. 271. *Die apokryphen Apostelgeschichten u. Apostellegenden*, Ein Beitrag zur altchristl. Literaturgeschichte, R. A. Lipsius, I. Bd., Braunschweig, 1883, pp. 633. *Justin, Augustin, Bernhard und Luther*, Der Entwicklungsgang christlicher Wahrheitserfassung in der Kirche als Beweis für die Lehre der Reformation, Prof. Dr. A. W. Dieckhoff, Fünf Vorträge, Leipzig, 1882, pp. 104. These lectures transfer the historic development of doctrines to the sphere of the inner personal experience of renowned epoch-making theologians.

MISCELLANEOUS.—*Grundlinien der sittlichen Weltordnung*, Ein Wegweiser zum höchststen Gute für Laien und Theologen, Bern. Lohmann, Wiesbaden, 1880, pp. 339. A work of rare excellence for personal edification, bringing out the truth that Christianity as the highest good is the realization of all the ideals of the most cultivated nations and individuals. *Predigten über das Vater Unser*, gehalten in der Universitätskirche zu Leipzig, Prof. Univ.-Pred. D. Rud. Hoffmann, Leipzig, 1881, pp. 115. *Katechetik u. Erklärung d. Kleinen Katechismus Dr. Martin Luthers*, I. Bd., Katechetik, Th. Harnack, Erlangen, 1882, pp. 196, II. Bd., Erklärung d. Kleinen Katechismus, 1882, pp. 382. *Krankenbuch*, Sammlung v. Gebeten, Bibellektionen, Liedern u. Formularen für die Seelsorge am Kranken-

u. Sterbebette, E. Ohly, Wiesbaden, 1882, pp. 116. *Die Psalmen in alten und neuen Liedern*, Senior A. Treblin, Leipzig, 1882, pp. 482. A fourth edition of Winer's *Comparative Darstellung d. Lehrbegriffs der verschiedenen christlichen Kirchenparteien*. Edited and completed by P. Ewald, has been published, Leipzig, 1882, pp. 260. *Der Weg des Heils*, Predigten zumeist in der Universitätskirche zu Leipzig gehalten, Dr. C. E. Luthardt, Leipzig, 1882, pp. 110. *Morgenandachten* selected from the sermons of the great Leipzig preacher, F. Ahlfeld, by H. Ahlfeld, Halle, 1883, pp. 449. *Vorlesungen über christliche Ethik*, J. T. Beck, Hrsg. v. J. Leindemeyer, 2. Bd., Die pädagog. Entwicklung des christlichen Lebens, Gütersloh, 1883, pp. 472. *Die Christliche Frau* in ihrem Leben u. Wirken, J. Hübner, Berlin, 1882, pp. 475.

NOTE.—For its German Literary Intelligence THE LUTHERAN QUARTERLY is largely indebted to the "*Theologische Literaturzeitung*," edited by Drs. Ad. Harnack and E. Schürer, Leipzig, one of the ablest literary Reviews in the world.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

FUNK & WAGNALLS, NEW YORK.

A Religious Encyclopædia: Or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on The Real-Encyclopædie of Herzog, Plitt and Hauck. Edited by Phillip Schaff, D. D., LL. D., Professor in the Union Theological Seminary, New York. Associate Editors: Rev. Samuel M. Jackson, M. A., and Rev. D. S. Schaff. Vol. II. pp. 1714.

The second volume of this important work more than sustains the favorable impression made by the first. The editors are showing the most vigilant care to reduce to a minimum the little inaccuracies inevitable, to some extent, in a publication of this kind. This volume extends from G to O. The articles on many of the topics are fine specimens of compact, clear and successful encyclopedic writing, such as that on Miracles by Godet, on Moral Law by Ulrici, &c. The article on Luther is by Köstlin, and is, of course, excellent. The Lutheran Church in Europe is treated briefly by Dr. Schaff himself. In this Dr. Schaff does the tardy justice of stating that whilst the Lutheran doctrine of the eucharist is usually called by English writers consubstantiation, "the term is not used in the Lutheran symbols and is rejected by the Lutheran divines, as well as the term 'impanation.'" The account of the Lutheran Church in the United States is by Dr. E. J. Wolf, of the Theological Seminary at Gettysburg, and is happily conceived, fair and judicious. The sketch of Henry Melchior Muhlenberg would be admirable if rendered into good English. In some arti-

cles we miss the excellence which characterizes the work in general. For example, that on the arguments for the existence of God is marked by an undue negativeness and by a hesitating hold of the theistic proofs. The writer seems to have overlooked the abundant answer that has been given to the criticisms of Kant, Mill and others. It is somewhat surprising that, in the bibliography of the subject, no mention is made of Janet's *Final Causes*, which is easily the best of all the works on the subject. We observe an omission in the notice of *Jacob Baradaeus*. While mention is made of an Ethiopic version and a German translation of the morphysitic Confession written by him, no intimation is given that it is accessible in English, although an excellent translation of it, by Prof. Schodde, was published in this QUARTERLY, and reprinted in England. As this encyclopædia is prepared for English readers, such an omission as this is a defect. As this little omission, however trifling it may seem, has occurred from overlooking Lutheran sources of information, it seems to be in place to add here that it would not have been an unwise thing had the chief editor adopted some editorial arrangement making provision that the Lutheran Church should be properly and fully represented in articles and matters affecting her doctrines, history and life. The care of the editors is most exercised in other directions.

Notwithstanding the imperfections found here and there, this work is one of very great value. Its comprehensiveness, condensation, general trustworthiness and inexpensiveness are features that greatly recommend it, and must insure for it a wide and deserved popularity.

Commentary on St. Paul's Epistle to the Romans. By F. Godet, D. D., Professor of Theology, Neuchatel. Translated from the French by Rev. A. Cusin, M. A., Edinburg. The translation revised and edited with an introduction and appendix by Talbot W. Chambers, D. D., (Bible Students' Library). pp. 531. 1883.

Dr. Godet, who enjoys the distinction of having been the tutor of the Crown Prince of Germany has achieved a considerable reputation as a theologian and a commentator. It was with a knowledge of his standing as a Reformed divine, that we opened this Commentary on Romans, the most recent of his exegetical productions, and we must confess to a degree of disappointment with the character of the work. Great biblical scholars, who, one should think, have no need of commentaries, might find here a valuable treasury of exegetical erudition, but we are not prepared to recommend it to the average student who craves assistance in his interpretation of the divine word.

In two qualifications for his work the author certainly excels, a profound sympathy with saving truth and eminent learning in every branch of knowledge connected with the treatment of his subject; but when we open a commentary it is primarily if not solely to get effectual help over a difficult passage, and not to be confronted with a bewildering array of diverse

views maintained by a host of distinguished scholars. On chap. 5 : 12-14, the author gives the expositions and wrestlings of Meyer, Tholuck, Rückert, Holsten, Hofman, Schott, DeWette, van Hengel, Umbreit, Dietzsch, Erasmus, Beza, Wolf, Calvin, Philippi, Mehring, Winer, Grotius, Bengel, Glatt, Hodge, Julius Müller, Melancthon, Reuss, Mangold, Rothe, Ewald, Gess, Origen, Augustine, Lange, Luther and Wendt, in all thirty-three, the construction and views offered by each being revised and criticised at greater or less length.

Now if any mortal reader has had the audacity to force his way through this wilderness of authorities, we would like to learn what reward he has had for his pains. For our part we would rather take the New Testament without translation, note or comment, and trust to the aid of the Holy Ghost who inspired the text, than lose ourselves and God's simple truth in a blinding maze of authorities. The work enters largely into the critical sphere and presupposes in the reader a knowledge of the Greek original. The union of dogmatics with exegesis which continually meets us is hardly in this day to be regarded as adding to the merits of a commentary. Dr. T. W. Chambers, the scholarly editor of this American edition has subjoined in the Appendix able discussions in opposition to the author's views on "Probation after death," on "Foreordination," on "Freedom and Sovereignty," and on "The mystery respecting Israel's future."

The Early Days of Christianity. By F. W. Farrar, D. D., F. R. S., &c., &c. Author's Edition. pp. 664. 1883.

It would be altogether an act of supererogation to speak at this day to our readers of the merits of this grand work of Canon Farrar's. A volume that has passed in a few months through so many editions and which has won the admiration of intelligent readers of every variety of religious opinion, may be supposed to be known throughout the circle reached by THE LUTHERAN QUARTERLY. But we do deem it a duty to commend the enterprise of the publishers in bringing out a standard work like this in a form so cheap and at the same time so elegant and substantial. Surely we have reached the literary millennium when a book for which thousands have gladly paid five dollars or more can be had without abridgment or any sign of inferior mechanical execution for seventy-five cents. Readers who do not appreciate such a blessing have been born out of due season. They should have lived before the invention of printing.

The Highways of Literature, or What to Read and How to Read. By David Pryde, LL. D., F. R. S. E., F. S. A., Scot. pp. 156. Price 15 cents.

Colin Clout's Calendar. The Record of a Summer. April—October. By Grant Allen. pp. 228. Price 25 cents.

The Essays of George Eliot. Complete. Collected and Arranged with an Introduction on Her "Analysis of Motives." By Nathan Sheppard. pp. 230. Price 25 cents.

An Hour with Charlotte Brontë; or, Flowers from a Yorkshire Moor.
By Laura C. Holloway. pp. 144. Price 15 cents.

Sam Hobart, the Locomotive Engineer. A Workingman's Solution of the Labor Problem. By Justin D. Fulton, D. D. pp. 239. Price 25 cents.

Successful Men of To-Day and What They Say of Success. Based on Facts and Opinions Gathered by Letters and Personal Interviews from Five Hundred Prominent Men, and on many more Published Sketches. By Wilbur F. Crafts, A. M. pp. 263. Price 25 cents.

These are Nos. 85-90 of the "Standard Library Series," (No. 6-11, 1883 series) published by this enterprising firm. They are putting valuable reading matter into the hands of the public at remarkably low rates.

J. B. LIPPINCOTT & CO. PHILADELPHIA.

The Cross in the Light of To-Day. By W. W. McLane. pp. 249. 1883.

The small volume is the result of a desire on the author's part to give to others the system of doctrine in which his own mind has found rest. The cross, as seen by Dr. McLane, becomes simply an expression or manifestation of the divine love—the death of Christ being needed only for moral, subduing, converting influence on the minds of men. The atonement—if what is left of it may bear the name—is viewed as having no governmental necessity or bearing on the Godward side. This marks the dividing line between orthodox and non-orthodox theology. For this "new faith" views God simply as a Father, and refuses recognition of Him as moral Governor. It resolves God's character into simple benevolence. Dr. McLane's book, though well written, presents nothing new on the subject, and will hardly be more successful than other efforts have been in the same direction. It is not to be wondered at that the author should break over the arbitrary limitations of a narrow Calvinism, with its decrees of election and restricted atonement, but it is to be regretted that he has gone into a position equally unscriptural. His book, however, is a strong, beautiful and impressive presentation of the power of the cross, as a moral influence on the minds of men. It would be well if orthodox preaching would make fuller use of this aspect of the cross of Christ, while making no less than it does of that of which our author is ready to lose sight.

Hegel. By Edward Caird, LL. D., Professor of Moral Philosophy, University of Glasgow. pp. 224. 1883.

Another volume of Blackwood's excellent series of "Philosophical Classics." Hegel brought to ultimate meaning that great movement of German philosophy which began with Kant and progressed with Fichte and Schelling. Prof. Caird has not only given us an interesting sketch of his life, but an appreciative and discriminating critique of his philosophy, and made a volume which will be very helpful to students and intelligent

readers in understanding the essential features of the Hegelian teaching. He has indeed been very happy in pointing out the elements of abiding value in his system, and enabling the reader to form a just estimate of the permanent contribution it has made to the progress of philosophic thought.

Atheism and Theism. By John G. Wilson, Minister of the Word of God and Author of "Redemption in Prophecy," "The Sabbath and its Lord," "Doctrine of Baptisms," etc. pp. 239. 1883.

Mr. Wilson's design in this book, as stated in the preface, was "in a concise manner to show the folly of the atheist's denial of God and its evil tendency in producing moral corruption, and to exhibit the reasonableness of a belief in the being and attributes of God and his government over the world as taught in the Bible." After treating of atheism, and the existence, character, and government of God, the author takes up the origin of evil and the great scheme of redemption, with a statement of his views of the results of this scheme. His theological system coincides with no Creed that we know of. It is a little Calvinistic, fully millenarian, and finally universalist. The universalism is of the peculiar type which believes in future punishment, but looks for a "restitution" beyond the resurrection. We do not see that the book furnishes anything to settle the great questions with which it undertakes to deal.

HOUGHTON, MIFFLIN & CO., BOSTON.

For sale by J. B. Lippincott & Co., Philadelphia.

The Freedom of Faith. By Theodore T. Munger, author of "On the Threshold." pp. 397. 1883.

"On the Threshold" introduced Mr. Munger to the public most favorably. The book was fairly brilliant and rich with stimulating thought for the young. The volume before us exhibits the same intellectual characteristics. It is fresh and bright. An affluent imagination plays through all its pages making them suggestive and attractive. It gives strong and beautiful expressions to many truths that need more emphasis than is commonly given them. But we cannot accept its theology. Mr. Munger's "Freedom of faith" is very free. He has thoroughly broken with the orthodox "form of doctrine." This would not be so serious, if he did not surrender the substance. But in his supposed transfer of the wine into "new bottles," he pours much of it away.

The prefatory essay presents "The new Theology." This is characterized negatively, as not proposing to do without a theology, nor to part with the historic faith of the Church, nor its specific doctrines, as not iconoclastic in temper, or disposed to find field or organization outside of existing churches. Positively, it is presented as claiming larger use of reason, a more natural interpretation of Scripture, a truer view of the solidarity of the race, as recognizing a new relation to natural science, basing itself on a wider study of man, and claiming a restatement of eschatology. Many of these

points look harmless enough, but under the whole of them a thorough revolution of theology is effected. Though it claims not to "reject the specific doctrines of the Church of the past," and continues to use many of the usual theological terms, it nevertheless puts such different meanings into them, that the old "specific doctrines" thoroughly disappear. Mr. Munger emphasizes the distinction that the Scriptures are a revelation *of* and not *from* God—a distinction under which he drops revelation down into what is at best only a semi-natural discovery of God under a process of human development. The rest of the volume is composed of sermons on Reception of New Truth, God our Shield, God our Reward, Love to the Christ as a Person, The Christ's Pity, The Christ as a Preacher, Land Tenure, Moral Environment, Immortality and Science, Immortality and Nature, Immortality as Taught by the Christ, The Christ's Treatment of Death, The Resurrection from the Dead, The Method of Penalty, The Judgment, Life a Gain, and Things to be awaited. Many of these sermons are rich in quickening thought for such readers as may know how to reject the defective and misleading theology with which the author has wrongly connected it.

H. B. GARNER, PHILADELPHIA.

(Successor to Smith, English & Co.)

Commentary on the Epistle to the Romans. By Charles Hodge, D. D., LL. D., late Professor in the Theological Seminary, at Princeton. New Edition, revised and in great measure rewritten. pp. 716. 1883.

Mr. H. B. Garner could not have made a better selection for his introduction to the public as the successor of Smith, English & Co., than a new edition of Hodge's great work on the Epistle to the Romans. When first published in 1835 this was without question the ablest expository work that had appeared in this country, and up to the recent appearance of a translation of Phillippi's work on Romans, it had no rival in the English language as a clear, analytical, comprehensive, fair and sound commentary on this profound and difficult portion of revelation.

While Dr. Hodge has both the candor and the tact of a true exegete his strength appears especially in the sphere of doctrinal discussion and in this line he is remarkably clear and luminous.

The course of treatment he pursues is as follows: He gives an analysis of the Epistle as a whole. He gives the contents of each chapter; an analysis of each logical subdivision of the Apostle's argument; then a commentary, or exegetical discussion of each clause and verse; and then he presents a minute statement of all the doctrines taught in the section, and closes with a series of remarks illustrative and practical.

It is not generally known that Dr. Hodge was Professor of Oriental and Biblical Literature at Princeton before he was made Professor of Didactic Theology in 1840, and that to the day of his death he continued his lectures in the department of New Testament Exegesis. His services in this sphere furnish accordingly a good warrant for the belief that the founda-

tion of his great fame rests more upon the merits of this commentary than upon his three royal octavos on Systematic Theology. That he excelled so nobly in this work, is due, doubtless, to his own possession of those qualities of the exegete which he laid down in the opening sentence of his inaugural address: "The moral qualifications of an interpreter of Scripture may all be included in *Piety*, which embraces humility, candor, and those views and feelings which can only result from the inward operation of the Holy Spirit."

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

A History of the Anabaptists of Switzerland. By Henry S. Burrage. pp. 231.

We welcome this little volume on a historical subject which has not received the attention which its importance demands. No doubt the fanaticism which is known by the name of "Anabaptism," a term that indicates but a single feature of the movement, was a monstrous mixture of good and evil, and on that very account it is deserving of thorough study as an example of the union of earnest aims with the most vicious and ruinous tenets.

With other good services which the author renders to the truth, he makes quite clear especially two important points. 1) That Zwingli in adopting the principle to reject in doctrine and practice whatever the Scriptures do not enjoin, had really furnished the basis on which these fanatics reared all their extravagance and madness. 2) That the principle which denies baptism to infants, namely, the want a New Testament command, must also, as Grebel maintained, (p. 86) silence the voice of praise in the Church and do away with the tables of the law. Nay, more. If the New Testament is merely a statute-book instead of a body of living truth, which like all life is subject to growth and development, then where have we any authority for the clerical office, for female participation in the Lord's Supper, and for the observance of the Lord's Day as a Sabbath, to say nothing of the extra-scriptural definitions which the Church has given to fundamental doctrines. An argument that proves too much would better be thrown away by the Baptists as well as all other good people.

The author has made a very readable book on this historical subject, but what does he mean in saying that Simon Stumpf was a Franciscan *by birth*!

BROBST, DIEHL & CO., ALLENTOWN, PA.

Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinden in Nord-America, absonderlich in Pennsylvanien. Erster Band. IV. Heft. pp. 289—384. 1883.

A hearty welcome to the fourth number of The Hallische Nachrichten, so admirably edited by Drs. Mann, Schmucker and Germann. A chapter of peculiar interest in this issue is a part of Muhlenberg's defence of the Pietists and Separatists against an attack made by Dr. Balthaser Menzer,

Court-preacher, Consistorialrath and General Superintendent. It is to be regretted that the editors have not given us the whole of this brochure. It is the only thing, so far as known, that Muhlenberg ever published, and nothing in his entire career shows more clearly his position on the side of a spiritual, living Christianity over against the literalism and traditionalism of those Lutherans who were set for the maintenance of the old deadness and for the destruction of Pietism. Let us have the whole of this discussion. Let us see what the old line Lutherans thought of the devotional exercises and the spiritual life of the Pietists, and also what Muhlenberg thought of the former school of Lutherans which still has its representatives, if not in Europe, at least in this country. If the space of "The Hal-lische Nachrichten" is too limited to give the entire discussion between Mentzer and Muhlenberg, we offer the columns of THE QUARTERLY for this service, and if need be will make the translation, if the editors will let us have a copy of the original.

THOMAS WHITTAKER, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Principles of Agnosticism Applied to Evidences of Christianity. Nine Sermons, to which is added a Tenth on the Christian Doctrine of the Trinity. By John Andrews Harris, Rector of St. Paul's Church, Chestnut Hill, Philadelphia. pp. 128. 1883.

These sermons, all short, call attention to a form of Christian evidence of much importance. The title of the book scarcely suggests the method pursued. The author sets out by waiving all claim of inspiration of the Christian records and all claim upon miracles as a ground of argument, and seeks to investigate, in the light simply of admitted facts and combinations of facts, the question whether there is any adequate natural cause that will account for or explain the fact of the existence of Christianity. He hurriedly traces the course of events, as he believes them to be admitted, which made possible and established Christianity as the "new power of a divine life in the world," and concludes that the rational explanation of it necessarily demands the assumption of a supernatural and divine cause. The argument, when well considered, is one of great force and impressiveness. We cannot say, however, that the author has managed it as well as he might have done. He has impaired it by unwisely bending the facts into too much accord with some of the unsupported views of critics of the Welhausen and Kuenen school. The book plainly shows the weakening effect of his disturbed and unsettled stage of thought, breaking with established views and finding the bearings of his new position as yet unadjusted. The trend of Mr. Harris's treatment is toward a lowering of supernatural revelation into a natural evolution—from a conception of revelation viewed as positively from God to one which represents man's thought as finding God. The great truth which unquestionably lies at the bottom of the wonderful historical development fails to come

to its right clearness and force under our author's treatment. The book is, however, suggestive to the inquiring mind.

The Relation of Christianity to Civil Society. By Samuel Smith Harris, D. D., LL. D., Bishop of Michigan. pp. 222. 1883.

This volume embraces the "Bohlen Lectures" for 1882. The subject covers some very difficult problems. It involves questions that cannot be settled by one book, nor indeed by a whole age of study, but the timeliness of the discussion will be recognized by all thinking minds. The author deals largely in the metaphysical and theoretical elements that environ his subject and is more effective in the destructive task than in the constructive. His plea for the practice of personal charity in preference to institutional beneficence accords certainly with the teaching and example of Christ, yet it is doubtless best that state charity be upheld until the Church by being faithful to her mission shall render it superfluous.

In reviewing the scene (as given in John's gospel) which sets forth the distinction between the government represented by Pilate and the kingdom of which Christ is the head, Bishop Harris holds that the first contrast arises out of the fact that the one is from beneath, the other from above; the one is merely secular and civil, the other is theocratic and spiritual; the one derives its real authority from beneath, the other from above. But he avoids quoting the 11th verse of the 19th chapter where Jesus tells Pilate: "Thou couldest have no power against me except it were given thee from above," a declaration which completely upsets his theory that civil government is merely a social compact.

The Bishop does not believe in giving all the credit of our free institutions to the ship-load of Puritans who landed on Plymouth Rock. He was evidently not born in New England. As a sound Episcopalian, he has discovered that it is to the Cavalier churchmen of Virginia that we owe not only the original declaration of independence but "the very first declaration of religious liberty as well."

The work is characterized by great clearness of style and is to be commended as a volume of great merit.

Coals from the Altar: Sermons for the Christian Year. By Rev. Joseph Cross, D. D., LL. D., author of "Evangel," "Knight-Banneret," "Pauline Charity," and "Edens of Italy." In Two Volumes. Vol. I, From Advent to Ascension, pp. xi, 317. Vol. II, From Ascension to Advent, pp. v, 330. 1883.

The value of presenting the cycle of religious truth as contained in the scripture lessons of the ecclesiastical year has long been recognized, and hence these sermons will likely be received as something very acceptable in that line. They are characterized by the special merits of the author's other works, and have in addition the evidence of more careful labor and deeper thought.

The homiletical treatment is natural, clear and practical. Truth is put in such shape and in such relations as to make a deep impression and be readily understood. Of course, there is evidence at many a turn of the author's denominational relations, and the Protestant Episcopal Church can not complain that any opportunity for presenting its distinctive features in doctrine and worship has been lost; but for this the reader is prepared and, if fair, will make due allowance. The figures used are highly appropriate and evidently are employed not for mere rhetorical effect but for the legitimate purpose of illustration and of clinching the nail when once driven home. The sermons throughout are full of thought, expressed with a gratifying plainness and boldness of speech, and seem admirably fitted for doing good. They strike us as specially well suited to be read to a congregation in the absence of the regular preacher.

CHARLES SCRIBNER'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

A Critique of Design Arguments. A Historical Review and Free Examination of the Methods of Reasoning in Natural Theology. By L. E. Hicks, Professor of Geology in Denison University, Granville, Ohio. pp. 417. 1883.

Prof. Hicks indicates his general views on the subject of natural theology in an introduction, in which he gives a classification of design-arguments, an analysis of teleology and eutaxiology, and treats of the use and abuse of the word "design" and the doctrine of final causes. He then takes up the history of natural theology, beginning with its appearance among the Greeks and Romans in Socrates, Cicero, &c., and coming down through the Middle Ages to modern times, to McCosh, Powell and Cooke. The historical account is accompanied with, as it seems to have been designed as a basis for, a running criticism of the various writers and their methods of argument. The results of this historical review are, in Prof. Hick's judgment, not very complimentary or creditable to the discrimination of the writers on natural theology, and especially the teleologists. The logic of even the best of them seems to him to have been remarkably blind and blundering. Teleology has all the time been taken in an *inverted* order—starting where it ought to end. The author then proceeds to discuss Darwinism and Design, concluding with Critiques on Eutaxiology, Teleology, and M. Janet's recent volume on Final Causes.

The historical part of Prof. Hicks will be useful—even with the criticisms thrown in. Some of these are just, if not very remarkable. The indefiniteness in the use of terms mentioned, such as 'design,' 'adaptation,' &c., is indeed an evil. But the evil of ambiguous terms is not restricted to teleological argumentation. The term "final cause" is the author's special dislike. Possibly it is not the happiest, but its abandonment is not so imperatively called for as he supposes. The distinction he makes at the beginning and reiterates throughout the book, between '*order*' and '*ends*,'

and the arguments they furnish, is undoubtedly real and important, and should not be forgotten in theistic reasoning. But we must entirely dissent from his representation of the place and value of these two kinds of argument in the true theistic evidence. That from order—for which he invents the term eutaxiology—is indeed of value, but Prof. Hicks entirely fails in his attempt to show that it is entitled to any other than the subsidiary place which the best thinkers have always given it.

Old Testament Revision: A Handbook for English Readers. By Alexander Roberts, D. D., Professor of Humanity, St. Andrews, and Member of New Testament Company of Revisers, author of "Companion to the Revised Version of the English New Testament," etc. Second Thousand. pp. 280. 1883.

This small volume has been prepared by the learned author in view of the approaching publication of the Revised Version of the Old Testament, and is intended to furnish in popular form some information on interesting and important points connected with that portion of Scripture. It consists of twelve chapters, treating of the language and contents of the Old Testament, the Authorship and Date of the Pentateuch, and corrections of the authorized English version, the Prophets, the Hagiographa, the Apocrypha, the Language of the Old Testament, the Septuagint and the Samaritan Pentateuch, the use of the Septuagint by Christ and his apostles, the Talmud and the Targums, Versions of the O. Testament later than the time of Christ, and English versions of it.

Dr. Roberts, while believing the book of Genesis to have been prepared from different documents, finds no sufficient proof in the new criticism against the Mosaic authorship of the Pentateuch. He shows "that the tradition which ascribes the Pentateuch, in its substance, to Moses, remains unshaken, notwithstanding the elaborate attack which Dr. Robertson Smith has made upon it, while the view which he has tried to substitute in its place involves difficulties and improbabilities of the most formidable character." The author's views in reference to the habitual use of the Greek language by Christ, will find a less general acceptance. This volume will prove a very serviceable one, as it is intrinsically excellent and very opportune.

Bibliotheca Theologica. A Select and Classified Bibliography of Theology and General Religious Literature. By John F. Hurst LL. D. pp. 417. 1883.

In 1867 Dr. Hurst arranged a scheme for an elaborate theological bibliography which should comprise the chief works in the English and continental languages, with best productions, both Greek and Latin, of the Patristic period. But after several years' labor the material became unwieldy, and the plan for this large scheme was abandoned for one that should furnish a more compact book adapted to the immediate need and convenience of the British and American public. The volume there-

fore has been prepared with a practical aim, and is designed to furnish the minister, theological student, teacher of Bible class, and the general reader of religious literature, a guide to the better sources in the various departments of theological science. The headings under which all the works have been classed are *Introduction*, *Exegetical Theology*, *Historical Theology*, *Systematic Theology*, and *Practical Theology*. Subdivisions are employed so as to make the finding of books on specific subjects easy. While the lists in the various departments are not complete, and any person familiar with theological literature could easily name books omitted, the volume contains most of the choice works procurable in the markets of this country and Great Britain. Occasionally the author does not seem to place works under their appropriate heading, as for example when he classes J. P. Leslie's "Man's Origin and Destiny Sketched from the Platform of the Physical Sciences" or J. B. Stallo's "Concepts and Theories of Modern Physics," and many books of similar character, under the head of Systematic Theology. We can hardly understand why Janet's "Final Causes" should not appear under "Theism," as well as under the headings where it is put. But the classification of the books is not a matter to be judged severely. Full indexes of both subjects and authors are added, for increased convenience in finding what the reader may desire. The volume supplies a felt want and will be of great service.

Final Causes. By Paul Janet, Member of the Institute, Professor at the Faculté des Lettres of Paris. Translated from the Second Edition of the French by William Afflick, B. D. With Preface by Robert Flint, D. D., LL. D., Professor of Divinity, University of Edinburg, Second Edition. pp. 520. 1883.

Of all works on the theistic evidence from Design, this is *facile princeps*. It has come to meet a necessity of our times, and it has come to stay. Many of the discussions of modern philosophy have been in a spirit unfriendly to this chief and most popular form of the evidence for the divine existence. Assailed by Kant, whose teachings have colored so much of recent metaphysical thought, and kept under constant hostile criticism, it has had in these late years to encounter also the attacks of the whole school of scientific materialism. The hypothesis of evolution has been used by them so as apparently to obviate the need of supposing a pre-determining Intelligence as the cause of the world. The influence of these attacks was felt even where the false philosophy and materialistic science were rejected. Many theistic writers showed the weakening effect. No reader of the discussions of our times could fail to see that in the judgment of many this old proof of the being of God was "cut up by the roots," and that if theism was to be sustained it would have to rest on other grounds. In this masterly work of Janet, philosophical alike in conception, spirit and execution, the argument from final causes has been brought again to the very

front and put in the commanding position from which hasty conclusion imagined it forever driven. Mature in years, profoundly familiar with the learning of the late centuries, clear, calm and thorough as a thinker, M. Janet was eminently prepared for the service he has here rendered. With the added materials which science has furnished, and surveying anew the whole field of discussion, he has given a restatement of the doctrine of final causes, which has more than replaced it on its lost ground. He has cleared it of misconceptions, and shown how, in its true sense, it stands, not only unimpaired by the assaults, but strengthened by sound philosophy and science.

It is impossible in the short space here allowed us to present an adequate synopsis of this volume. The first of the two books into which the treatise is divided, deals with the question: "Are there ends in Nature?" This inquiry is pursued through nine chapters which present the Principle of finality, various clear and prominent Facts that reveal and illustrate the principle, the Industry of Man and the industry of Nature, Organ and Function, Contrary Facts, Mechanism and Finality, the bearing of the doctrine of Evolution in general, and the particular forms of it as represented by Lamarck, Darwin, and Herbert Spencer. The discussion shows abundantly how every form of mechanical hypothesis breaks down, and teleology becomes a necessity for the rational explanation of nature. In the second book the author takes up the inquiry whether this finality, or acting for ends, in nature is due to an Intelligent Cause, or may be caused by non-intelligent force. In the concluding chapter he gives his view as to the Supreme End of nature. The Appendix, in ten sections, adds a vast amount of learned and valuable information and discussion on topics related to the great subject.

We wish to recommend this work to students, ministers, and all who wish to keep up with the thought of our times. No library should be without it.

Letters and Memorials of Jane Welsh Carlyle. Prepared for Publication by Thomas Carlyle. Edited by James Anthony Froude. Two Volumes in one. pp. 445, 405. 1883.

The story of Carlyle's life as edited in Froude's "First forty years of his life," did not spread the conviction that this remorseless censor of other men's character was himself an embodiment of the Christian virtues. These "Letters" from the brilliant pen of his wife, edited by the same author, come no nearer making any such impression upon the public mind. Mr. Carlyle was not a model husband. It seems in fact to be an outrage upon the gentler sex that one of its number should be yoked in conjugal bonds to such a man. What business has any genius to have a wife! True, an individual so absorbed in his pursuits, and held so largely in a state of mental tension and abstraction, is the very man who needs the ministrations and considerations which are begotten only of a woman's love. But, as marriage involves reciprocity of affections and attentions,

and since the help-meet can have her reward only in the gentle, loving amenities of him to whom she has surrendered her all, the man who from any cause becomes incapable of rendering this sacred tribute to a wife, has no right to have a wife.

We doubt whether it is exactly proper to read a book like this. The social gossip which invades the home of people still living, and dilates upon their habits, their frailties or their private affairs in general, is held in detestation by refined people. When it takes the form of literary gossip about the dead, as in this case, and exposes to the public gaze the domestic infelicities and the personal shortcomings of a distinguished family, the whole business is revolting. The better instincts of our humanity have long since been crystallized into the maxim: "*de mortuis nil nisi bonum.*" But it is idle to ask whether we ought to encourage literature like this. The reading public has on such matters little squeamishness either of conscience or of sentiment, and this volume, characterized as it is by high literary excellence, is destined to have an immense circulation. It is the most remarkable collection of private letters ever published and makes a tale of personal history and domestic life, of passion, pathos and tragedy, which in marvel and fascination the boldest fiction has never equaled.

LUTHERISCHER CONCORDIA VERLAG, ST. LOUIS, M. C. BARTHEL, AG'T.
Dr. Martin Luther's Kirchen Postille, Epistel-Theil, nebst vermischten Predigten. Herausgegeben von Dr. J. G. Walch. A new revised and stereotyped edition published by direction of the Ministerium of the Germ. Evangelical Lutheran Synod of Missouri, Ohio and other States. Large Quarto. pp. (double column), 2283. 1883.

Vol. IV of this splendid revision of Walch's Edition of Luther's Works corresponding with Vol. XII of that work, has appeared with the characteristic promptness of the St. Louis Publishing House. It contains the second part of the *Kirchen-Postille*, namely the Exposition of the Epistles, besides a large collection of miscellaneous discourses on texts from the Gospels and the Epistles, and some on "free texts" preached upon special occasions.

The order followed in the miscellaneous sermons is the same as that of Walch, namely, according to the course of the Church Year, an arrangement which, in contrast with the chronological order pursued by the Erlangen edition, brings into juxtaposition the later sermons of Luther with his earlier ones, but all embarrassment is here obviated by a table which exhibits the sermons in the order of their delivery, giving not only the year, but often the month and even the day. Three of these belong to the year 1515, twenty-one to 1517, while seven are as late as 1546.

The text of the miscellaneous discourses has received careful revision and the very defective translations of those which were written in Latin has been corrected from the original. The paging of both the Walch and the Erlangen editions is given at the top of these pages and the place

where the more important sermons appear in the famous earlier editions of Luther's works is also indicated in foot-notes, along with explanations concerning the occasion, time and place of their delivery.

Some of the discourses which belong to the Reformer's earlier years show still some traces of Roman error, especially on the subject of prayer for the dead, the intercession of saints and the veneration of the Virgin. Luther himself acknowledged in his later years that on these points he had yielded too much to the papacy. But Luther's sermons need no apology. Would that the clergy of to-day could have so firm a grasp of the Gospel as the Reformer had, and would too, that they might learn from these sermons how to adapt the gospel to the age in which they live. If Luther were to hold forth in the nineteenth century he would hardly give us a literal reproduction of his old sermons.

A voluminous alphabetical index covering both volumes of the *Kirchen-Postille* is appended. We cannot refrain from referring again (see LUTH. QUARTERLY, Vol. XII, No. 4,) to the superb and solid mechanical execution as well as the substantial editorial merits of this great work. Its price is \$4.50.

Any one who wishes to procure for himself or present to a friend some valuable memorial of this 400th year of Luther can hardly do a more appropriate thing than to invest in these two magnificent volumes of Luther's sermons.

Dr. Martin Luther's Leben beschrieben von M. Johann Mathesius, weiland Evang.-luth. Pfarrer zu Joachimsthal in Böhmen. Neue, nach den originaldrucken revidierte, mit einem vollständigem Register versehene Ausgabe. *Festgabe für das Jubeljahr, 1883.* pp. 367. 1883.

While the rest of us are preparing and planning, endeavoring and resolving to institute some worthy memorial of the birth of the great Reformer, these busy Missourians are offering to the public the substantial and splendid results of their ardent devotion to his name and work. Not content with the publication of two quarto volumes of his sermons they present us here as a "*Festgabe*" an elegant new edition of Mathesius. This work has always been held in very high esteem as being the first complete and reliable biography of Luther. It was first published in 1565. The author was not only a contemporary of the Reformer, but as a student in the University he attended his lectures and those of his coadjutors in Wittenberg, and was afterwards, in 1540, for a year an inmate of his home. He enjoyed accordingly rare facilities as a biographer and possessed at the same time a peculiar faculty for giving a just and graphic representation of the personal, professional, and social life of his renowned hero. The work is presented in the form of sermons and is characterized by remarkable quaintness of style. This edition is gotten up very attractively, bound in half-morocco, and is a most worthy contribution to this memorial year—doubtless the most worthy offering to Luther's memory that will be witnessed this quarto-centennial in our country.

From the same house we have also received two brochures: one entitled *Kann sich ein Christ an den sogenannten Lebensversicherungen beteiligen? Ein Gespräch.* pp. 16; the other: *Von der christlichen Kirchenzucht*, Matt. 18 : 15-17. Zwei predigten gehalten am 24, und 25, Sonntag nach Trinitatis 1882 vor der evang.-luth. Dreieinigkeitsgemeinde zu Chicago, Ill., von L. Lochner. pp. 32.

- *Zeit und Gelegenheits-Predigten.* Von Dr. W. Siehler, Pastor of the Ev. Luth. St. Paul's Church, Fort Wayne, Indiana.

That the famous author of these sermons has preached to the same congregation for thirty-eight years, and that in this book he offers the ripe fruit of these years of labor, would lead us to expect that he treats his subjects in no common way. And this expectation is not disappointed. There is no sensationalism, but decided originality of thought and expression. One instance may illustrate. In the sermon on "The offence which the servants of Christ may give," the preacher speaks first of an "offence which people take, without the minister's fault." And that from two standpoints, namely, 1st, by such as are occupied with work without faith (glaublose Werkler), and, 2d, hypocrites without works (werklose Heuchler). The work of the publishers is eminently well done. Both material and workmanship are first quality.

This is a volume of sermons, as the title indicates, having reference to particular times and occasions. These discourses are altogether practical in character; full of good solid sense and earnest admonition and exhortation. A few of the titles may suffice to afford an insight into the whole book: such as, "Against the desire to become rich," "Against worldliness," "Against drinking," "Against dancing," "Against oathbound secret societies."

A. M.

GEORGE BRUMDER, MILWAUKEE, WIS.

Dr. Martin Luther. Lebensbild des Reformators den Glaubensgenossen in America gezeichnet von A. L. Gräbner. Heft I. pp. 48. 1883.

Here is the beginning of a life of Luther written in and for this country. We are so well pleased with the work of Prof. Gräbner, as far as it has appeared, that we would fain see it in English. It will appear as a serial, in ten parts, each part to be published at an interval of two weeks, so that the whole will be completed by the middle of October. Numerous illustrations, specially prepared in Germany for this work, adorn its pages. The price is 20 cents a number, making the complete volume of 500 pages cost but \$2.00.

P. BLAKISTON, SON & CO., PHILADELPHIA.

Brain-Work and Overwork. By Dr. H. C. Wood, Clinical Professor of Nervous Diseases in the University of Pennsylvania. pp. 126. 1882.

Some practical common sense on this subject is very much needed at the present day, and here we have it in an intelligible, sensible, wholesome

little book. At the rate of nervous exhaustion now going on in the ranks of the most active and most useful of the race, it is time that society learn to know and to avoid the causes that produce disordered nerves, or else to multiply speedily the asylums for the insane.

The series of *American Health Primers*, to which this work belongs, are a gospel of life for the human system, and it ought to be diffused with a zeal only second to that which impels the Church to circulate the Gospel of salvation. The subjects specially treated here are: The general Causes of nervous trouble; Work; Rest in labor; Rest in sleep; Rest in recreation; Stimulants and signs of nervous break-down.

G. P. PUTNAM'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

Our Choir. A Symphonie in A B C D E F G, etc., Flats & Sharps, Major or Minor. By C. G. Bush. Opus 1881.

The words, music and illustrations of this book are all of a ludicrous character, and the whole thing is a capital "take off" on the average church choir. Those who have ever been connected with choirs or have had opportunities of observing their "airs" will appreciate this burlesque on their conceits and performances. The book is about 11x13 inches in size and has much the appearance of ordinary music books.

ANSON D. F. RANDOLPH & COMPANY, NEW YORK.

The Life of Adoniram Judson. By his son Edward Judson. pp. 601. 1883.

If any serious minds have doubts whether Christianity still has the power once claimed for it of creating the loftiest heroism and nerving men to joyous martyrdom, let them read this biography. And if any have had their faith waver in regard to the supernatural origin of the Gospel, let them study these pages. The simple narrative of this man's zeal, faith and courage, his toil and suffering, his providential deliverances and the amazing success of his undertaking, constitutes an irresistible answer to Ingersoll—a vindication of the Gospel incomparably more effective than the ablest apology of Christianity ever written. It is to be hoped that it will have a wide circulation as it is sure to exceed the influence of many sermons in intensifying the fire of missions now at last kindled in every section of Christendom. A life consecrated, as this was, at every sacrifice to human salvation, is by all odds the best preaching.

Apart from the apologetic and missionary value of this volume, it is so full of incident and adventure, of sentiment and instruction, of lofty endeavor and marvelous experience, as to make it in every way a most readable and profitable book. By means of copious extracts from the letters and journals of Dr. Judson, his personal, domestic and social traits are brought out in strong relief, and they exhibit a man of uncommon moral proportions. The whole is edited with excellent taste and conspicuous literary merit. Barring the specious plea for the error that the immersion

of believers is the only Christian Baptism—a defence of which, in view of Dr. Judson's conversion to that opinion, was unavoidable,—we should be glad to see this biography in every Sunday-school library and in every intelligent Christian family.

The Life and Letters of Elizabeth Prentiss, author of "Stepping Heavenward." pp. 573.

The author of "Stepping Heavenward" was known for her clever literary productions not only to this country and to England, but also through the translation of her works, to France and Germany. Any one who has studied Keziah Miller will admit that her fame as a writer was deserved, since only a mind of extraordinary rank could create a character like that. To call her a genius is, however, not sufficient, for a genius may be as deficient in certain qualities as he is affluent in others. But this woman shone in every sphere of life, whether as teacher, wife, mother or as friend and counselor to the great and to the humble.

That a literary woman should be a model housekeeper, that she should write books to be read all over the world while she was a ministering angel to her husband and her children, would be incredible had we not abundant testimonies to this effect outside the present volume. But to a soul inspired and ruled as she was by the love of Jesus, there are no moral impossibilities. The spirit that has its nourishment from heaven is capable of a completeness and a blessedness of character which is simply astonishing to those who feed on meagre earthly fare. The best interests of society cannot fail to be vastly promoted by the large circulation which this most entertaining volume is destined to command.

A Handbook of the English Versions of the Bible, with Copious Examples illustrating the Ancestry and Relationship of the Several Versions, and Comparative Tables. By J. I. Mombert. D. D. pp. 509.

Probably at no time in the history of the Church has there been so much earnest study of the Scriptures or so many elaborate works published in aid of such study. There is but little appearance that the Bible is soon to lose its hold upon the interest of the world. Many of these publications may, indeed, be said to be occasioned by the work of revision which is going on. But this revision itself is a phenomenon of the times, and expressive of the place the Bible holds in the heart of the English-speaking nations.

In the volume before us Dr. Mombert has added a worthy contribution to this increasing Biblical literature. It is marked throughout by evidences of scholarly ability and pains-taking industry. It has been prepared to present a thorough account of the common English Version, from its rude beginnings in Anglo-Saxon times, through all the changes it has undergone, to the form in which it now stands, or will stand when the revision of the Old Testament portion shall be completed and given to the public. The author has not only traced the direct ancestry of the Authorized Ver-

sion, but its relationship to the various versions based on the Vulgate, and to Foreign Versions. He has wrought out his plan with fine discrimination and success, and made a volume that will undoubtedly take permanent place as of standard value on the subject. We know of no work that so completely gives the history of the formation of our Version, or so fully furnishes the student or reader with the means of forming an intelligent judgment of its excellences. Two well-prepared indexes are added—one a General Index, and the other an index to longer passages of Scripture, collated, illustrated or explained.

Royal Grace and Loyal Gifts. Containing Royal Commandments, Royal Bounty, Kept for the Master's Use, My King, The Royal Invitation, and Loyal Responses. By Frances Ridley Havergal. pp. 564.

We have here the devotional works of Miss Havergal collected into a single volume, in order to supply the large demand for them at small cost. This edition presents them in larger type. It speaks well for the Christian public, as it does too for the author, that these brief presentations of Gospel truth and aids to devotion are so popular. But it is not surprising. They are so pure and clear and sympathetic, and withal so rich in the very essence of the Gospel, that they take strong hold of the Christian heart. Reading them makes the heart and life better.

ROBERT CARTER & BROTHERS, NEW YORK.

Towards the sunset: Teachings after thirty years, By the author of "The Recreation of a Country Parson." pp. 248. 1883.

A fresh effusion from "the Country Parson" comes to us like a visit from a dear old friend. While his books do not stir you nor amuse you nor even instruct you very much, they are always quite readable and they offer very wholesome entertainment. The cheerfulness that breathes in their pages diffuses itself over the reader's spirit, and the author's genuine sympathy with human infirmity kindles not only a sense of gratitude but also a feeling of similar kindness. Then, too, there is a very agreeable relief in having once more a volume so simple and chaste in language, so free from the gush and sensational element that have become dominant in literature.

The plea for the doctrine of sacramental grace on p. 150, is a cheering indication of the return, in many quarters, to the Church's ancient faith on this subject. To call the sacraments "effectual means of salvation, both of them, by the blessing of Christ and the working of His Spirit on faithful hearts" is tantamount to confessing that Lutheran theology has preserved to the Church its scriptural and historic faith.

Bek's first Corner. by Mrs. Nathaniel Conklin (Jennie M. Drinkwater) pp. 382. 1883.

Bek's first Corner was the turning of her twenty-fifth birthday. She is a first-class character and shows what a woman can do in the way of no-

ble endeavor and brave self-denial. The unfailing reward of a woman's self-forgetful devotion to the welfare of others forms the bright conclusion of her career. The merits of this work are hardly up to the standard of some of Mrs. Conklin's former productions, "Electa" for instance, and "Fifteen," but her style is always animated, her characters natural, her descriptions and conversations charming, and her sentiments pure and inspiring.

D. APPLETON & CO., NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

A History of the People of the United States, from the Revolution to the Civil War. By John Bach McMaster. In five volumes. Volume I. Third Edition. pp. 622. 1883.

It is not to be wondered at that this book has been received everywhere with great favor and in a few months has reached a third edition. The reader immediately feels the charm of its bright pages of closely marshalled facts and picturesque style. He finds his attention at once awakened by a fresh view of the history and progress of our country, and his interest held by the graphic and vigorous delineation with which the account proceeds. He is soon ready to justify what, before reading, seemed to be only extravagant and sensational statements of partial reviewers.

The scope of Prof. McMaster's plan is similar to that so successfully pursued by Mr. Green in his exceedingly popular "History of the English People." It leaves the common track of narrative of government and military affairs, and turns to the affairs and life of the people. The author outlines the purpose in the opening chapter. A few sentences from this will best present it to our readers: "The subject of my narrative is the history of the people of the United States of America from the close of the war for independence down to the opening of the war between the States. In course of this narrative much, indeed, must be written of wars, conspiracies, and rebellions; of presidents, of congresses, of embassies, of treaties, of ambition of political leaders in the senate-house, and of the rise of great parties in the nation. Yet the history of the people shall be the chief theme. At every stage of the splendid progress which separates the America of Washington and Adams from the America in which we live, it shall be my purpose to describe the dress, the occupations, the amusements, the literary canons of the times; to note the changes of manners and morals; to trace the growth of that humane spirit which abolished punishment for debt, which reformed the discipline of prisons and of jails, and which has, in our own time, destroyed slavery and lessened the misery of dumb brutes. Nor shall it be less my aim to recount the manifold improvements which, in a thousand ways, have multiplied the conveniences of life and ministered to the happiness of our race; to describe the rise and progress of that long series of mechanical inventions and discoveries which is now the admiration of the world, and our just pride and

boast ; to tell how, under the benign influence of liberty and peace, there sprung up, in the course of a single century, a prosperity unparalleled in the annals of human affairs ; how from a state of great poverty and feebleness, our country grew rapidly to one of opulence and power ; how her agriculture and her manufactures flourished together ; how, by a wise system of free education and a free press, knowledge was disseminated, and the arts and sciences advanced ; how the ingenuity of her people became fruitful of wonders far more astonishing than any which the alchemists had ever dreamed."

The execution of this plan, as far as carried in this volume, covering the period 1784-1790, has been finely accomplished, giving promise of a work that, when completed in the coming volumes, will be not only delightfully interesting to every American citizen, but of high literary and historic merit. The appearance of the successive volumes will be looked for with desire.

Glossary of Terms and Phrases. Edited by the Rev. H. Percy Smith, M. A., of Balliol College, Oxford, Chaplain of Christ Church, Cannes. pp. 521. 1883.

The purpose of this fine volume, as stated in the preface, is "to bring together such words, expressions, quotations, etc., English or other, as are among the more uncommon in current literature, and require, not for the scientific but for the ordinary reader, explanations, for want of which the meaning of a sentence or a paragraph, even the drift of an argument, is often missed ; explanations, moreover not to be obtained without reference to, and perhaps tedious search among a large and varied number of books, many of them not easily accessible." "Of these terms and expressions some are purely, some are more or less, technical and scientific ; some are simply uncommon ; some contain allusions mythological, historical, geographical ; some fall under a very large class which may be styled miscellaneous ; some belong to other languages than our own."

The editor has been assisted in his work by the Rev. Sir Geo. W. Cox, Bart., M. A., Rector of Scrayingham, author of the *Mythology of the Aryan Nations*, etc., and joint editor of Brande's "Dictionary of Science, Literature, and Art ; the Rev. J. F. Twisden, M. A., late Scholar of Trinity College, Cambridge, Professor of Mathematics in the Royal Staff College ; C. A. M. Fennell, M. A., late Fellow of Jesus College, Cambridge, Editor of *Pindar* ; Col. W. Patterson, late Professor of Military Surveying at the Royal Military College, Sandhurst ; the Rev. C. P. Milner, M. A., Vice-Principal of Liverpool College, and others.

An examination at once makes evident the great value of this work. The number of words and phrases is immense—covering most completely, it would seem, the need to be supplied in such a work. The definitions or explanations, as the case may be, are usually very felicitous, in both brevity and clearness. While some of them are given in a few happily chosen

words, many embody in equally well-selected statements the historical facts needed for explanation. The amount of curious, interesting and valuable information thus gathered together and made ready to hand, for convenient and easy reference, is very great and will make this one of the most useful books for the table of readers of the English language. The Editor modestly intimates that these explanations may not be needed by the "scientific" reader; but even he will find them convenient for an immense number of words which lie outside of his specialty.

We are glad to see here some improvement on the usual style of statement concerning "Consubstantiation." Instead of the customary false assertion that it is the Lutheran doctrine of the Eucharist, it approaches the truth, in saying: "The name given to the Lutheran doctrine." Let there be inserted yet, "by the opponents of the Lutheran Church, but never accepted by her," and we will have the fact in the case.

Among the various books of similar aim which have been given to the public, we know of none that so fully meets the want.

The Christian Year. Thoughts in verse for the Sundays and Holidays throughout the Year. By John Keble. pp. 291. 1873.

Should any of our readers be so unfortunate as not to know the character of this collection of sacred lyrics, which in the course of fifty years from the appearance of the first edition in 1827, attained the prodigious sale of half a million copies, we would take occasion here simply to inform them that the author of *The Christian Year* is the poet and saint who wrote "Sun of my soul, Thou Saviour dear." Those hallowed stanzas with which the Christian loves at close of day to commit his soul to God, are found in the second poem of this volume, entitled "Evening." The same genuine poetry and fervent spirituality mark a number of the effusions that make up the volume. The present edition belongs to Appleton's Parchment Library. It is choicely printed on heavy hand-made paper, headlines, titles and initial letters in red, and is bound in limp parchment antique. The exterior is as pleasing to the eye as the contents are to the heart of the believer.

AMERICAN SUNDAY SCHOOL UNION, PHILADELPHIA.

St. Ulrich; or resting on the King's Word. By E. A. W. pp. 93.

This is a short, interesting story of simple Swiss life, capable of whiling away an hour for larger people while it possesses uncommon charms for the little folks. It is a tale of two families, the one living in a humble cottage in a romantic Swiss village by the name of *St. Ulrich*, the other a New England family traveling among the Alps. Their connection with each other elicits the humane ministrations and godlike charity which grow from an earnest Christian life and impresses the reader with the sweets and hallowed fruits of the Holy Spirit. A number of beautiful illustrations, exhibiting Swiss life and scenery, adorn the volume.

What To Do. By Mrs. A. K. Dunning. pp. 218. 1883.

The American Sunday-School Union is publishing a three volume series, called the "What To Do" series, consisting of (1) "What To Do," (2) "How Not To Do It," (3) "How To Do It." The first is the story of a school-girl, outwardly correct in life, governed by moral principle, but not a professing Christian. The object of the story is, to show that, however good a moral life is, it is unsatisfying and something essential is lacking. The necessity of giving the whole heart in living faith to Christ is enforced. This is what is meant as an answer to "what to do." The lesson is well impressed, and the interest of the story is sustained throughout.

Gwendoline ; or Halcots and Halcombes. By Agnes Giberne, author of "Through the Linn," etc. Revised by the Committee of Publication. pp. 230. 1883.

A story inculcating an implicit trust in Providence, no matter how thorny and devious the paths in which we may be called upon to walk, and God's faithfulness and readiness to help in response to such trust. The writer shows rare power in presenting this lesson in an effective way by recounting the trials of an accomplished young woman in her efforts to assist in the maintenance of a large family.

Larry Gilbert. By Mrs. S. K. Reeves, author of "Young Eagle," "Amy Russell," "Ben Ross," etc. pp. 164. 1883.

Here is an interesting book, especially for young people, most of all for boys. Its lessons (for it has more than one) are excellent—chief among them are faithful obedience to the divine commands and humble trust in God's promises. Any boy that reads it ought to receive a positive impulse for good—for good not only as to his own character but in an active interest, also, for the welfare of others. It is a *safe* book for the Sunday-school library.

PAMPHLETS.

The Evangelical Lutheran Church. A prize tract by Rev. T. C. Billheimer, A. M. To give in the space of four pages a treatise upon the Lutheran Church is almost a desperate undertaking. What can be done in such limits has been accomplished very admirably by Mr. Billheimer, thanks to the condensation and brevity which mark every production of his pen. On the Lord's Supper a little more explicitness is desirable, but we have been informed that on this point the author's expressions were tampered with, indefiniteness on this doctrine being by some considered a merit.

Obituary Notice of the Rev. Dr. Charles Porterfield Krauth. By F. A. Muhlenberg. (Read before the American Philosophical Society, March 16, 1883). A precious tribute to the character of the lamented Krauth, reflecting great credit upon the graceful pen of the distinguished writer as well as conferring honor upon the eminent deceased.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

OCTOBER, 1883.

ARTICLE I.

OF FREE WILL.*

AUGSBURG CONFESSION, ARTICLE XVIII.

By PROF. H. LOUIS BAUGHER, D. D., Gettysburg, Pa.

The Article of the Augsburg Confession coming next in the regular order in which the several articles have been discussed on the Holman foundation, is the eighteenth—"De Libero Arbitrio," or "Of Free Will." It reads as follows:

"Concerning free will they teach, that the human will possesses some liberty for the performance of civil duties, and for the choice of those things subject to reason. But it does not possess the power, without the influence of the Holy Spirit, of fulfilling the righteousness of God, or spiritual righteousness: for the natural man receiveth not the things which are of the Spirit of God: but this is accomplished in the heart, when the Holy Spirit is received through the word. The same is declared by Augustine in so many words: 'We confess that all men have a free will, which possesses the judgment of reason, by which they cannot indeed, without the divine aid, either begin or certainly accomplish what is becoming in things relating to God; but only in works of the present life, as well good as evil.

*Holman Lecture on the Augsburg Confession for 1883, delivered in the Theological Seminary, Gettysburg, Pa., June 22, 1883.

In good works, I say, which arise from our natural goodness, such as to choose to labor in the field, to eat and drink, to choose to have a friend, to have clothing, to build a house, to take a wife, to feed cattle, to learn various and useful arts, or to do any good thing relative to this life; all which things, however, do not exist without the divine government; yea, they exist and begin to be from Him and through Him. And in evil works (men have a free will), such as to choose to worship an idol, to will to commit murder, etc.’

“They condemn the Pelagians, and others, who teach that we are able, by the mere powers of nature, without the aid of the Holy Spirit, to love God above all things, and to do his commands, as to the substance of our actions. For, although nature may be able, after a certain manner, to perform external actions, such as to abstain from theft, from murder, etc., yet it cannot perform the inner motions, such as the fear of God, faith in God, chastity, patience, etc.”*

*We give the translation found in the Book of Worship. The original, in German and Latin (Müller, Symb. Bücher), is as follows:

Vom *freien Willen* wird gelehret, dass der Mensch etlichermassen einen freien Willen hat äusserlich ehrbar zu leben und zu wählen unter denen Dingen, so die Vernunft begreift; aber ohne Gnad, Hilfe und Wirkung des heiligen Geistes vermag der Mensch nicht Gott gefällig werden, Gott herzlich zu fürchten, oder zu gläuben, oder die angeborene böse Lust aus dem Herzen zu werfen; sondern solchs geschicht durch den heiligen Geist, welcher durch Gottes Wort gegeben wird. Denn Paulus spricht 1. Kor. 2: 14. *Der natürliche Mensch vernimmt nichts vom Geist Gottes.*

Und damit man erkennen möge, dass hierin kein Neuigkeit gelehrt werde, so sind das die klaren Wort Augustini vom freien Willen, wie jetztund hiebei geschrieben aus dem 3. Buch Hypognosticon: “*Wir bekennen, dass in allen Menschen ein freier Wille ist, denn sie haben je alle natürlichen, angeborenen Verstand und Vernunft, nicht dass sie*

De libero arbitrio docent, quod humana voluntas habeat aliquam libertatem ad efficiendam civilem iustitiam et deligendas res rationi subiectas. Sed non habet vim sine Spiritu Sancto efficiendae iustitiae Dei seu iustitiae spiritualis, quia animalis homo non percipit ea, quae sunt Spiritus Dei; sed haec fit in cordibus, quum per verbum Spiritus Sanctus concipitur. Haec totidem verbis dicit Augustinus lib. III. Hypognosticon: “*Esse fatemur liberum arbitrium omnibus hominibus, habens quidem iudicium rationis, non per quod sit idoneum in iis, quae ad Deum pertinent, sine Deo aut inchoare aut certe peragere, sed tantum in operibus vitae praesentis tam bonis quam etiam malis. Bonis dico, quae de bono naturae oriuntur, id est velle laborare in agro, velle manducare et bibere, velle habere amicum, velle habere indumenta, velle fabricare domum, uxorem velle ducere, pecora nutrire, artem discere diversarum rerum bonarum, vel*

DEFINITION.

Although here as elsewhere the Confessors avoid all mere philosophy, looking at the subject merely from a religious standpoint, yet it may not be amiss for us, before entering directly on a consideration of what they say on this a pre-eminently philosophical subject, to seek some clear definition of the subject itself, even though we go to the philosophers for it. What is the Will? and what is the Freedom of the Will? Writers on the Human Mind with general consent arrange its functions into the threefold division of The Intellect, The Sensibilities, and The Will, or the mind knowing or reasoning, the mind feeling, and the mind willing. These are but functions or acts of the one indivisible mind. The Will is that in man which is causal and constitutes more than anything else his personality. He *has* reason and consciousness, intelligence and desire; but when he puts forth a volition he declares himself and becomes conscious that he *is*, and of what he is!

There is in man a *nature*-basis, by which he is a part of that which we call Nature: and nature is determined by the fixed laws that govern it and is, therefore, not in any sense free. But there is in man also a *personal* basis, whereby he is distinguished from nature, whereby he knows himself to be a moral being, having in himself a power of causation, which is free from outward compulsion, free from the fixedness of natural law, and in

etwas vermögen mit Gott zu handeln, als: Gott von Herzen zu lieben, zu fürchten, sondern allein in äusserlichen Werken dieses Lebens haben sie Freiheit guts oder böses zu wählen. Gut mein ich, das die Natur vermag, als auf dem Acker zu arbeiten oder nicht, zu essen, zu trinken, zu einem Freunde zu gehen oder nicht, ein Kleid an oder auszuthun, zu bauen, ein Weib zu nehmen, ein Handwerk zu treiben und dergleichen etwas nützliches und guts zu thun. Welches alles doch ohne Gott nicht ist noch bestehet, sondern alles aus ihm und durch ihn ist. Dagegen kann der Mensch auch böses aus eigener Wahl fürnehmen, als für einem Abgott nieder zu knien, ein Todtschlag zu thun, etc."

quidquid bonum ad praesentem pertinet vitam. Quae omnia non sine divino gubernaculo subsistunt, imo ex ipso et per ipsum sunt et esse coeperunt. Malis vero dico, ut est velle idolum colere, velle homicidium cet."

Damnans Pelagianos et alios, qui docent, quod sine Spiritu Sancto solis naturae viribus possimus Deum super omnia diligere, item praecepta Dei facere quoad substantiam actuum. Quamquam enim externa opera aliquo modo efficere natura possit (potest enim continere manus a furto, a caede), tamen interiores motus non potest efficere, ut timorem Dei, fiduciam erga Deum, castitatem, patientiam cet.

the exercise of which he is conscious of moral responsibility, of right and wrong.

"Every man is conscious," says Dr. Reid, "of a power to determine in things which he conceives to depend upon his determination. To this power we give the name of *will*."

Carpenter calls the Will, "A self-determining power within us."

Liebmann says, "Will is the function of the Ego by which it determines itself to action."

Bouillet calls it, "The faculty of willing, of self-determining ;" and says, "It differs from desire and from the understanding ; it ought to control the former and receive illumination from the latter."

Tappan says, "Will is employed to express the causality of the mind," is "the power by which we determine personal acts," and, in view of its essential connection with intelligence, calls it, "A power of rational self-determination."

Many of you will recall President Valentine's definition, that "The Will is the soul's power of causality for choices."

The very idea of the Will involves the idea of a certain freedom or liberty possessed by it. The question before us involves the extent of this liberty. The two things are so inseparably connected as to be defined together by philosophers. Thus Kant says, "Everything in nature works according to laws. A rational being alone has the faculty of acting in accordance with conception of laws, principles, *i. e.* has a *will*. As reason is required that we may deduce action from laws, the will is nothing more than practical reason. If the will be in itself in complete conformity with reason, it is the faculty of choosing that only which the reason recognizes as good ; in opposition to this, the determination of the will is necessitation. A perfectly good will cannot be conceived of as *necessitated* to actions in conformity with law. Hence, for the will of God, and for a holy will in general, there can be no imperatives. The *shall* is out of place, the *will* is of itself in necessary harmony with law." Again, he says, "Will is that kind of causality attributed to living agents, in so far as they are possessed of reason ; and free-

dom is such a property of that causality as enable them to originate events independently of foreign determining causes."

I. H. Fichte says, "Liberty, in its highest sense, can be attributed to that only which is through itself everything that it is. There can be nothing freely willed which does not in some degree express the essential nature of him who wills. To be free is to determine ourselves; knowing, feeling and willing in accordance with our individual nature."

K. Ph. Fischer says, "All actual liberty of the subject willing, is a making of oneself free, and as the will can be nothing which it is not in itself, this essential liberty must be the presupposition of our becoming subjectively free; and the self-freeing of a subject willing, is nothing more than making itself that for which it was created."

Hegel says, "Liberty lies in the indetermination of the will; it has in it no determination produced by nature; it has itself only as object and contents; it refers itself only to itself; it is the faculty of reflective self-determination."

Schelling says, "Liberty is not a totally fortuitous occurrence of actions, nor are these actions determined by empirical necessity; rather it consists in a loftier necessity, whose spring is the essential nature of him who acts. That only is free which acts in accordance with the laws of its own essential nature, and thus results of necessity," (*i. e.* a necessity of *certainty*). "It is the faculty of the good and of the evil."

Ulrici says, "Liberty is the consciousness of the ability to decide differently, to act differently. The human will as the power of self-manifestation, self-assertion, and self-determination, is simply the highest grade of that spontaneity which pertains to every human being. In the consciousness of itself it is exalted to the consciousness of liberty. We impute to ourselves, in our consciousness, liberty of willing. The impulses which operate on our wills present themselves to our consciousness not as coercive causes, but are rendered motives by the soul itself. Thus our willing and acting are to our consciousness free."

Zeller says, "To determine oneself means that we have in our Self, in the Ego, in the personality as such, the ground of the specific action which is determined."

Again, Freedom of the Will has been, briefly but somewhat loosely, defined to be, "Power to the contrary."

In looking over the many definitions and statements of philosophers we are impressed with the fact that there is, to say the least, as much difference among them in reference to the same subjects, and as much contradiction of themselves and of one another, as ever has existed among or been alleged against the much abused theologians and dogmaticians.

Stewart vs. Reed seems to acknowledge that in certain respects the problem we are considering is beyond the capacity of human thought, and to admit that all reasoning for, as all reasoning against, our liberty, is on this account invalid.

Yet it would not do thus to dismiss a practical question of such importance that its determination affects the whole subject of Anthropology.

The question of Free Will is not concerning man in his original state before the fall, nor after regeneration, nor after the resurrection; but only concerning his fallen state before regeneration. How was man's will affected by the fall? How were his powers as a self-determining moral agent affected? "What powers in spiritual things he has from himself, since the fall of our first parents, and before regeneration, and whether, from his own powers, before he has been born again by God's Spirit, he be able to dispose and prepare himself for God's grace, and to accept or not the grace offered through the Holy Ghost in the word and holy sacraments?"*

THE HISTORY OF THE DISCUSSION OF THIS QUESTION.

During the first three centuries after the closing of the New Testament Canon the doctrines of sin and grace, in their more difficult and scientific aspects, did not seriously engage the attention of the Church. As a natural consequence of her polemic attitude towards the fatalism of Paganism and the denial of responsibility by Gnosticism, the anthropology of the period was marked by a strong emphasis of the doctrine of human freedom. This was particularly manifest in the Alexandrian

*Form. Conc. Part I. chap ii.

and Antiochian schools, and became the general type of doctrine for the Eastern Church. In the Western Church, led by Tertullian, Cyprian, Hilary and Ambrose, a contrary tendency manifested itself and grew, until the two opposite predominant tendencies ran into two great dogmatic divisions, which exist until to-day. In respect to that early period they were known respectively as the Greek Anthropology and the Latin Anthropology. The former virtually denied original sin, made the fall to affect only the corporeal and sensuous nature, but not the rational and voluntary, and was synergistic in its view of regeneration. The latter held original sin to be voluntary, as being self-will, and, therefore, a matter of guilt, that the Adamic connection relates to the entire man, the voluntary and rational as well as the corporeal and sensuous, and the will is corrupted as well as the other parts of his nature, and that the corruption of the sensuous nature is consequent upon, and not antecedent to, the apostasy of the rational and voluntary nature of man. The Latin Church was also monergistic in its view of regeneration, holding the human will to be, up to that point, hostile to God and therefore not co-operating with him.*

The Pelagian controversy of the fifth century furnished occasion for a thorough and animated discussion of the subject of Free Will; and, since the condemnatory clause of our Article puts the Pelagians and those who may be classed with them under the ban, we may as well, right here, consider the points of that controversy, which will lead us to examine first the negative side of the views and statement of the Confessors.

THE PELAGIAN CONTROVERSY.

The man whose name is inseparably connected with this controversy and gave it origin was Pelagius, a British monk of honest and good intentions, who, seeing so much of that so-called faith of which St. James speaks, which is divorced from works, and finding men who used the doctrine of human corruption and free grace to excuse their own sins, thought to correct these evils by preaching a rigorous morality and stimulating

*Cf. Shedd's *Hist. of Doc.*, Vol. I., chap. ix.

men thereto by exalting their merely human powers, setting forth possibilities in the spiritual realm of which he represented them to be capable by the powers of their own will and a culture of their own faculties.

Pelagius' leading opponent was the great Augustine, of North Africa. Between these two persons and their experiences, there was as great a difference as between the opposing systems to which each has given his name. Pelagius is represented as a man of cold, passionless nature, who lived a quiet, cloister life, unshaken by conflicts from without or within. Augustine, as is well known, was a man of ardent temperament and during the early period of his life was in bondage to strong corrupt passion. He passed through the throes of intense conflict of flesh and spirit before he arrived at peace with conscience and with God, and an experience of that renovating power, requisite to a holy life, of which he felt the need. Like Luther his anthropology was born of his own innermost experience. He had himself been in the depths of human depravity, and knew himself to be utterly unable of himself to get out of the horrible pit. He had experienced in himself the power of divine grace as able to save unto the uttermost. He found in himself nothing, morally and spiritually, to commend or hang a hope upon: he found in the treasures of divine grace a fulness that satisfied all his needs. His system is found in miniature in his own experience, and is deep and rich: whereas Pelagius, devoid of a rich inward Christian experience, misconceived the true spiritual nature of holiness and sanctification, and his most serious religious teaching never went beyond the exhortation to live a sober and virtuous life: and his system is correspondingly superficial, and perhaps for this reason more acceptable to the natural heart.

The deepest ground of the difference between Pelagianism and Augustinianism lies in their respective views of the relation between the Creator and the creation, the former looking upon the creature as at first endowed by the Creator with sufficient powers and faculties and then left to itself to develop itself independently of God, whereas the latter viewed the creature as entirely and always dependent on the Creator, as much for the

continuance and development of its powers and faculties as originally for their gift. Augustine called the relation of man to God even before the fall, and that of the pure spirits in heaven, by the term *gratia*. As the eye is circumstanced to the light of the sun, so is the created spirit to the grace of God. Pelagius said, "That the eye can see is the gift of God; whether it sees well or ill depends on ourselves." In reference to goodness, he distinguished a *posse*, a *velle*, and an *esse*. The *posse* is the gift of God; the *velle* and *esse* are to be referred to man as proceeding from his will. All moral character, then, comes from the use man makes of his powers. Pelagius held that man has the ability, at every moment, of doing good or evil; that his will is, as before the fall, in moral equilibrium, which is broken by his choice in every case. This gives an atomistic theory of character; it is made to consist in acts or the expression, and not at all in the *habitus* or condition. The fruit itself is made the character of the tree instead of an expression of the character inherent in the root and sap, the trunk and leaf.

Pelagius held that our first parents stood only for themselves and that their sin did not affect the race except by the power of example. Men are corrupt through constant habit of evil, not by nature. They still have the same natural powers of holiness that Adam had. There have been those, Pelagius said, who have lived without sin, among his list of whom he mentions Abel, John the Baptist, and Mary, the Lord's mother. The Pelagians appealed to the virtues of the heathen, as evidences of the moral powers of unaided human nature. Indeed the whole Pelagian system resolved itself into nothing more than natural religion.

It is such teachings—"that we are able, by the mere powers of nature, without the aid of the Holy Spirit, to love God above all things, and to do his commands, as to the substance of our actions"—that the Augsburg Confessors "condemn."

"In the system of Pelagius," says Baur, "everything depends upon the principle of the freedom of the will, this is the determining and fundamental conception in his doctrine of sin and

of grace. Freedom, as the absolute capacity of choice (*liberum arbitrium*) to determine equally for good or evil, appeared to him in such a degree to be the substantial good of human nature, that he even reckoned the capacity for evil as a *bonum naturae*, since we cannot choose good without in like manner being able to choose evil." We are reminded here of Eve's argument with herself before the forbidden tree—she saw that it was "a tree to be desired to make one wise," and of Satan's persuasion that by eating of it they would know both "good and evil."

Augustine, on the contrary held that state of mind in which it is no longer necessary to choose between good and evil, the being free from sin, to be the true freedom, and in his treatise *De Civit. Dei*. xiv. 11, which was not written against the Pelagians, says, "The will, therefore, is then truly free, when it does not serve vices and sins. Such it was given by God; and, having been lost by man's own vice, it cannot be restored, unless by Him who was able to give it. Whence The Truth says 'If the Son shall make you free, then shall ye be free indeed.' But this is the very same as if He should say, If the Son save you, then shall ye be truly saved. Whence, forsooth, He is the Liberator, the Saviour."

Such a thing as a *characterless* will, a *liberum indifferentiae*, in equilibrium between choices good or ill,—such as Pelagius ascribed to man—Augustine regarded as an impossibility, contrary to the very nature of the faculty called will, and in this he is fully sustained by the philosophers. Power to the contrary, in either direction (of good or evil), he considered only an accident and not the substance of voluntariness. "Voluntariness consists in positively willing the one thing that is willed, and not in the bare possibility of willing a contrary thing. If a person walk by his own self-decision, this decision would be neither strengthened nor weakened by endowing him with another power to fly. His voluntariness depends upon the single fact that he is walking without external compulsion, and of his own accord." "The power of contrary choice, according to the Augustinian anthropology, can be given in only one direction"—that is, in the downward direction of sin. "It is a transient

and accidental characteristic of the human will, which is intended to belong to it only during the middle or probationary stage in its history, and which disappears either in a state of immutable holiness or immutable sin."

"Even when the power to the contrary, or the *possibilitas peccandi*, is given for purposes of probation, the real freedom of the will, according to Augustine, is seen in *not* using it, rather than in using it,—in continuing to will the right, and refusing to will the wrong. Persistency in the existing determination, and not a capricious departure into another determination, is the token of true rational liberty. "Velle et nolle, propriae voluntatis est,—by which Augustine means that to will holiness and to nill sin, not to will *either* holiness or sin, is the characteristic of the will." On the other hand what the Latin anthropology made the accident of moral freedom the Greek anthropology made its substance, holding it "not sufficient that the will be uncompelled and self-moved. It must possess, over and above this, a power of alternative choice,—the *possibilitas utriusque partis*. Hence the human will, by creation and structure, is indifferent and undetermined. Having no choice by and at creation, it can choose with equal facility either of the two contraries, holiness or sin. And in *this* fact, and not in its positive self-motion, consists its freedom."*

Here we see an important difference between the two tendencies as to the very nature of the will, and, consequently, in their conceptions of moral freedom. This has tended to confusion in the discussion.

In the Pelagian controversy the doctrine concerning Grace naturally came in for as much discussion as that of Free Will: and generally Liberty and Grace are the co-ordinate parts of one and the same discussion. In the Pelagian system there would seem to be no room for grace, in the usual scripture sense of the term. For if children are now born with uncorrupted powers, equal to those of our first parents, and if, even after sins committed, their faculties are so unimpaired that every moment they have power to choose the good or the evil, their probation

*Shedd: Hist. Doc., Vol. I., 3. §3.

also is like that of our first parents, into which grace, in the evangelical sense did not enter. If man is sufficient of himself, what expectation or need of grace?

However they did not carry out their principles to this extent, but contended, sometimes stoutly, for the necessity of grace as an assistant to nature. Pelagius asserted that God's grace enabled men to accomplish more easily what they ought to accomplish by their free will, and admitted various stages in the divine education of humanity correspondent to its progressive deterioration. But, as the two systems differed in their idea of freedom, so it was in respect to grace. The Pelagian view was indefinite and superficial, and was always an external communication, something foreign, and not, as Augustine viewed it, an impartation of divine life through Christ. Christ's work was *educational*. He promulgated a new and higher law, presented new motives to virtue, and gave a perfect example.* But men did not need a Redeemer, since they were not sold under sin, in moral bondage; nor to be born again of the Holy Spirit and renewed into the divine life of Christ, for they were not by nature morally dead.

Wiggers compares the three systems with each other as follows: Augustinianism asserts that man is morally *dead*; Semi-Pelagianism maintains that he is morally *sick*; Pelagianism holds that he is morally *well*.—And they that be whole need not a physician. But the dead need to be raised, if they are to live, need to be born again (or from above) by the new-creating Spirit of God.

Augustine, in his theory of regeneration, distinguished three stages of grace: *gratia praeveniens* or *praeeparans*, which, without any efficiency of man's powers, working sovereignly, illumines the understanding, arouses the sensibilities and leads man to faith, herein setting free the enslaved will: then follows *gratia operans*, or grace working the divine life in the soul, establishing it in a peaceful sense of justification and acceptance with God, confirming the liberated will in choosing God and goodness: finally, *gratia coöperans*, in which the will of man is

*See Neander's Hist. Christ. Dogmas, Vol. II. (Translated by Ryland. Bohn's Library.)

brought into entire harmony with God and a perfection is attained characterized by impossibility of sinning (*non posse peccare*), which Augustine regarded as the *real* freedom, and which is realized only in the future state.

In solving the problem how it comes that grace is effective in some persons and fruitless in others, Augustine argued that as man is at first, through the bondage of his will, unable to do any thing toward his own regeneration, is dead, the reason of the difference cannot be referred to man, every individual person being equally unable. Therefore it must be referred to God, who works in man of his own good pleasure; and, accordingly, Augustine resorted, for explanation, to the Divine Sovereignty and to a Decree of unconditional Predestination, whereby some are elected, irrespective of God's foreknowledge concerning them, to everlasting life, begun in regeneration and carried on by grace, whilst all others are left to their sinful selves without any attempt at recovery on God's part. His doctrine doomed even infants to hell. It was reactionary against the severity of this doctrine of absolute Predestination that the Semi-Pelagian theories arose, which attempted to take a middle ground between Pelagianism and Augustinianism. They conditioned the efficiency of divine grace in the individual upon an internal reciprocity and susceptibility on his part. At the head of the Semi-Pelagian party was John Cassian and his views may serve to represent the tendency.

Free Will, he held, and Grace agreed, and hence there was an opposing onesidedness which maintained either Grace alone or Free Will alone. Augustine and Pelagius were each wrong in their own way. The idea of the Divine justice in the determination of man's lot after the first transgression did not preponderate in Cassian's writings as in Augustine's, but the idea of a disciplinary divine love, by the leadings of which men are to be led to repentance. He appeals also to the mysteriousness of God's ways, not as concerns predestination, but the variety of leadings by which God leads different individuals to salvation. Nor is one law applicable to all; in some cases Grace anticipates (*gratia praeveniens*), in others a conflict precedes and then divine help comes to them as Grace. In no instance can

divine Grace operate independently of the free Self-determination of Man. As the husbandman must do his part, but all this avails nothing without the divine blessing, so man must do his part, yet this profits nothing without divine grace.*

Another Semi-Pelagian leader, Faustus, in a presentation of the pure doctrine, compares the contrast of Freedom and Grace with that of the divine and human in the person of Christ; as in that its peculiar qualities are to be attributed to each nature, so in man we must distinguish what proceeds from the grace of God and what is of man. The Free Will must not be regarded as annihilated, but it belongs to man to regain the divine favor by his own exertions and God's help. A spark is placed within him which it behooves him to cherish by the help of grace.

Before the close of the fifth century Augustinianism had triumphed in the Western Church as the orthodox doctrine, though not without leaving in many individuals therein the seeds of the contrary doctrine. The leaders of the Eastern Church kept up a decided opposition to Pelagianism, yet the former tendency, toward confidence in the natural human powers, still characterized it.

In the middle ages Semi-Pelagianism gradually supplanted Augustinianism even where the latter had been before triumphant, and though supported by Gottschalk, Bede, Anselm, Bernard, and most of the schoolmen, until finally it was by the Council of Trent formally stated as the Papal doctrine.

Chemnitz† in his review of this Council expresses the opinion that such doctrines (Semi-Pelagianism) are condemned by the *language* of the decrees, but quotes the expositor of the Council to the effect that said decrees were composed with such ingenuity as to declare nothing positively, and to leave men on the fence of this controversy, free to get down on either side.

Bellarmin,‡ the great Romish expositor, represents man as created *in puris naturalibus*—which is very much like Pelagius' *non pleni nascimur*—and that the condition of man *in puris naturalibus* differed from his condition after the fall only as

*Neander: Hist. Christ. Dogmas, Vol. II.

†Examen Conc. Trid., Pars I., locus iii., §1, cap. 1.

‡De Controversiis, iv. 15, vi. 10.

that of a naked person from one who had been stripped of his clothes. For, in the papal view original righteousness was not inherent in man's nature but was a supernatural endowment; and, accordingly, the corruption of human nature consists not in an inherent defect, but in the loss of supernatural gifts.

"Holding such views of original sin," says Shedd, "it was logical that the Tridentine theologians should combat the doctrine of human impotence, and the helpless dependence of the apostate will upon the Divine efficiency in order to its renewal. They adopt the theory of synergism in regeneration, and defend it with great earnestness."

"If any one," say the Tridentine Canons, "shall affirm that the free will of man was lost, and became extinct, after the sin of Adam * * let him be accursed. If any one shall affirm that the free will of man, moved and excited by God, co-operates nothing by assenting to God thus exciting and calling, so that it *disposes and prepares itself* for obtaining the grace of justification, but like some inanimate object does nothing at all, but is merely passive, let him be accursed. If any one shall affirm that all works that are performed before justification, from whatever reason they are done, are really and truly sins, and merit the displeasure of God, or that the more a man endeavors to dispose himself for grace, the more does he sin, let him be accursed. If any one shall affirm that the sinner is justified by faith alone, in the sense that nothing else is requisite which may co-operate to the attainment of the grace of justification, and that the sinner does not need to be prepared and disposed by the motion of his own will, let him be accursed."

We have come now to the Reformation Period and to the positive and direct teaching of Protestantism, upon the subject in hand, as formulated by the Confessors of Augsburg in their

ARTICLE XVIII.

"Concerning free will they teach, that the human will possesses some liberty." Melancthon says in the Apology, "Nor indeed do we deny liberty to the human will." They did not deny that universal human consciousness, distinguishing man from the rest of the creation, that his acts are *his own*, uncon-

strained by anything external. They did not take away human personality, or destroy, by their theory on this subject, the possibility of a sense of responsibility and guilt, which latter feelings are in other parts of the Confession so strongly insisted upon. They did not hold that any of the human faculties were destroyed by the fall. Man still has Reason, Feeling, Will. But a will without any freedom is no will at all. If will is "the power by which we determine personal acts" (Tappan), man still has this. If "will is that kind of causality attributed to living agents, in so far as they are possessed of reason; and freedom is such a property of that causality as enables them to originate events independently of foreign determining causes" (Kant), then fallen and unregenerate man is still possessed of will and freedom of will. If "to be free is to determine ourselves" in the sense of "knowing, feeling and willing in accordance with our individual nature" (Fichte), man still has such freedom. But what if his "individual nature" be changed from what it was? "The question," says Gerhard (v. 100), "is not concerning the essence of the will itself, whether this has survived the fall; for this we loudly maintain, viz. that man has lost not his will, but the soundness of it." "The will," he further (v. 87) says, "is an essential power of the soul, and the soul is nothing else than the powers or essential faculties themselves. Therefore whilst the soul remains, its essential powers, intellect and will, also remain. On the other hand, the power of free and uncoerced volition is essential to the will; therefore, as long as the will remains this power also remains. In this sense and in this respect we firmly believe, and profess with uplifted voice, that the will of man has remained free even after the fall." This is what is termed by some "*formal*" freedom.

The sphere of this freedom allowed to fallen and unregenerate man by our Article is "for the performance of civil duties, and for the choice of those things subject to reason:" "works of the present life, as well good as evil," as they explain in a quotation attributed to Augustine; "good works which arise from our natural goodness, such as to choose to labor in the field, to eat and drink, to choose to have a friend, to have clothing, to

build a house, to take a wife, to feed cattle, to learn various and useful arts, or to do any good thing relative to this life ; all which things, however, do not exist without the divine government ; yea, they exist and begin to be from Him and through Him. And in evil works, such as to choose to worship an idol, to will to commit murder, etc."

It is observable that the instances of "good works" here cited embrace nothing that has moral quality, while as to "evil works" it was scarcely necessary to cite any ; because in the latter man's freedom is by no means denied, but in the former the theory is that fallen and unregenerate man can do nothing that may be truly called good, can perform no good works, can really do nothing but sin—since "Whatsoever is not of faith is sin !" Accordingly a man may externally observe all the commandments—like that earnest young ruler in the Scriptures—and yet be outside, if not far from, the kingdom of God, be without real goodness. Thus one may acknowledge God—for this, too, is within the sphere of reason, since it is only "the fool" who says "there is no God"—may abstain from taking His name in vain, and from all outward profanity, may pay outward and manifest respect to God's day and house, worshiping (outwardly) reverently with His people, may, with a beautiful obedience honor his parents, may curb his passions, keep himself pure, be scrupulously honest, be liberal and kind, considerate of the poor and generous in the support of religious and charitable institutions, may, in short, be a model of an excellent citizen ; and yet God who looks upon the heart, the seat of character, and knows the secrets thereof, will say of such a man—as He virtually did of the young ruler—"Thy heart is not right in the sight of God." His is a "natural goodness" of "outward works," such as are within "the judgment of reason," a "performance of civil duties," constituting a "civil righteousness" or "righteousness of works," which is within the ability of the unregenerate, but cannot justify before God, and which is no part of true sanctification.

We have somewhere read of such a man, one whose life was so exemplary that every one wondered why he did not become a member of the church. He seemed to be such in everything

except the profession. And when that man lay upon his dying bed and was asked by the ambassador of Christ, under whose ministrations he had so often sat, "What think you of Christ?" the poor man, with conscious knowledge of his own heart and with rare candor, replied, "*I hate him!*" So radically different is "natural goodness" from "spiritual righteousness." As Paul so impressively sets forth in 1 Cor. 13, declaring even him who has all knowledge, and all intellectual faith, and all charitableness, to be *nothing without love*: and "Love is of God" and not of man! In like manner, speaking of himself,—and we know the upright moral character of the man, that touching the righteousness which is in the law he was externally blameless, his outward character was unimpeachable, yet—he disclaims any real righteousness, and declares his aim, "That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3 : 6–11). Here and frequently he puts in sharpest contrast man's "own righteousness," that is, the "civil righteousness" of our Article, which is possible to the unregenerate, with "the righteousness of God," which becomes man's only by faith.

The Apology says of the human will, "It can to a certain extent render civil righteousness or the righteousness of works, it can speak of God, offer to God a certain service in outward works, obey magistrates and parents; by a choice in outward works can restrain the hands from murder, from adultery, from theft. Since there is left in human nature reason and judgment concerning objects subjected to the senses, choice between these things, and the liberty and power to render civil righteousness, are also left. For Scripture calls that righteousness of the flesh (Heb. 9 : 10) which the carnal nature, *i. e.* reason by itself without the Holy Ghost, renders. Although the power of concupiscence is such that men more frequently obey evil dispositions than sound judgment. And the devil, who is efficacious in the godless, as Paul says (Eph. 2 : 2), does not cease to incite this feeble nature to various offences. These are the reasons why even civil righteousness is rare among men, as we see that not even the philosophers themselves, who seem to have aspired after

this righteousness, attained it. But it is false that the man does not sin, who performs the works of the commandments without grace."

It is, however an extreme and untenable position when these acts of civil righteousness and natural goodness are themselves called sin. This overlooks the fact that the moral character of an act does not always reside in the motive only, but in the act *and* the motive; so that, whilst the motive may not be pure and good, the act itself may be. To call such acts sins is to confound distinctions and overthrow morality. They have a *moral* goodness, though not a *spiritual* goodness. The distinction between such acts and the same when done from right motives, is briefly set forth in that ever recurring opening to Luther's explanations of the commandments, "That we should *so fear and love God*"—as not to do the evil but the good toward our neighbor. The absence of this godly fear, this godly motive from the acts referred to takes them out of the religious sphere and relegates them to the merely moral and natural. The doer of them cannot claim in virtue of them restoration to harmony with God and the truly good.

Flavel compares the natural graces of unregenerate men to "flowers that decorate the dead."

It is in the realm of spiritual things that the Confessors deny all freedom to the human will. They say, "But it does not possess the power, without the influence of the Holy Spirit, of fulfilling the righteousness of God, or spiritual righteousness: for the natural man receiveth not the things which are of the Spirit of God: but this is accomplished in the heart, when the Holy Spirit is received through the word. * * It cannot perform the inner motions, such as the fear of God, faith in God, chastity, patience, etc." With this statement the other articles of the Confession, the Apology, the Smalcald Articles, and the Catechisms of Luther, fully agree; to prove which quotations from them all are made in the Formula of Concord, Sol. Dec. II. We will recite from these only from the Small Catechism, the answer to the question on the Third Article of the Creed, "What is meant by this Article?" The answer is, "I believe that I cannot, merely by my own reason or natural powers, believe in

or come to Jesus Christ, my Lord; but that the Holy Spirit hath called me by the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith, in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ, by the true faith; in which Christian Church he daily and richly forgives me and all other believers all our sins; and will at the last day, raise up me and all the dead, and will grant unto me and all that believe in Jesus Christ everlasting life.—This is most certainly true.”

Man was created “in the image of God.” To clearly and completely define what is meant by this is difficult. Hollazius thinks that “The substance itself of the human soul exhibits certain things that are *θεῖα* or divine, and stands related to the Divinity as to a model. For God is a Spirit, immaterial, intelligent, acting with a free will, etc. These predicates can in a certain manner be affirmed of the human soul.” In this sense man did not lose the divine image through the fall: for the substance of man, that which makes him man, remains. Quenstedt (II. 17) says, “We must distinguish between the substance of man, or the matter itself, of which he is composed, and that which, as if something following, adheres most closely to the substance of man, and nevertheless, as to its accidents, perfects it internally; or we must distinguish between nature itself and its qualities, or perfections in the qualities; the image of God indicates the latter, not the former. In a few words, that the image of God is not man, but in man, *i. e.* it is not substantial or essential to man, but accidental.” Wherein the divine image inhered in man’s substance, it could not be lost without man’s ceasing to be man: wherein it inhered in man’s faculties or qualities or the perfection of them, it was lost in the fall. Man’s intellect was blinded, his sensibilities weakened and deadened, his will enslaved. The day he sinned he knew good *and evil*. The divine sentence, “In the day thou eatest thereof thou shalt surely die,” took immediate effect: and a chief part of that death was the loss of man’s freedom. Henceforth he is the servant of sin. He still indeed has the *libertas naturae*, as explained above, a formal freedom, freedom of choice in evils, but not a

freedom of power to good. "He is free," as Luthardt says, "wherein he is unfree:" free in that nature which he now has, which is a corrupted, deteriorated nature, and nowhere is this corruption more surely seen than in man's powerlessness for good. Ask almost any Sunday-school whether it is easier to do right or to do wrong, and on the spur of the moment, thinking it ought to be so, the little folks will answer, "To do right!" Then when you reply, "How is it, then, that everybody does wrong?" they are puzzled and still. Ask the same of grown people, philosophers and theologians; and Pelagians and Socinians will say it is from the habit of doing wrong, through the example of Adam. But it seems strange that a habit should be universal; that there should be one exception to it and but one, in the whole history of man. And surely none can by mere habit become a child of God or a child of the devil. Reason and experience unite in pronouncing such an answer unsatisfactory. But when it is alleged that all mankind, since the fall, are under a power operating on the soul with the like force of gravitation upon material bodies, and that there is in all men at birth an inertia of downward direction, from the force of which external power is required to deliver him, then man's evil status is sufficiently explained.

The statement of the Formula of Concord on the controversy concerning human powers, is,* "That in spiritual and divine things the intellect, heart and will cannot, in any way, by their own natural powers, understand, believe, accept, think, will, begin, effect, do, work or concur in working anything, but they are entirely dead to good, and corrupt; so that in man's nature, since the fall, there is, before regeneration, not the least spark of spiritual power remaining still present, by which, of himself, he can prepare himself for God's grace, or accept the offered grace, or, for and of himself, be capable of it, or apply or accommodate himself thereto, or, by his own powers, be able of himself, as of himself, to aid, do, work or concur in working anything for his conversion, either entirely, or in half, or in even the least or most inconsiderable part, but he is the servant of

*Form. Conc. Part II. Sol. Dec.

sin (John 8 : 34 ; Eph. 2 : 2 ; 2 Tim. 2 : 26). Hence the natural free will, according to its perverted disposition and nature, is strong and active only with respect to what is displeasing and contrary to God." This reads like a legal paper, in its effort to be explicit and exclusive. The prime question concerning this doctrine is, Is it according to the Holy Scriptures.

PROOF FROM THE SCRIPTURES OF MAN'S INABILITY TO GOOD.

God said to Adam in reference to the forbidden tree (Gen. 2 : 17), "In the day that thou eatest thereof," *i. e.* in the day that thou sinnest, "thou shalt surely die." The truth of God, observation and experience testify that straightway upon man's disobedience this sentence was executed upon him. Accordingly Paul to the Ephesians (Eph. 2 : 1-3), speaking of their natural state, calls them, "Dead in trespasses and sins"—a death which yet had about it activity, a freedom of death—"wherein," he continues, "in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience : among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others."

Shortly before the flood we read (Gen. 6 : 3) that, "The Lord said, My Spirit shall not always strive with man, for that he also is flesh : " and, a little after, that God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually : " and the Psalmist in two places (Ps. 14 : 2, 3 ; 53 : 2, 3), wherein he is quoted by Paul to the Romans (Rom. 3 : 10, sq.) as uttering a general truth, represents God as looking down from heaven "to see if there were any that did understand and seek God," and coming to the conclusion, in his perfect knowledge of all hearts, "They are all gone aside, they are together become filthy ; there is none that doeth good, no, not one." Compare with this our Lord's words to Nicodemus (John 3 : 6), "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," explaining his assertion, "Ye must be born again ; " and Paul's contrast between "the flesh" and "the Spirit"

and his delineations of the conflict between the two, meaning by "the flesh" not merely the body, or the sensuous nature, but the whole corrupt nature of fallen man. David in the fifty-first Psalm cries out, not in extenuation of his crime, but in illustration of his desperate need of God's grace, "Behold I was shapen in iniquity ; and in sin did my mother conceive me" (Ps. 51 : 5).

The whole tenor of the Old Testament shows on the one hand the absolute necessity of spiritual righteousness, and at the same time man's utter inability to attain to it : and thus makes man feel his need of, and prepares the way for redeeming grace in Christ.

Of the Jews of his day, so punctilious in outward observances, the Saviour said, quoting from Isaiah (Matt. 15 : 8), "This people draweth nigh unto me with their mouth, and honoreth me with their lips ; but their heart is far from me. But in vain do they worship me." And explained to his disciples that "Out of the heart proceed all the things that defile a man." Paul (Eph. 4 : 17, 18) characterizes the unregenerate as walking "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts."

(1 Cor. 2 : 14) : "The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned." See the whole of the passage in 1 Cor. 1 : 18 to 2 : 16, in which it is set forth strongly that (1 Cor. 1 : 21), "After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Saul converted was sent to the Gentiles (Acts 26 : 18) "To open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Christ).

The state of the natural man respecting spiritual things is represented in the Scriptures as "darkness" (Eph. 5 : 8) and "The Light shineth in darkness ; and the darkness comprehended it not" (John 1 : 5). And our Saviour says (Matt. 6 : 23), "If, therefore, the light that is in thee be darkness, how

great is the darkness!" "Without me," says Christ to his disciples (John 15 : 5), "ye can do nothing:" a statement confirmed by the illustration of the vine and the branches. A branch of the vine is of necessity incapable of bearing any fruit. (2 Cor. 3 : 5): "Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God." (Rom. 8 : 7): "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Hence, (John 3 : 3), "Except a man be born again, he cannot see the kingdom of God." And (2 Cor. 5 : 17), "Therefore if any man be in Christ he is a new creature;" and man can no more create himself anew than he could create himself at first. Of but One we say, "He can create, and He destroy!" (Eph. 2 : 8): Faith itself is declared to be "the gift of God." And, (1 Cor. 12 : 3), "No man can say that Jesus is the Lord, but by the Holy Ghost." (Acts 5 : 31): Christ is declared to be exalted "to give repentance to Israel" as well as "forgiveness of sins." Paul admonishes Timothy to meekness and patience with men (2 Tim. 2 : 25), "If God peradventure will give them repentance to the acknowledging of the truth." To the Jews, so careful about external acts, having a righteousness of the law, or civil righteousness, which put them in esteem among men and for which they greatly esteemed themselves, the Saviour said (John 8 : 31-36), "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." To which they indignantly replied, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed!"

We will let these citations suffice, though many more to the same purpose might be given.

The remedy for man's inability, thus so fully declared, the recovery to real freedom, is also in this article set forth by the Confessors. They declare that this power for spiritual right-

eousness "is accomplished in the heart when the Holy Spirit is received through the word." This means

REGENERATION AND CONVERSION.

These terms are often used synonymously: but it promotes clearer views to understand by the former the new birth, and by the latter the exhibitions of the new life in turning day by day from sin and Satan to holiness and God. The necessity for such change is evident from the natural state of fallen man as it has already been described, and from Scripture citations that have already been given as well as others that might be quoted. But the point at which our article touches this subject is not one concerning the fact of regeneration and conversion, but concerning the agency of their accomplishment.

The Pelagians taught that man by his own powers, without the grace of God, can turn himself to God, believe the gospel, work spiritual righteousness, and merit the forgiveness of sins and eternal life. The Semi-Pelagians taught that man by his own powers can make a beginning of his conversion, but cannot complete it without God's grace. Others taught that whilst man is unable to make a beginning, yet, after a beginning is made by divine grace, man can by his own natural powers add, help and co-operate in the work of renewal.

The Confessors deny to man's natural powers any ability or share whatever, exercised in and of themselves, in this work. They ascribe it from beginning to end to the grace of God ministered by the Holy Spirit. The Scriptures say, "*Repent*"—but Christ gives repentance: the Scriptures say, "*Believe*"—but faith is the gift of God: the Scriptures enjoin perfect love, and declare one without love to be nothing, spiritually—but love is of God, and he that loveth is, and must first have been, born of God. It is the Holy Spirit that opens the blind eyes, illumines the darkened understanding, convincing man of sin: it is the Holy Spirit that awakens and elevates the affections, leading man to love what God loves and hate what God hates: it is the Holy Spirit that works in man to will and to do (Phil. 2 : 13) of God's good pleasure, delivering the bond-servants of sin

and introducing them into the liberty of the glory of the sons of God! (Rom. 8 : 21.) And he does this "through the word," the Holy Scriptures. "God the Holy Ghost effects conversion not without means; but uses for this purpose the preaching and hearing of God's word, as it is written (Rom. 1 : 16), 'The Gospel is the power of God unto salvation to every one that believeth.' Also (Rom. 10 : 17), 'Faith cometh by hearing, and hearing by the word of God.' With this word the Holy Ghost is present, and opens hearts, so that they, as Lydia in Acts xvi., are attentive to it and are thus converted."* Thus at Pentecost Peter's hearers' hearts, were pricked with contrition: and similarly Christ opened the hearts of the disciples going to Emmaus to understand the Scriptures.

"For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe" (1 Cor. 1 : 21). "Sanctify them by thy truth," prays our Lord; "thy word is truth" (John 17 : 17, 18).

Hence those who imagine that without means, without the word and the sacraments, the Holy Spirit illumines men, draws them to himself, justifies and sanctifies them, as well as those who think to attain these ends by their own preparation, feelings, struggles and works of whatever sort, are in error.

Now if it be asked what we are to make of the many invitations of the Scriptures inviting and urging men to accept God's grace, to come to Christ, to seek and strive, we answer that these refer to those external things which are within the power of man, such as to use the means God has provided, to read the word, to go to church, to give attention to spiritual things, while at the same time our Lord's word is still most true, "No man can come to me except the Father which hath sent me draw him" (John 6 : 44). But even those very invitations are drawings toward Christ, and in the use of the means one will find these drawings increasing more abundantly.

It was to a little girl whose spirit had just left her body (Lk. 8 : 41-56) that Jesus said, "Maid arise," and she arose straightway: it was to a young man whose corpse they were bearing

*Form. Conc., Part I. 2.

to the grave (Lk. 7 : 11-15) that Jesus said, "Young man, I say unto thee, Arise" ; and he that was dead sat up and began to speak : it was to a man who had been dead four days already and been buried (John 11 : 39-44) that Jesus said, "Lazarus, come forth," and he came out with his grave clothes bound about him. And these are but types of God's word to men "dead in trespasses and in sins," young and old, bidding them live : the words that Jesus speaks to them are spirit and life ; and when his "I say unto you" comes to any one, there comes with it power to do the bidden thing. But the condition is, "If any man will hear his voice !" For the bad power of closing and hardening the heart belongs to man.

PREDESTINATION.

Here arises a question, at once philosophical and practical. How is it that, among those to whom the gospel is preached and God's grace offered, some are regenerated and converted, and others are not ? If men are equally unable to do anything whatsoever toward this end, and are equally hostile to God, the logical deduction seems to be that the cause of the difference inquired into lies in God. Augustine accepted this conclusion and resorted to the theory of unconditional Predestination, based on the sovereignty of God. God has from all eternity chosen a portion of mankind to be the recipients of his grace and salvation, and that irrespective of any foreseen faith or character in them, and has left the rest of mankind in their fallen, helpless and condemned condition. Moreover to the chosen ones God's grace is an irresistible power, overcoming the utmost intensity of man's self-will and aversion.

It is just here that our Church parts company with Augustinianism. Having kept it close company all through the subject of Anthropology hitherto, here she draws the line and says, "Thus far, but no further." It is into this theological slough that our Missouri brethren have fallen, in the midst of which they are struggling, while Calvinists, creeping out at the sides, in amazement cry, "Are ye become like unto us ?" and the Ohio and Wisconsin brethren are vigorously throwing stones at them, with reproaches for so besmirching the "*reine Lehre* !"

For whilst Luther and other individuals in Reformation times may have been extreme Predestinarians of the Augustinian type, this never was the doctrine of the Church. Among the points expressly condemned in the Formula of Concord are these :

1. When it is taught that God does not wish all men to repent and believe the gospel.
2. That, when God calls us to himself, he is not in earnest that all men should come to him.
3. That God does not wish every one to be saved, but, without regard to their sins, alone from the counsel, purpose and will of God, some are appointed to condemnation, so that they cannot be saved.

And the same authority declares :—That, however, ‘many are called, few are chosen,’ does not mean that God is unwilling that all should be saved, but the reason is that they either do not at all hear God’s word, but wilfully despise it, close their ears and harden their hearts, and in this manner foreclose the ordinary way to the Holy Ghost, so that he cannot effect his work in them, or, when it is heard, they consider it of no account, and do not heed it. For this [that they perish] not God or his election, but their wickedness, is responsible.*

Paying less attention to logic and more to the Scriptures our Church teaches that the reason why any to whom the gospel is preached and grace is offered are not regenerated, converted and saved, is because they resist the Holy Ghost and refuse to accept the offered grace. For in evil we have seen that man has freedom of will, and he may by his own natural powers refuse and resist God’s grace. And if it be said that the natural resistance of all men is alike and the same, we reply that there may be and is an additional, superadded wilful resistance. For just as the regenerate man through the power of the Holy Spirit, with which his renewed powers can and do now co-operate, goes on from grace to grace, from strength to strength in that which is good, so the unrenewed, following the evil bent of his depraved mind through voluntary choices, goes on to more ungodliness : and so there are, from many occasions, differences in the voluntary character of unregenerate men. Moreover

*Form. Conc., Part I. 11.

God has too much respect for his creature man, to un-man him by forcing his will : God will not, to convert man, destroy his moral agency. And though the Scriptures speak of the natural heart as a hard and stony heart, and some of our theologians have expressed themselves very strongly in comparing the natural man to a block or stone or pillar of salt, yet, as the Formula of Concord (Part II. 2) says, "God has a *modus agendi*, or way of working in a man, as in a rational creature, quite different from his way of working in another creature that is irrational, or in a stone and block." He treats him as a man, enlightens, beseeches, urges, threatens, but does not force him.

Said Christ to Jerusalem that had neglected and despised her day of grace (Matt. 23 : 37), "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !" Stephen to the same generation said (Acts 7 : 51), "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye." To the Ephesians Paul says (Eph. 4 : 30), "And grieve not the Holy Spirit of God : " and to the Thessalonians (Thess. 5 : 19), "Quench not the Spirit." Man is regarded as so much harder for God to work upon than even a stone or block in that he has this power of resisting God in spiritual things, which by their very nature must be voluntary.

Calvin, at the head of the Reformed Church, fully adopted the Augustinian theory of Predestination, and sought to bring over Melanchthon to the same view : but the latter was horrified at the doctrine, and called Calvin "the modern Zeno, who wanted to introduce a stoical necessity into the Church." Neander says that when Calvin sent him his confession of faith, Melanchthon struck his pen through the whole passage on Predestination.*

It was, probably, on account of his revulsion from this doctrine, and his sense of the logical tendency of a rigid monergism in that direction that Melanchthon, in his writings subsequent to the Augsburg Confession and the Apology, allowed that there was in man's natural powers "a faculty of applying himself to grace," and taught that there are three concurrent causes

*See Neander : Hist. Christ. Dogmas, Vol. II.

in man's regeneration and conversion, viz., the word of God, the Holy Ghost, and the will of man. He made the non-resisting will of man an active factor. This teaching is seen in the 1835 and 1843 editions of his *Loci Theologici*. This co-operation of man by his natural powers in spiritual things is called synergism, and is condemned by the standards of our Church.

Says the Formula of Concord, "Conversion to God is a work of God the Holy Ghost alone, who is the true master-workman that alone works this in us, for which he uses the preaching and hearing of his Holy Word as his ordinary means and instrument. But the understanding and will of the unregenerate man are nothing else than the *subjectivum convertendum*, i. e. that which is to be converted, as the understanding and will of a spiritually dead man, in whom the Holy Ghost works conversion and renewal, for which work the will of the man who is to be converted does nothing, but allows God alone to work in him, until he is regenerate; and then also by the Holy Ghost he works (co-operates) in other succeeding good works that which is pleasing to God, in the way and to the extent fully set forth above."*

As has been said, the two tendencies, represented by Pelagius and Augustine, continue until this day. The Romish Church still teaches that man's moral nature was not totally depraved by the fall but only weakened, and that, therefore, man can fit himself through his own moral power for the acceptance of justifying grace, and thus to a certain extent merit the same, and is able, after renewing justifying grace, not only to keep all God's commandments and through good works directly to merit eternal salvation, but even to perform works of supererogation. The Calvinistic and Arminian controversy has kept up the antagonism concerning the nature of man's inheritance from Adam, irresistible grace and predestination. And the modern Socinians and Rationalists, in advocacy of philanthropy and humanity, speak chiefly of the dignity and possibilities of man, exalting his merely natural powers, so detracting from the necessity and worth of God's grace.

*Form. Conc., Part II. 2.

It is not long since we heard a distinguished Unitarian divine,* setting forth the tenets of his sect, extol their humanity, their reputation for education and culture, and say it was no part of their teaching to say or sing, "Oh, to be nothing, nothing,"† but rather, "Oh, to be something, *something!*"—a laudable ambition, indeed, if sought for in the only way by which man may recover his original freedom and greatness and attain even higher position than that. That man who, excepting the Perfect One, was "something" above any of whom history speaks, declares' "By the grace of God I am what I am!" But there was little or nothing heard of grace in the discourse or on the occasion of which we speak.

Indeed the times are not characterized by deep sense of sin or helpless need of God's grace as offered in the Church of Christ. Men have not time to know themselves. The demands of business and of society are all-engrossing. God's word and ordinances are much slighted by indifference or haste. So that men come to feel that they do not need the Church; they can be as good without. And this, from the easy-going trifler who can worship God as well in the field as in the congregation of His people, and needs not the Bible since it is no more inspired than all truth, nor the sacraments, since they are too simple or too supernatural to mean any thing to him—to the educated, thinking apostles and devotees of culture, who think to attain the highest development by the exercise and discipline of their own natural powers.

Even in the Sunday-School the young people are carelessly taught to sing such songs as "Only an armor-bearer" with its

*Dr. Ware, of Boston, at dedication of All Souls' Church, Washington, D. C.

†The whole stanza reads:

Oh, to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that he might fill me
As forth to His service I go;
Broken, that so unhindered,
His life through me might flow.

boastful, self-dependent chorus, "Surely the Captain can depend on me : " and these self-vaunting, subjective, rollicking songs claim equal place with such hymns as, "I need Thee every hour, Most Gracious Lord," and, "More love to Thee, O Christ, more love to Thee," and, "Rock of Ages, cleft for me, Let me hide myself in Thee"—hymns born of a consciousness of human helplessness and the humble spirit of entire dependence on God, the God of our salvation.

The practical effect of our church's teaching in the matter of Liberty and Grace should be, upon the unregenerate, to lead them to constantly use the means of grace that they may be in the way of salvation and, when Jesus of Nazareth passeth by, may have their eyes opened to see and know their Liberator, their Saviour ; to make them fear lest, by neglecting and resisting the Holy Spirit, they may grieve Him away and they be left forever in their helpless bondage to sin ; that, when God calls, they may not refuse, and reject the counsel of God against themselves, to their everlasting death. And upon the regenerate the effect should be to make them diligent in the great business of life, quick to listen to and obey the Spirit's sanctifying influences, careful lest they receive the grace of God in vain, working out their own salvation with fear and trembling, while God works in them to will and to do of his good pleasure : and, on the other hand, to make them eager to bring to the knowledge of all people that sacred word through which the Holy Spirit enlightens, frees and sanctifies the heart, that all men may come, according to God's gracious will (1 Tim. 2 : 4), to the knowledge of the truth and be saved.

ARTICLE II.

THE RELATION OF THE LUTHERAN CHURCH IN THE UNITED STATES TO THE LIME-STONE DISTRICTS.

By REV. SYLVANUS STALL, A. M., Lancaster, Pa.

Influences in the beginning unobserved, and apparently unnoteworthy, may nevertheless be so potent as subsequently to be recognized as productive of most marked results. Such influences, elsewhere exhibited in the history of nations and the lives of men, are to be seen by a study of the location and growth of the ecclesiastical denominations in this country. Particularly is this principle illustrated and its results shown by a study of the relation of the Lutheran Church in the United States to the lime-stone districts.

The earliest Lutherans who came to this country were the Dutch who settled at New Amsterdam (New York), and Beverswyke (Albany); subsequently followed by others who settled, some at Athens, N. Y., and others in Bergen and Hunterdon counties in New Jersey. While these Hollanders acted an important part in the early history of our Church in this country, yet they were not numerous, neither did they manifest the local preferences which in subsequent years gave direction to the German immigrations and largely determined the location of the Lutheran Church in the United States.

When the German Lutherans came they were not controlled by these gregarious tendencies which inclined others to congregate in the more populous centres, nor did an imperfect knowledge of husbandry lead them to prefer such lands as should yield the largest immediate fruitage or command the readiest price in the market. The Dutch in New York, and the Scotch Irish in Pennsylvania, preferred the light-timbered and easily-cleared up-lands, while the Germans followed the streams, preferred the heavy-timbered low-lands, manifesting a special preference for the lime-stone districts, where the land, when exhausted,

could more easily be renewed and be kept in a constant state of greatest productiveness. At first thought these influences seem slight, or even insignificant, but they have largely shaped the ecclesiastical map of to-day and throw light on the path of the future.

That we may be sure of our premise let the history, briefly reviewed, establish the facts. In 1708 Great Britain sent fifty-three Palatine Lutheran refugees to this country and settled them upon a tract of 2,190 acres of land, 500 acres of which was a glebe set apart for the support of a church and "the maintenance of a Lutheran minister and his successors forever." This settlement was upon the west bank of the Hudson, and the city of Newburgh is built upon the glebe. The location was not congenial to the agricultural German mind, and in a few years an uninterrupted migration to the lime-stone districts left but a single Lutheran family and the glebe passed to the Episcopalians, then to the Presbyterians, and is now controlled by the city, the rent being appropriated to the support of the public schools. Thus ended Lutheranism in Newburgh.

In 1710 Great Britain brought over in ten ships three or four thousand more Palatine refugees and located them upon a tract of 6,000 acres of land about 110 miles above New York on the east side of the Hudson, in what is now the town of Germantown, Columbia county. Others settled upon the opposite side of the river at West Camp. The production of tar, resin, pitch and turpentine from these "pine forests," which the British government had purposed for their naval stores, having proven a failure, the colony sent out a delegation in search of better lands. They went into the interior, struck the Schoharie creek, followed it until they reached the Schoharie valley with its clear water, rich lands and lime-stone rock. Here the agricultural requirements of the German mind were fully met, and to this locality many of the Palatines speedily removed. As a result there are to-day twelve Lutheran congregations in Schoharie county. Some went into the Mohawk valley, and others scattered through Rensselaer, Albany, Montgomery and other counties; while of those who remained upon the banks of the Hudson, some removed into the northern portion of Dutchess county, and

east as far as Livingston and Ancram. When the migrations of this colony of Germans who constituted the beginnings of the Lutheran Church in the state of New York are followed, it will be found that when they moved in any considerable numbers their eventual settlement was upon the choicest lands, and when uncontrolled by foreign circumstances, it was upon limestone bottom.

The same is true in Pennsylvania. The Lutherans who settled in Lancaster county followed the streams, selecting the richest lands, wooded with forests of large oaks. The Scotch-Irish, impatient of delay, preferred the up-lands where the scrub-oak was quickly felled, the land easily cleared, and where an early harvest would speedily reward their toil. Hence the names of many of the townships in the richer districts are of German origin, while such as Colerain, Donegal and others indicate an early Scotch-Irish settlement. These tendencies of the earlier immigrants are to be found not only in Lancaster county, but are clearly defined in the broad lime-stone belt which sweeps across the State, including in its area the cities of Easton, Allentown, Reading, Lebanon, Lancaster, York and Harrisburg.

The influences thus traced in New York and Pennsylvania, have also been operative, and may be alike followed in Ohio, Illinois, Indiana and other States, and may account in a large measure for the absence of Lutheran congregations in New England.

By a further study it is readily discovered that the Lutheran Church, in the lime-stone districts and richest agricultural localities, has steadily, and in many instances rapidly increased in strength, while during the same period and upon the same territory other denominations have relatively and some even numerically declined.

Early in the history of Pennsylvania the Germans, principally Lutherans, settled in York and Adams counties, while the adjoining counties of Cumberland and Franklin were settled almost exclusively by Scotch-Irish Presbyterians. Presbyterian churches were planted from Mechanicsburg to Mercersburg, and this portion of the Cumberland valley was held by that de-

nomination in unrivaled possession. But the Germans, many from York and Adams counties, attracted by the fertile lands and lime-stone rock gradually began to cross the mountain and settle on the rich farms purchased from their Scotch-Irish neighbors. The Presbyterian churches were already numerous and strong, but gradually small struggling congregations of Lutherans sprang up. The immigrations continued each year and the Lutheran churches began to multiply and grow, until in 1861 the membership of the Presbyterian churches in Cumberland and Franklin counties numbered 3,174 and the Lutherans 3,621. In 1881 the Presbyterians numbered 3,637, the Lutherans 5,007. Thus in 20 years the Presbyterians had increased but 14 per cent. while the Lutheran increase was 38 per cent.—and during the same period the Lutheran Church in York and Adams counties had increased 60 per cent. In 1861 the Lutherans in Adams county had but four pastorates, to-day they have twelve. The same is seen in Lancaster county. In 1861 the Presbyterians numbered 1,795, the Lutherans 2,958, and in 1881 their numbers were 2,706 and 7,039 respectively. While the Presbyterians have increased 51 per cent. the Lutherans have increased 138 per cent.

What has tended to this disproportionate development between the different denominations is, in some instances at least, not difficult to determine. In the case of the Scotch-Irish Presbyterians they have proven true to their characteristic instincts and gregarious tendencies. The poorer lands at first selected have finally brought them into unequal competition with their far-sighted German neighbors with their unending toil, untiring patience and frugal habits. Naturally seeking quick and easy gains, the tendencies of the young have constantly been toward the larger towns and cities, the centres of commercial life and financial power. Occasionally, by removal, death or failure, these farms have found their way into the market, and gradually, but steadily, the most productive have found waiting purchasers in the descendants of the earlier German settlers. Thus the Scotch-Irish families have decreased with each decade, while the German element has gradually come into possession of the same territory. In some instances, be-

cause of remoteness from churches of their own faith, intermarriage of children or other circumstances, these Germans have found their way into the Presbyterian churches, but their numbers have not been sufficient to arrest the steady decline.

These are the influences which have left several hundred Presbyterian congregations in rich rural districts with less than one hundred members—the numbers annually decreasing, the decline not only having become chronic, but threatening to necessitate the final abandonment of these localities to other denominations better suited to occupy the territory. That the condition indicated actually exists is attested both by an examination of the minutes of the General Assembly, and by the increasing number of applications for aid which annually come from congregations once self-supporting.

The problem for solution is, whether by aid continued for a long term of years the Presbyterian Church may be able to bring these declining congregations to that period when the distinctive characteristics of national ancestry shall be lost in our unity of national life and character ; or whether, upon the other hand, it would not be wiser to appropriate these same funds to the establishment of churches in the growing West. Whichever policy is pursued, the facts herein developed make it manifest that the permanency of the Presbyterian Church in the rural districts will require the incorporation of the largest possible number of resident Germans.

What has tended to this disparity of increase between the Lutheran and denominations other than the Presbyterian may not be so easily explained, yet the fact remains that in many instances there has been a marked diversity. Even in the German Reformed Church, where naturally we would expect an equal increase, the results are decidedly in favor of the Lutherans. In Lancaster county, Pa., in 1861 the membership in the Reformed Church was 2,106 and the Lutheran 2,958. In 1881 the Reformed membership was 3,638 and the Lutheran 7,039—an increase of 71 and 138 per cent. respectively. In the south-eastern portion of Westmoreland and Fayette counties, Pa., the disparity is exhibited in the fact that five (the Milliron, Donegal, Indian Creek, Barren Run, and Forks) congregations have act-

ually become extinct—four having been dropped from the roll of the Westmorland Classis between the years 1845 and 1859, but services having been continued at intervals as late as 1872. While these instances are by no means exceptional, yet it will be remembered they are given, not for the purpose of showing that the Reformed Church in this country is dying out, but to illustrate the fact, that upon the lime-stone bottom the Lutheran church has tended to a more steady increase, and in many, and perhaps most instances, has grown more rapidly than the other denominations, and in some instances, in rural districts, has prospered while others have become extinct.

The effects of these same tendencies are carried further and exhibited in other national characteristics which go far toward explaining why the relative growth of the Lutheran and Presbyterian Churches should generally be exactly the reverse in the cities, from that found in the rural lime-stone districts. While the Germans are untiring in their industry and economy, they are alike cautious and even slow in assuming financial risks. They do not naturally prefer commercial life. The Germans are great linguists, and the tendencies of that type of mind are seen in their daily vocations as a class. It is the mathematical mind that decides promptly, acts quickly, and rushes forward to immediate success. Hence in extensive mercantile enterprises, commercial risks and large financial gains, when occupying the same territory and enjoying the same opportunities, the men of easy and rapid gains will be found largely to predominate in the Presbyterian and Episcopal, as over against the Lutheran and Reformed Churches. Where this is not the case in our cities and commercial centres, it is the exception and not the rule. This will be evident by a few instances. In 1873 the bankers of the Juniata valley assembled at Tyrone, Pa., to consider by what means they could husband their currency and prevent a run upon the banks. The conference, composed of presidents, cashiers and heaviest stockholders, consisted of thirty persons, four of whom were Methodists, one Episcopalian and the large proportion of the remainder Presbyterians; and while many of the inhabitants are Lutherans, yet that Church had not a single representative. In Blair county, Pa., there are numerous

Lutheran churches, and yet there is but one Lutheran banker in the county. In the city of York, Pa., where there is a large and wealthy German population we find the Lutheran churches have 1939 members, of whom 29 are bankers—one banker to every 67 members. The Presbyterians have 382 members, ten of them bankers—one to every 38 members. The Reformed church 1073 members, five bankers—one to every 214 members. The other bankers are, 10 Episcopalians, 5 Methodists, one Jew. Thus it will be seen that even in Lutheran and German Reformed centres, the Presbyterian and Episcopal are represented by a larger percentage of bankers and commercial men than the Lutheran and Reformed Churches.

If space permitted it would be interesting to notice how these tendencies have affected the questions of ministerial support and benevolent contributions. How they have given especially to the Presbyterian Church ecclesiastical prestige in our larger centres, affecting the endowment of educational institutions, beneficiary education of young men, support of superannuated ministers, as well as every agency and institution of charity. In all these matters the Teutonic has been surpassed by the Celtic race.

One of the coming problems for the Presbyterian Church will be the sustentation of its ministers and the development of its congregations in many of the rural districts. The question is even now demanding an answer. With the Lutheran and Reformed denominations the old difficulty of language, the retaining of the young in the church of their fathers, and the occupying of the large centres of population—these are the perplexing questions to which time and a long residence in the new world have but partially afforded an answer. The solution of these and many other problems demands a full acquaintance with those currents of national migration which are still sweeping across the continent with direction diversified, yet with a flow as clearly defined as the currents of the ocean.

ARTICLE III.

HISTORY OF THE LUTHERAN CONGREGATION AT FREDERICK, MD.

By B. M. SCHMUCKER. D. D., Pottstown, Pa.

A carefully prepared history of this congregation, written by Rev. Dr. George Diehl, was published in the *Evangelical Review*, April, 1856. As pastor of the congregation its records were in his possession and without doubt all that could be learned from them is given in that article. But we have found additional sources of information, so authentic and so important, that we have thought that it would be of interest to the Lutherans of Frederick and to the many descendants of those who have gone out from that venerable centre of Lutheran influence, to read anew the story of the establishment and progress of the church in that place. The additional authorities to which we refer are, a manuscript history of the congregation, prepared Feb. 13, 1833, by Rev. Dr. D. F. Schæffer, who became its pastor in 1808, preserved by Dr. S. S. Schmucker; the Halle Reports, covering the period from 1742–1785, which were not exhaustively examined by Dr. Diehl; the MS. Journals of Rev. Dr. H. M. Muhlenberg; the MS. Protocol of the Ministerium of Penn'a from 1781–1810, and its printed minutes from 1811 until the formation of the Synod of Maryland and Virginia in 1820, during which whole period the congregation was connected with that ministerium; some original letters from the officers of the congregation and Rev. Mr. Hausile to Rev. J. H. Schaum in 1751–1753, preserved by the family of the latter; the memoranda concerning Rev. Mr. Hausihl by Hon. Brantz Mayer; together with a few other less important sources. All of these have been examined with care in the preparation of this sketch.

The earliest settlement of Germans in the vicinity of Frederick is said by Dr. Diehl to have been made perhaps as soon as 1729 or 1730. Dr. D. F. Schæffer says a number of Germans

settled in the neighborhood as early as 1740 and that the settlement was then called Manaquasy. We have no doubt that Dr. Diehl's statement is the more accurate of the two. It is certain that from 1730 on great efforts were made by the Governor of Virginia and then by Lord Fairfax to secure settlers in the Shenandoah Valley, and that the speculators who contracted to furnish them used every inducement to persuade the Germans in Pennsylvania and the Dutch in New Jersey and the immigrants arriving at Philadelphia to remove to Virginia. In 1732, I think it was, Jost Hite, a German, and Jacob Van Meter, a Hollander, engaged to settle 200 families, on lands ceded to them, and went to Pennsylvania and New Jersey, Germany and Holland for the purpose. The route of travel from Pennsylvania was through Lancaster, York, Hanover or the Conewago settlements, crossing the Monocacy about ten miles North of Frederick and following its general course past where Frederick now stands. With keen sight and fixed habit to hunt out good lands, they could never have seen the beautiful country about Frederick without being tempted to settle. Dr. Muhlenberg states that between 1742, when he arrived, and 1747, one half of the Providence congregation, of which he had charge, removed to the extreme limits of Pennsylvania and to Maryland and Virginia, and this movement had begun much earlier. The settlements on the Conewago were begun 1730-1732, and we have little doubt that those on the Monocacy are of the same date. The earliest settlement was probably made about ten miles north of Frederick where the old road crossed the stream; at least the earliest and largest Lutheran congregation was at that place. It was the original mother church to which the Lutherans all along the Monocacy at first belonged and of which the congregation at Frederick was a daughter. Even in 1747, Dr. Muhlenberg speaks of the two as one congregation, Halle Reports, pp. 234-8. It was the establishment of the town and its erection to a county seat which soon made the church in town take precedence.

Frederick was laid out as a town in Sept. 1745, by Mr. Patrick Dulany of Annapolis; in 1748, at the formation of the new

county of Frederick, it was made the County-town. The date of the earliest baptism entered in the records of the Lutheran congregation is Aug. 22, 1737; it was the son of Frederick Unsult and administered by Rev. Mr. Wolf. It is not at all certain that it was administered at Frederick, but probably at the place from which the parents removed, possibly the German settlement on the Raritan in New Jersey, where at that time Rev. Jno. Aug. Wolf was pastor.

Dr. Schaeffer says, "A congregation was in existence in the year 1741, for in that year children were baptized and recorded in the books of the church. However incomplete our books and documents are, yet it appears, that a place of worship was built or purchased in 1743. Then Rev. David Candler was pastor." At what time the congregation was organized can scarcely be ascertained with entire accuracy. It was an organized congregation in 1743 when Candler was pastor, and it may have been at an earlier date. Candler was the first pastor, but many of the congregations at that period were organized before they had a settled pastor. Along the road of principal travel which passed through Frederick the congregation of York was organized in 1733 by Rev. John Casper Stœver, who had charge until 1743 when Rev. David Candler took charge; Candler organized the Conewago congregation in 1743 and took charge of the Monocacy congregation and its branch where Frederick stands in the same year. Of the Rev. David Candler we know very little; he settled in Heidelberg twp., now Adams Co., about a mile from where Hanover now stands, where he at first gathered the people in his own house for worship, but in the year of his arrival a log church was built near his house. He had charge of the congregations at York, Conewago, Monocacy and Frederick. In our examination of the records of nearly all the congregations then in existence east of the Susquehanna we have found no trace of him. He entered in the Conewago records the baptism of four of his children, the earliest of Aug. 1738, the latest of May 1744. He died in 1744 and was buried at Conewago. It is probable that he was ordained by Rev. J. C. Stœver, who had charge of the York congregation and resided at New Holland, Lancaster Co., Pa., where,

and in Berks and Lebanon counties, he had a large field of labor and continued to organize additional congregations. As his ministrations at York continued until those of Candler began, it is very probable that he found and ordained a successor to relieve him of that part of his extended field of labor and also to care for the settlers on the Conewago and Monocacy.

After Candler's death, the Conewago congregation was placed, Dec. 1744, under the care of Rev. Lars Nyberg a Swede, pastor at Lancaster, Pa., who was secretly a Moravian; and caused fierce strife at Lancaster by his efforts to carry the Lutheran congregation over to the Moravians. Muhlenberg says that Nyberg was for a time in charge of the Monocacy congregation and visited them frequently, (Halle Reports, p. 232), and without doubt preached occasionally at Frederick. At the close of 1745, or early in 1746, Nyberg threw off his disguise and tried to introduce a Moravian missionary from Bethlehem into the congregations on the Monocacy as well as at Conewago, but this movement led to his exclusion from these churches. The Monocacy congregation was rent in twain by the efforts of the Moravians to get possession, and at the close of the struggle the Moravian party established the settlement at Graceham, the Lutherans retaining the old church, which we believe has long since gone to decay and the site been abandoned.

As there is some doubt as to the correctness of the information on which the statement of the location of the old Monocacy church is based, Rev. Dr. J. A. Seiss examined the records of the Moravian congregation at Graceham in order if possible to obtain additional information. He writes, July 28, 1883, "I find it recorded that in 1745 a Lutheran and Reformed church existed, situated near the Monocacy, on the main road from Taneytown to Frederick, about three and one half miles south-east of Graceham. At the death of Rev. D. Candler at Conewago, his funeral sermon was preached by Rev. Laurentius Nyberg of Lancaster. A number of the people of the Monocacy church went to his funeral and there heard Nyberg and were so pleased with him that they applied to him to procure for them some one like himself who would preach for them. Nyberg conferred with the Moravian authorities at Bethlehem with a view to procure

a man, which finally resulted in his own appointment to go and serve the Monocacy church. He was followed in 1746 or 1747 by Rev. Nicke, but a protest against having a Moravian minister was made and a split occurred. Nicke preached but one sermon in the Monocacy church, after which he and his adherents were locked out. This faction retired westward and held services for a time in the house of one Jacob Weller (or Welsler). Nicke and his party carried their grievances to Annapolis to Dulany, proprietor of the lands in the region. He became interested in their story and granted them 10 acres of land on which to erect a church. This was the beginning of what afterwards became the Moravian town of Gnadenheim, which subsequently was changed into Graceham. Dulany's gift was made in 1747, and there has been upon it a regular succession of Moravian ministers ever since. The Monocacy church, out of which this colony came, I found no longer referred to in the Moravian Records."

It would appear that the old church stood ten miles from Frederick and about three and a half miles from Graceham, on or near the old road from Frederick through Taneytown, Hanover, and York to Lancaster. Probably Hawk's church is the most direct successor of the Old Monocacy church. Muhlenberg states that the Frederick congregation was also much distracted by the efforts of the Moravians.

In this their time of trial the congregation applied, in the summer of 1746, to the United Lutheran Ministers of Penna. and asked to be taken under their care, (Halle Reports, p. 234). Mr. Muhlenberg was unable at this time to visit them, but at his request, Rev. Gabriel Naesman, pastor of the Swedish church at Wicacoa, Philadelphia, who could preach in German, and who for some time regularly visited Lancaster after Nyberg was excluded, made a visit to Frederick in Oct. 1746.

On the 31st of October Mr. Naesman preached in the new town of Monocacy, baptized one young man, nineteen years of age, and six children. He caused a large and well bound Record-book to be purchased, in which he entered the fact of his preaching at the date given and his baptism and gave instructions to have the records of Candler and all other entries cop-

ied into the new book. Fifty-four baptisms previous to Oct. 1746 were so entered.

In 1746, or early in 1747, Frederick and Monocacy were visited by the notorious vagabond Carl Rudolph, who claimed to be a Lutheran minister, and showed testimonials with great seals which were probably forged or at least false. We learn of him first in Georgia where he scarcely escaped the gallows; then he wandered northward through the Carolinas and Virginia until he arrived at Frederick. He tarried wherever he found a congregation and offered his services. He is said by Muhlenberg to have served in Maryland congregations, German and Irish. He was accepted at Monocacy as pastor, but very soon showed himself to be a thief, a drunkard, licentious and utterly worthless, and was soon dismissed here as every where else. He went to Conewago, to New Holland where he stole Parson Kraft's gown, in Nov. 1747 he was at Raritan, N. J., he enlisted as a soldier and went to New England where he was in prison; afterward he appeared in Hartwig's charge in Dutchess Co., N. Y.

Another vagabond who attempted to creep into the congregation at Frederick in 1747 was a man whom Muhlenberg terms Empiricus Schmid. He was a quack who pretended to be a physician and dentist, resided in New Hanover, Pa., and as early at least as 1736 attempted to perform ministerial acts. When Muhlenberg took charge there in 1742 there was not room enough for both; after attempting to organize an opposition congregation, in 1743 Schmid left. He was afterward in Virginia, and in June 1747 was at Frederick where he found a few supporters, (Halle Reports, p. 238).*

Mr. Muhlenberg had long been distressed at the accounts he received of the distraction Nyberg and the Moravians had caused among the congregations which had been served by Mr. Candler, and at last in 1747 when the Pentecostal communions and confirmations in his own charge were over he decided to visit them and try to restore order. He has given a full and in-

*Helmuth's Life of H. M. Muhlenberg, p. 33. Muhlenberg's Autobiography, pp. 122, 125, 133, 158.

teresting account of his journey and its varying incidents, (Halle Reports, pp. 224-245). Setting out from New Hanover, June 10, 1747, he took the schoolmaster Jacob Lœser with him and went to the Alsace church, to Tulpehocken and through Lancaster to York and then to Conewago. Here two deputies from Monocacy met him and took him, June 23, to their home. He says; "I was now at Manaquesy, of which the Moravians boast so much in their reports. I found here a log church and two parties in the congregation. Some adhered to the Moravians, and had allowed themselves to be ministered to by Mr. Nicky, one of their teachers, who, when I came, had just returned to Bethlehem. The other party had accepted the deceiver Carl Rudolph as their preacher, but some time before had dismissed him. They had the same experiences with Nyberg as the members at York and Conawaque and at last had locked him out of the church, because he had tried to introduce a Moravian brother as a Lutheran preacher. They had now for nearly a year earnestly entreated that one of our ministers should come and administer the Lord's Supper to them. We could not refuse. My arrival was very acceptable to them and an occasion of joy."

He then describes his efforts to restore peace. He assembled the congregation and before service, he asked for their church record in which he wrote, in the English language, some articles in part of the following import: "That our German Lutherans confess their adherence to the Holy Scriptures and also to the Unaltered Augsburg Confession and the other Symbolical Books; also that whenever possible, in accordance with the same, they have the sacraments administered by regularly called and ordained ministers, and that their rules do not allow that open and wilful offenders against the ten commandments of God and against the laws of a Christian government should be acknowledged by them as members, and other things to the same effect. These articles I read publicly to the congregation and explained them in German and requested that whoever would be and remain a Lutheran of this kind should subscribe them." He explains that he wrote them in English that they might be of service if any legal difficulties arose.

The communion was afterward administered. There were violent rains for several days which prevented distant members from attending. We have quoted so much of this narrative because of the close connection of the Monocacy congregation with that at Frederick.

The narrative continues: "On the 25th of June we rode on ten miles farther to a newly laid out town, where a number of Lutherans lived, who also belong to the congregation, but who were prevented by the heavy rains from being present on the previous day. Most of them subscribed the articles in the church record, and elected several of their own number as deacons (Vorsteher) and elders. Three or four persons had adhered to a man who formerly at New Hanover, had assumed the functions of the ministry, (in his diary Mr. M. mentions his name, "my predecessor at New Hanover, the Empiricus Schmid,) and had gone from there to Virginia and had now returned to Maryland. There was a large assemblage of English and German people. At the desire of many members, after preparatory service and prayer had been held, I administered the Holy Supper to some Lutherans, baptized children and married two couples. Both the flocks, that in town and that in the country, begged that I would take to heart their distraction, poverty and need of a preacher, and lay them before our venerable Fathers. They would try to hold together as long as possible. In the evening we rode back to our former quarters."

It is probable that the articles subscribed at Monocacy were also entered into the church record at Frederick and signed by the members. Dr. Diehl says that on the 24th of June a constitution was adopted and signed by the church wardens and twenty-six additional male communicants. As the meeting at Frederick was held June 25, it would seem that the date of the meeting at Monocacy was used, inasmuch as both congregations were regarded as one.

After Muhlenberg's visit in 1847 it is probable that Frederick was occasionally visited by one of the United Penna. Ministers, especially by Rev. I. H. Schaum of York, who after Aug. 1748 visited Conewago regularly once a month. Toward the close of 1749 Rev. Valentine Kraft moved to Frederick, and al-

though there is no evidence that he was accepted by the congregation as pastor, he probably officiated irregularly and had some adherents. Kraft was an aged pastor, who for some reason was dismissed by the authorities of the Principality of Zweibrueck, and landed at Phila. Aug. 25, 1742. He claimed to have been sent over by the Consistory of Darmstadt to set in order the Lutheran congregations here. He was accepted in their need by the congregations at Philadelphia and Germantown, but soon showed his unworthiness and at Muhlenberg's arrival was superseded. He was a violent opponent of Muhlenberg. He wandered about in Berks and Lancaster counties, and in 1747 came to Conewago where he was accepted for a year, and bought land which he soon lost and was arrested. At Frederick he was very poor and infirm and his condition excited sympathy; the wardens of the English church visited him and allowed him £10 per year as charity. He died some time in 1751.

Another vagabond of the name of Streiter, who was unordained, but in 1743 began to act as minister in Bucks Co., Pa., and in 1745 had crept into congregations near Reading, came to Frederick in 1751 and caused no little trouble by his efforts to gain adherents. The faithful members and officers of the congregation, however, mindful of the articles which they had adopted, strove diligently to keep such men out. They renewed with increasing urgency their entreaties to the Pennsylvania ministers to be regularly visited until they could secure a worthy pastor. It was arranged that Rev. John Helfrich Schaum of York should yield to their request and during 1751 and 1752 he both visited them and gave them counsel.

Some letters written at the time by officers of the congregation to Rev. Mr. Schaum throw such light upon the condition of affairs that we give a translation of the most interesting one of them.

FREDERICK'S TOWN, Feb. 2, 1752.

Rev. and honorable Pastor, much loved and dear Friend.

According to my promise, I will endeavor to lay before you our present circumstances. The English minister lodged complaint at our last August court against Mr. Streiter, and con-

tested his official character by raising a question with reference to his ordination ; but at least so much was allowed to Mr. Streiter, that if he could show that he was lawfully ordained, he might celebrate marriages as heretofore, which was the real question at issue, but he must confine himself to the Germans and leave the English to their minister. But the English minister caused a provisional writ to be served on Mr. Streiter, upon the ground that he was not regularly called and ordained as a minister. The English minister declared publicly, in the presence of many men, that if we had or would obtain a regularly called and ordained minister, he would not prevent him, from performing marriages among the Germans, if he let the English people alone, but that he would annually contribute more toward his support than any one of our congregation gave. He has on several occasions declared this, and also told me so. When I was last at York I spoke to you of the money which was promised the deceased pastor Kraft, but I could not at that time give you certain authority for it, but I have since learned that it was thus. Two of the English wardens went to Mr. Kraft's house and asked him if he had enough to live on and how it went with him ; to which they doubtless received the answer that he was in no little need. They then promised to pay him annually at Easter ten pounds from the moneys for the support of the English minister. I also informed you at that time what Mr. Dulany, the proprietor of our town, promised us with reference to the support of a minister. When we reflect upon this, in connection with what the English minister has said and what the English wardens offered Mr. Kraft, we should be encouraged to earnest efforts to secure a worthy pastor, so that we may not by negligence lose this opportunity. I also informed you that we have urged the opposition party to withdraw from Streiter and unite with us, so that we all with one accord could call a minister, who, with God's blessing, would accomplish much more in the congregation than Mr. Streiter with his contentions ever can. But Streiter learned of it and so influenced them that none of them would consent. On last Sunday the other Vorsteher and some of the

congregation sent me to Joseph Hardman to have once more a friendly talk with him about our uniting. As soon as I laid before him the reasons which should induce us to unite, he consented heartily; he said he was as tired of Streiter as any of us were, but he said it would be a shame for them to dismiss him at once in disregard of the promise they had made him; he urged that we should all accept him for one year and then at the end of the year we should all dismiss him. I answered that I would lay this proposal before the other Vorsteher and brethren of the congregation, which I did. When we came to consider this plan we said that it might be easy in this way to remove Mr. Streiter, but we also saw that if we attempted thus to remove him we would be hypocrites, and must pretend what we did not feel. We could not stain our consciences with such hypocrisy and deceit and get rid of Streiter by treachery, but we would rather pursue a direct and honest course with him. We had a good opportunity of sending to Mr. Muhlenberg an account of all these circumstances, as well as of our hope of support for a minister, and that many of the congregation desire that we should write to you as the United Ministers begging you to care for us and assist us in securing a worthy minister, and I have asked him to send us his views about the matter by the first opportunity. I would hereby also ask you to give us your good counsels as to the way in which we had best proceed so that God may be served and the congregation benefited. We comfort ourselves with the assurance of your friendly disposition toward us and of your kindly intercession for us with your brethren, as well as of your approval of our course.

From your Friend, CONRAD GROSCH,
with the approval of all the Vorsteher and of the congregation.

N. B. If the congregation becomes united, we could readily give a reasonable support to a minister, and if we should receive part of the approbation it would be so much easier.

Mr. Muhlenberg in a letter written in 1752 says of Streiter: "An indescreeet and immoral school-master, a self-authorized preacher, he began as early as 1743 to obtrude himself in the congregations at Indianfield and Old Goschenhoppen, which

however were at strife with him. Streiter came to Frederick with the pretence that he had at several times received verbal directions so to do." After the difficulties raised at Frederick about his ordination he went to Pennsylvania and was ordained by two disorderly vagabonds, Andrea and Rapp.

In 1752 there arrived at Frederick a regularly ordained, thoroughly educated and highly gifted clergyman, Rev. Bernhard Michael Hausihl. At the request of the late Hon. Brantz Mayer, of Baltimore, I endeavored to trace his course among our Lutheran congregations and Mr. Mayer gathered all possible information concerning him from his descendants, of all which matter an outline is given in Mr. Mayer's Memoir and Genealogy of the Mayer Family. Rev. Mr. Hausihl was born in 1727 at Heilbronn, Würtemberg; he was educated at Strasburg and ordained at Rotterdam, by the Lutheran consistory, as missionary to Nova Scotia. He was married at Rotterdam, to Sybilla Margaretha Mayer, daughter of Christopher Bartholomew Mayer of Ulm, who with his family was on his way to America. They landed early in 1752 at Annapolis, Md., where Mr. Daniel Dulany, the proprietor of Frederick, lived, and probably were induced by him to settle at that place. The deed of a lot on which to erect a church was given by Mr. Dulany May 30, 1752, and remembering his promise of aid to the congregation, we may well conclude that he directed Mr. Hausihl's attention to the vacant Lutheran congregation.

The date of Mr. Hausihl's arrival is placed by Mr. Brantz Mayer in May, 1752. It is probable that he arrived somewhat earlier. Among the Schaum correspondence is a letter from Frederick Unsuld to Rev. Mr. Schaum, of date March 20, 1752, from which we make the following extract: "The condition of our congregation was never so bad in all the time I have lived here as now. The bond of love is utterly broken, by reason of the carnal friendship between Streiter's party and some of the members of our congregation. That party seems externally to hold well together and has drawn the larger part of our members to itself, the result of which is the destruction of the true peace of the congregation; all of which Rev. Mr. Hausihl will communicate personally to you. Although we have used

all possible means to restore peace no good results have been attained."

From this letter it would appear that Mr. Hausihl was at Frederick in March, and had conferred with the congregation and was sent with this letter to their counsellor Mr. Schaum. It is of course possible that there is an error in the date, but it is at least very clearly given in the letter as March 20, 1752.

It would seem that some difficulties, arising either from the distracted condition of the congregation, or from the uncertain relation of Mr. Hausihl to the Pennsylvania ministers, or from both, prevented for a time the acceptance and settlement of Mr. Hausihl as pastor of the congregation. A letter from Frederick Unsuld and Conrad Grosch, of date Dec. 12, 1752, taken by Mr. Hausihl to Mr. Schaum, asks for a final counsel and decision from him and the United Ministers with reference to Mr. Hausihl's remaining and serving them as pastor, and promises that the congregation will abide by their decision. We learn from a letter of Mr. Muhlenberg (Halle Reports, p. 635,) that he was accepted as pastor on trial, and on condition that he should enter into union with the Pennsylvania Ministers. We conclude that from March 1752 he ministered to the congregation and that he became its pastor about the beginning of 1753.

In a letter to Mr. Schaum, July 21, 1754, asking advice as to the right to vote of a turbulent member, bitterly opposed to the pastor, which shows that he was not yet in a bed of roses, he spells his name, Hausihl. In Mr. Dulany's deed it is spelt Housel. In the Halle Reports it is spelt Hausil, Hausile, Hausihl; among his Anglicized descendants it became Houseal.

Of Mr. Hausihl's ministry at Frederick from March 1752 to Dec. 1758, few sources of information have been found. It would appear from Dr. Diehl's statement that he made no entries in the church record; afterward at Reading he entered in the admirably arranged church record of Trinity Church only his baptisms; of his ministry at Easton there are no records; those of the church at New York were consumed by fire. Few men of such eminence have made the historian's research so difficult. We learn from the Halle Reports, pp. 656, 678, that in 1754

he was in charge and in fraternal union with the Pennsylvania Ministers. His ministry here closed early in Dec. 1758, and on the third Sunday in Advent he took charge of Trinity Church at Reading, Pa., where he remained until Dec. 1763, when he removed to Easton, Pa., where he tarried but a short time. His movements for several years after this are not fully known to us: he was in Philadelphia for a time in 1765 and was used by dissatisfied members of St. Michael's Church in an attempt to form a separate congregation. This movement separated him from the Pennsylvania Ministers and thenceforth they never mention him in their reports. About the year 1770 he became pastor of the old Dutch Lutheran church in New York, where he preached in Dutch, German, and English. He continued in charge until the British evacuation of the city in 1783. He was one of the Governors of the New York College and one of the corporators of the New York Hospital. He took stand as a zealous supporter of the crown and at the declaration of peace found it advisable to withdraw with the loyalist refugees. He endeavored to induce such of his congregation as were loyal to the king to accompany him to Halifax. After his arrival in Nova Scotia, in order to secure support as a missionary of the society for the propagation of the Gospel, he went to London in 1785 and was ordained by the Bishop of London. After his return he labored as German Missionary pastor of the Lutheran church at Halifax until his death, March 9, 1799. His children attained no little social eminence. Two sons were surgeons in the British Navy and a third was an Aid to the Duke of Kent, two daughters married officers in the British Navy, four married officers in the royalist forces, and the youngest married Capt. Wm. Seymour, a nephew of the Duke of Somerset. The loyalty of the family was well rewarded. I have written thus much of the first resident pastor of the Lutheran church at Frederick, because he was a man of ability and worth, whom first his unwise attempt at Philadelphia, and afterward his difference with his brethren in relation to the independence of the American colonies, estranged from the other pastors and threw outside the view of our records.

In November 1758, Mr. Muhlenberg says, (Halle Reports, p.

734, that the officers of the congregation sent a messenger to him begging him to come to them and counsel them in a weighty matter deeply affecting the welfare or injury of the congregation. He could not come at that time, but in December they again sent a messenger urging again that he should come. He says, p. 735, that he could not get rid of him until he consented to accompany him. He had been sick and took Dr. Martini along on his journey. They rode three days in rain and snow and on the fifth day arrived at Frederick. "I inquired what had led them to such urgent pressure for my coming and learned the state of the case as follows :

1. We, the German residents of Maryland are required by law to pay an annual tax for the support of the English minister of the High Church in the Province. We derive no benefit from it as we have no need of English if we wish to hold fast to our language and religion, establish churches and schools out of our own means, and support ministers and school-masters out of our scanty earnings. It is also very difficult to find good ministers and stewards, and to control a congregation consisting of voluntary members, for here all are equals. When, in addition, disputes arise, one runs here, another there, and falls into unbelief or superstition. Our children are ashamed of the religion of their parents, and unite, when it turns out best, with the High Church.

2. The English minister of the province has recently died ; would it not be possible to petition the high authorities, that either, *a.*) the tax should be remitted in the case of the German Lutherans, or, *b.*) that a German minister should be supported by their part of tax, or, *c.*) that a minister should be appointed who should serve both the English and the Germans.

3. We desired to ask you whether you would accept such a call, as county minister, and serve both the English and the Germans ; or if you could give us good counsel and plead our cause with the authorities ?

I answered, the first point is well known to me. With regard to the second, I will gladly do what little lies in my power, but I do not believe that you will be freed from the tax ; for such constitutional provisions, or established laws, are not readily al-

tered, and you cannot find either an English or a German minister who can attend to both, not to speak of the serious hindrances.

As to the third point, I beg you not to think of me, for I have calls enough in and outside of Pennsylvania. But if I can aid you with counsel or intercession I will gladly do so.

On Saturday evening several elders of the English church came and begged me to preach on the following day in their church. The German Reformed church also sent word that their minister and church council offered me their church for our service, since the Lutherans had as yet no church. I then visited our minister and asked him whether I might preach with his full consent, of which he assured me, and regretted that he could not be present as he must hold service in a country congregation. On Sunday I preached in the morning in the English and in the afternoon in the Reformed church to large assemblages.

On Monday evening a number of magistrates and other officers came to my lodging place, thanked me for the English sermon and inquired whether I was disposed to become their county minister and preach in both languages? I answered that I had already more than I could do. They informed me that the annual income of the county service was 600 colonial pounds, but that the Government had under consideration the division of the parish and the formation of two, and that it was possible that an English and a German minister might be appointed, who should labor unitedly and establish a lovely harmony between the English and German inhabitants. If I would consent to be one of them, they would at once prepare a petition and send it to-morrow by an express to the Governor. I again begged them to have no reference to me, but entreated them to say a good word to the Governor for my German brethren in the faith, which they heartily promised to do, and the day following fulfilled their promise. I also promised to secure the influence with the Governor of some good friends in Philadelphia. I have since learned that it is really proposed that regular Lutheran and Reformed ministers shall receive an annual contribution to be paid out of the parochial tax. If this

is done and is rightly applied for the honor of Christ and the saving of souls, I shall not regret my weary journey."

The visit of Mr. Muhlenberg, which lasted three days was just before Mr. Hausihl left for Reading and there was much anxiety about securing a successor. But unfortunately a long delay was to occur before they could be supplied. For five years they were dependent on occasional visits and without a settled pastor. During this period we find the following data in the Halle Reports: Aug. 1761, they again earnestly besought Mr. Muhlenberg to become their pastor, p. 948; Sept. 30, 1761 an elder from Frederick visited Mr. Muhlenberg to confer about the vacant congregation, p. 872; Nov. 25, 1761, the call to Frederick was offered by Mr. Muhlenberg to Rev. J. C. Hartwig, p. 875, but he had little desire to accept it, though in the following June he visited the place and consecrated the church. Dr. Diehl says that the congregation then renewed the call, but he declined it. In Dec., 1762, Mr. Muhlenberg writes that in and around Fredericktown were large and small congregations, vacant for several years, which at the annual synodical meetings had earnestly begged for laborers and offered to pay the costs of the voyage of one from Germany, p. 953.

At some time in 1763, before Oct., Rev. John Samuel Schwerdfeger became pastor, as at the meeting of Synod held Oct. 18, Rev. Gerock reported (Halle Reports, p. 1130) that Mr. S. had not yet received a regular call from the Frederick congregation and asked if he should write one and have it signed by the congregation and submitted to the ministerium for approval, which was ordered.

We learn from a document preserved in the Archives at Halle, written by Superintendent Lerchen, of Neustadt, dated Feb. 27, 1755, that Mr. Schwerdfeger was educated at the Charity School at Neustadt an der Aisch, then in Brandenburg, now in Bavaria. This school was established, by the enlargement of the town school, under the auspices of Abbot Steinmetz of Kloster Berg, Superintendent, and Inspector Sarganeck of Halle, Rector, in 1731. It was a charity school for poor boys, who were gathered from the adjacent Bradenberg and Suabia and also from Silesia, Saxony and Thuringia. In 1738 a large building was

erected by voluntary gifts, in 1745 it had eight teachers under the Rector, Jno. Balth Dörfler. Against the advice of his superiors Schwerdfeger left the school and attended juridical and theological lectures at Erlangen. He then wandered about until he fell into the hands of the emigration agents who brought him to Holland and shipped him to the Patapsco, where he would have been sold into service for his passage money. He was redeemed by the opponents of Rev. Mr. Schaum at York and brought to that place to serve them as pastor, (Halle Reports, p. 646). He was ordained by some persons who were not connected with the ministerium, served the discontents at York, and had several small congregations in the neighborhood not yet belonging to the Ministerium. So Dr. Henry M. Muhlenberg says in his Diary. It is probable from the language of Dr. Muhlenberg, that the persons who ordained him were Revs. J. C. Stœver and Tobias Wagner, since Muhlenberg says they claimed to be more orthodox Lutherans than those of the Ministerium. He wrote a letter from York, dated Jan. 30, 1754, to a student of theology in Germany, in which he speaks in an offensive manner of Pastor Schaum and classifies the Lutherans at York as Sadducees, Pharisees, Halle Pietists, and Old Lutherans, of which last class he counts himself. This letter came into the hands of superintendent Lerchen who sent it to Halle.

It was in 1753 that he arrived at York, where in 1754 he baptized a child of Rev. Mr. Bager as is recorded in the Conewago Church-Book; in 1758 he became pastor of the church at New Holland where he remained until the end of April 1763. He was admitted into the Ministerium as an ordained minister June 28, 1762, presenting his Latin testimonials from Europe attested by Dr. Ziegenhagen; these testimonials must have been from the school at Neustadt or from Erlangen, as he was not ordained in Europe, and could scarcely have been accepted there as candidate, but his ordination in Pennsylvania, which Muhlenberg in his diary says, was "by ministers not in friendly relation with us, "must nevertheless have been recognized as valid. He was married at New Holland, to Dorothea Schwab, daughter of an elder of the church, and entered in the church record the baptism

of two of his children, the entries being in Latin. He went to Frederick at some time between May and October 1763, and was pastor there until 1768 when he made a visit to Europe.

When in London he made complaint to Rev. Jno. Gust. Burgman, pastor of the Savoy church in 1768, that the European collections were not properly divided and applied in America. This complaint pastor Burgman reported to H. M. Muhlenberg. It is probable that this had some connection with his leaving the domain of the Pennsylvania congregations on his return and removing to Albany. On his return he went again to Frederick, where he was at the time the Synod met in 1770, but the congregation did not desire to receive him again, claiming that he had given up his call before going to Europe, and they had given a call to Mr. Krug of Reading. The proceedings of the Synod in 1770, given in full in *Nova Acta Historico-Ecclesiastica*, Vol. XII. pp. 337-351, are largely occupied with the affairs of the Reading and Frederick congregations and those of Revs. Krug and Schwerdfeger. During Mr. Schwerdfeger's visit to Europe, Rev. C. Hartwig acted as pastor for eight months from December 1768, but was too restless to tarry longer, going to Winchester, Va. Dr. Diehl has been led by Dr. Pohlman into the error of writing that Mr. Hartwig's first charge was in New Jersey. He received from Dr. Kränter in London a call to Rhinebeck and East Camp, N. Y., where he located in 1746 on his arrival, as his own letters show, *Acta Hist. Eccles.* XV.

Mr. Schwerdfeger did not remain in Frederick but went, soon after the meeting of Synod, to Albany, N. Y., which had applied to Synod for a pastor, where he remained until 1783 or 1784, when he removed to Feilstown near Albany where he died about 1787, having assisted in the formation of the N. Y. Ministerium in 1786.

After long discussion it was decided that Rev. John Andrew Krug should accept the call to Frederick. He preached his farewell sermon at Reading on Easter Sunday 1771, and removed immediately thereafter; he had visited and administered the communion in 1770. Mr. Krug was born in Saxony, educated at Halle, ordained at Weringerode as missionary to Pennsylvania, arrived at Philadelphia April 1, 1764, and settled as pastor at

Reading, Easter, Apr. 22; in the same year, Oct. 21, 1764, a regular call as pastor at Reading and vicinity was forwarded to him by Muhlenberg, Halle Reports, p. 1177. He was much esteemed and the church record contains a warm expression of their attachment to him when he left. At Frederick he spent the remainder of his life. Mr. Krug was an earnest, sincere, godly man of an humble spirit, and for many years labored acceptably to the congregation, but in later years some active opponents embittered his life. In 1783 a letter from some members of the congregation was presented to the Synod expressing their dissatisfaction with him and asking that he be sent to some other place. In 1789 they again presented an application for a new pastor; at a special conference they had been promised that other provision would be made for the pastor and congregation at the meeting of Synod. Lewisburg, Pa., was proposed as a location for Mr. Krug. In 1790 it was reported that an election had been held at which 90 members voted for the retention of Mr. Krug and only 22 against it. In 1791 letters for and against him were received, when the Synod sent the following answer to the congregation: "Notwithstanding that the Ministerium is not persuaded, from all the circumstances presented by both parties, of any unfitness of pastor Krug for his office, either as to doctrine or life, but is ready at all times to bear testimony to his indisputable faithfulness and integrity as well as to his profound knowledge of the doctrines of our most holy faith; nevertheless, it cannot, out of regard to the distracted congregation, as well as to the manifest physical infirmities of the brother in question, refrain from earnestly advising a change. The Ministerium promises to assist in the matter whenever a door may be opened, and considers it the duty of pastor Krug even to seek such opportunity, and when it presents itself, to accept it out of love to the kingdom of God. It also entreats the whole beloved congregation and each of the sadly alienated parties, for the love of Christ, on whom the congregation is founded, to bear with one another in love, to aid the Ministerium in its efforts, and until they can be accomplished, not to wound either the worthy pastor, or one another. It is also said that active measures are in prospect for the attainment of the de-

sired end." The strife however was not ended, for in 1792 renewed appeals were presented, when the Ministerium advised that all parties unite in the election of another of its member as pastor. In 1793 letters from the congregation and from Rev. Nicholas Kurtz, senior of the Ministerium, who had visited them, stated that no union of the parties had been effected. A committee, of which Hon. Fred. Aug. Muhlenberg was chairman, was appointed to consider the case and give advice. They proposed: "That the members who are not in favor of Mr. Krug be advised to select another pastor who should serve them and the adjacent congregation, and Cand. Wichterman was suggested, but that he or anyone who may be called should be sharply enjoined to live in the utmost attainable peace and friendship with pastor Krug." In 1794 the proceedings of Synod state that a letter from Mr. Wichterman showed that he had visited Frederick, but was not favorably received, and he had settled at East Camp, N. Y. In 1795 Mr. Krug reports for the charge, Baptisms 189, confirmed 25, communed 300, and a German school at Frederick of 40-50 scholars, but he stated that many parents sent their children to the English schools. Mr. Krug died May 30, 1796, and was buried beneath the aisle of the church. At the ensuing meeting of Synod, it was resolved that Rev. Dr. H. E. Muhlenberg of Lancaster deliver at Frederick a discourse in memory of pastor Krug, and that Revs. Goering and Melsheimer accompany him thither. The Synod was anxious to do honor to the memory of a loving, gentle and faithful pastor, whose latter years had been disturbed by the bitter opposition of a factious minority of the members of his charge. Mr. Krug was married Oct. 8, 1772, to Henrietta, daughter of Rev. J. F. Handschuh, who bore him four children and survived him dying in 1822.

Rev. Charles Frederick Wildbahn succeeded Mr. Krug as pastor, having charge from Dec. 4, 1796, to June 4, 1798. Mr. Wildbahn had been school-master at Conewago and removed to Winchester, Va. Mr. Hartwig visited Winchester after the consecration of the church at Frederick, and finding them without a pastor, probably advised the licensure of their school-master; at least he gave him a recommendation to Mr. Muhlenberg

asking that license be granted him to perform ministerial acts until the next meeting of Synod. Mr. Wildbahn applied July 8, 1792, to Muhlenberg with this testimonial and one from Provost Wrangel, (Halle Reports, p. 913). It is probable that a license as catechet was granted as he served as pastor at Winchester in 1762, but in the following year was driven away by the inroads of the Indians and returned to Conewago. In 1763 a delegate from Conewago applied to the Synod for a pastor and, if none could be found, asked that license be granted Mr. Wildbahn. License was granted to catechet and school-master Wildbahn to preach, baptize and, in case of need, administer communion to the sick under the care of the pastor at York, (Halle Reports, p. 1129). He was afterward examined and ordained by a committee of the Ministerium, p. 1412. He was pastor of congregations in the vicinity of Hanover from 1763 until April 1782 when on the 28th he preached his introductory sermon as pastor of Trinity church, Reading, and remained until Nov. 23, 1796. On leaving Frederick he went to Virginia, and in 1790 to some congregations in Berks Co. Pa., in 1802 was at Gwynedd. In 1804 his death was reported to Synod.

A letter from the congregation to Synod in 1798 states that Mr. Wildbahn having resigned, they had extended a call to Rev. Charles Aug. Gottl. Storck of N. C. and they ask to be supplied by visits until they obtain a pastor; Dr. Storck did not accept the call.

From Dec. 1, 1799, to June 1, 1802, John Frederick Möeller was pastor. He was born March 5, 1773 at Grandenz, then in Poland, now in Prussia, student at the University of Königsberg and came to America in 1796. Where he obtained his ministerial authority is not known. There is no record in the proceedings of the Ministerium of his licensure. His name appears in the list of members first in 1803 as a licensed candidate, though in 1801 his name is given in the parochial table in connection with the report of the Frederick charge, and in 1802 permission is given that he visit Chambersburg; in 1805 he was ordained. In July, 1802, he removed to Chambersburg where he lived for 27 years; in the fall of 1829 he became pastor at Somerset, O., where he died Sept. 1833. His whole life in the

ministry bore testimony to his sincerity and devotion to his work, and he was beloved and esteemed wherever he lived.

When Mr. Möeller went to Chambersburg, the last pastor at that place, Rev. Frederick William Jasinsky, came to Frederick in July 1802, though he came directly from Shepherdstown, Va., where he had been for a very short time. Dr. Diehl gives an interesting and forcible sketch of the man. He had been irregularly ordained by some irresponsible person and when he applied for reception into the Ministerium in 1789 and again in 1792, he was refused admission. He was then living in Cumberland Co. Pa. In 1798 he was at Jonestown, Lebanon Co. In 1799 he again applied, when it was resolved that if he submitted to an examination and renounced his irregular ordination, he might receive license as a candidate. To these conditions he submitted and was licensed at that time, and in 1804 he was ordained. His first charge after licensure was at Chambersburg, but he was not accepted by two of the country congregations, and the others could not make up his salary, and in 1801 he went to Shepherdstown. At the meeting of Synod in 1802, Reading and Frederick were vacant and it was decided to propose Mr. Jasinsky for Reading and Rev. John Grobb for Frederick, but the delegate from Frederick absolutely refused his consent and insisted that Mr. Jasinsky be allowed to accept the call given him by the congregation at Frederick, which was at last granted. He continued at Frederick until 1807, when he went to St. Peter's and Zion's churches, Chester county, Pa., where he died, July 15, 1815, and was buried in St. Peter's churchyard.

Some personal conflict between him and one of the members, Mr. Zieler, was examined before Synod in 1806, but the parties were reconciled, at least for the time. In 1807, letters from Loudon, Va., and Woodsboro', express their satisfaction with him, but complaints from Frederick were examined, and it appeared that for several years a smothered strife had existed between some of the members and the pastor, and that all parties, the pastor, his friends, his opponents, and the country congregations which upheld him, agreed that the unity and peace of the charge could best be established by securing another

pastor and a peaceable one. To this Mr. Jasinsky and his friends agreed on condition that he be enabled to take leave in a suitable manner. Such suitable mode would be, that at the end of his year he preach a farewell sermon and remain in the parsonage till Aug. 1, receive his promised salary and a testimonial of unblamed doctrine and life from the church council. To this arrangement all agreed.

At a meeting of the Ministerium in 1808 a letter from Frederick was presented which stated that they had extended a call to David Frederick Schæffer, and asked that a license, as candidate, be given for the congregations. The request was granted and he took charge July 17, 1808. He had received license as candidate in 1807, and had labored as assistant to his father, having special charge of the Whitplain congregation, Montgomery county, Pa. In 1808 his license was renewed and the Frederick charge described as its sphere, which was usually defined in the license. He had charge at first of the four congregations, Frederick, Woodsboro', Crügerstown, and Loudon Co., Va., one of which he ceased to care for in 1810; in the first year he confirmed 200 persons. In 1812 he was ordained. He continued as pastor until not long previous to his death, which occurred May 5th, 1837. As Dr. Diehl has given a full and appreciative sketch of his character and record of the labors of his ministry, and as this outline is intended chiefly to be supplementary to his article, except in so far as is necessary to maintain its continuity, we will not enlarge here on the life and labors of the man who held the most important place in the ranks of the successive pastors at Frederick.

Rev. Simeon W. Harkey, D. D., succeeded him and filled the pastorate from Feb. 19, 1837, to Aug., 1850. In 1851 Rev. George Diehl, D. D., became pastor, and after the lapse of 32 years retains that position.

The *first church building* was of logs and was purchased or erected in 1743. It was also used for the school of the congregation. It was probably used for both purposes until 1762, and afterward as a school-house. It stood on the ground afterward occupied by the parsonage.

The *Second Church Building* stood on a lot conveyed to trus-

tees for the use of the congregation by Daniel Dulany, Sr., May 30, 1752, with the condition that a church should be erected on it within five years. About 1753 the erection of a church was commenced, to be of stone and 45 feet square, and the erection continued until the walls were about 6 feet above the ground when the troubles preceding and attending the Indian war stopped its progress. The condition on which the deed was made not having been fulfilled, a confirmatory deed was given by Daniel Dulany, Jr., Aug. 21, 1758, and in the following year work was resumed and the building placed under roof. the church was consecrated by Rev. John C. Hartwig, on the second Sunday after Trinity, June 20, 1762. It was however unplastered within, without floor, having mere foot boards to the seats, and paved aisles, apart from which the ground appeared, until in 1801 when it was completed internally, and the tower and spire were erected. In 1825 the north end was taken down and 25 feet added to the length, the interior and front remodeled. In 1854 one-half the building was removed and the present church was erected. In 1867 the Sunday School and lecture rooms were enlarged to the dimensions of 42 by 68 feet, of two stories. It is proposed in the anniversary year of Luther's birth to take measures for the erection of a memorial chapel for week-day services and for the uses of the Sunday-school.

ARTICLE IV.

LUTHER AND LOYOLA—THEIR INFLUENCE ON MEN.

By ALFRED A. MITCHELL, ESQ., New York, N. Y.

The 16th century produced two men, whose teachings have deeply affected the interests of human society. Diametrically opposed to each other, Luther and Loyola have been struggling for the mastery of the world. Each has met success and failure, and while no thoughtful man can deny the truth of Luther's principles or doubt their ultimate success, we must acknowledge that for three hundred years the teachings of Luther's great opponent, Ignatius de Loyola have had a strong hold over the actions and consciences of millions of men. Never have the teachings of these men had a deeper interest than at present. To-day when civilization is taking such great strides forward, nations can not long hesitate in choosing which of these leaders they will follow, when framing their principles of government. France, England, Germany and the United States have chosen. The other nations of the world, if they would claim a place in the front ranks in the march of progress, can not long hesitate. When this is the case, men must study the effect of the teachings of these two men, and choose whom they will follow.

Let us consider here, not the personal influence of these men, but rather the power and influence of the principles of which they stand as the exponents.

The Reformation was the revolt against the world-church. It was the beginning of individualism. It said that the man, and not the church, must be answerable for his actions. It placed conscience above the dogma of the church. No man must dictate another's belief, but each must choose what he will believe and for his actions he alone is responsible to God. The Reformation arraigned at the bar of reason and of the teachings

of the Scriptures, the dogmas and practices of the Catholic Church, accepted what was good and rejected what was bad.

It was the uprising of all that is good and noble in man's nature against the corrupt practices and teachings of the times. It was the longing of the soul of man to find a firm foundation on which to stand. The Church gave them only an outward form of religion, and a corrupt and licentious form at that. Man wanted something more, and this want the principles and teachings of Luther supplied.

The Germans are Protestants by nature. They have always preferred the substance to the form, the reality to the show. Tacitus tells us that they regarded the gods as too great to dwell in temples made by hands, or to be represented by graven images. Such a people could not rest in a religion of ordinances and mechanisms; they must worship God in person and not by proxy. Through former centuries, the monasteries and convents had afforded an outlet for religious longings, but now the priests were themselves more corrupt than the people; so this refuge was taken from them. For over a century, there had been an open demand for reform. To satisfy this demand the Councils of Constance, 1415, and Basel 1431, had been called, but they were so constituted that the Popes were able to defeat the reform projects and thus postpone the Reformation. The final blow was given when John Tetzel entered Germany and began to hawk his indulgences in the cities. This was no new custom, but it now struck Luther's mind in all its horror, and he denounced the custom in his ninety-five theses. This was the beginning of the Reformation. From that day, Oct. 31st, 1517, the principles there stated spread and grew and took root in the hearts of men, until to-day millions throughout Christendom hold them as their dearest right.

Luther taught freedom in religion: a man is responsible to God alone for his actions. He taught that God alone has power to forgive sin; that no man has a right, even in God's name, to pronounce absolution for sin committed. He struck a deadly blow at the priesthood, when he declared that the priest was not the necessary medium of communication between God and man, but was only necessary as the guide and helper to such com-

munication. This was a complete reversal of the existing order of things; it made the individual layman the ecclesiastical sovereign as well as the ecclesiastical subject and dethroned the Pope. He taught the idea of Freedom and the inherent rights of man. To men believing in an equality before God, it was an easy thing to pass from that, in thought, to an equality before their earthly ruler, and with that thought firmly fixed in their minds, to demand boldly such equality. Another step in advance led men to question why a man in all physical respects like themselves, should rule them, without their consent, and without consulting their interests. Such reasoning would soon destroy the theory of "the divine right of kings," and substitute for it the sovereignty of the people.

Was it not the influence of the teachings of Luther and Calvin that led George Buchanan to declare that "the will of the people is the only legitimate source of power?" Was it not due to the same influence that in our own Declaration of Independence, it is declared "that all men are created free and equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to receive these rights governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter it, and to institute a new government?" It was this inherent idea of equality in temporal affairs, deduced from their equality in spiritual affairs which led to the constitutional struggle in England, to the American Revolution, and was the power which caused the tremendous upheaval of the French Revolution. So the principles of Luther, logically followed out, lead to the freedom of the individual in religion and politics, and to the equal rights of all before God and man.

The formation of the company of Jesus was the result of the Catholic reaction against the principles of the Reformation. Luther nailed up his theses in 1517. It was in 1534 that Loyola and his six companions bound themselves together by solemn vows, but it was not until 1540 that the society was recognized by the Pope. It would be unfair and partisan to say

that these men, and especially Loyola, their leader, were not actuated by what they sincerely believed to be good motives. Some will say that it is unfair to hold Loyola responsible for all that has been said and done by the Jesuits from 1540 to 1883 ; yet the history of the period during which he held the generalship of the society, the elaborate mechanism of the society itself, which is the production of his brain solely, and the works which he has left, would warrant this, even without the statements of the Jesuits themselves, that their society has not changed in the least degree, either in constitution or in its views and plans, from the time when Loyola began his work.

While Luther is looked upon as the representative of Protestantism, of liberal ideas and individual freedom, Loyola must be regarded as the champion of the idea of the universal church of ecclesiastical despotism, of the submission of the many to the will of one, of the destruction of individualism and the merging of one's self and one's desires into the general mass, subordinate to one man, the Pope of Rome.

The early services of the Jesuits were undoubtedly productive of good. The missionary zeal with which they began, had the true ring of Christianity in it. While they lived pure, self-sacrificing lives, their influence was for good. But the institution which they were defending was so full of faults, that one of two things must reform it and lift it to their level, or they must sink to its level and be absorbed in its vices. History shows that the latter took place. A spirit of worldliness, a greed for power, a spirit of hypocrisy, of intrigue and of casuistry, came upon them, and their influence turned against the progress of liberty and the march of ideas.

The three principles in their teachings which have aroused the great opposition against them, may be stated to be the doctrines of Mental Reservations, Probabilism and Justification of Means by Ends.

It is impossible in this paper to consider these subjects fully. They can simply be outlined.

The "probable opinion" has been defined to be "any opinion resting on some really grave motive, though with few of the opposite," which means that, notwithstanding an irrepressible

inward impression that truth is really in opposition to a given "opinio probabalis," yet any opinion, in behalf of which there can be adduced what is technically called a "grave motive" may be safely taken as full warrant for action. Probable opinion is declared to be a sufficient justification to conscience for any action. The Jesuit Doctor Gury declares that the opinion of a man of "learning and uprightness" is "assuredly probable" for his own guidance, if only "he should be conscious of having thought it out diligently," and persuaded himself of its correctness: for the general good, one single author "of exceptional superiority" can render probable any opinion he may express "even if his teachings be contrary to what is commonly held:" for an ignorant man to be able to point to the opinion of any one whom he considers learned, is enough to warrant his acting in accordance with such opinion.

The Jesuit doctrine of Mental Reservation may be simply summed up as follows: One need not feel bound by any oath or statement, if only he has made a mental reservation to the contrary at the time the oath was taken. Father Gury says that no oath, according to more probable opinion, is binding "if made with the intention indeed of swearing, but not of binding," and he adds that "the binding force of an oath has to be interpreted according to the tacit conditions, either included or implied therein, which are: 1st, if I could have done so without grave injury to myself; 2nd, if matters had not notably changed; 3rd, if the rights and will of the superior were not contrary; 4th, if the other had kept his faith; 5th, if the other does not waive his right. Considering only the first condition, it will be seen that any one can repudiate his oath whenever he sees fit, by simply stating that he can not keep it without grave injury to himself; and moreover, each is made his own judge of what is grave injury to himself.

The last of the three most objectionable doctrines taught by the Jesuits is that of Justification of Means by Ends. This doctrine holds that, when the end aimed at is good, any means may be used to bring about that end, even if those means, considered by themselves, are bad, since the end for which they are used, being good, makes them good. The Jesuits themselves

have never ceased to deny this charge, but the fact is proved by the writings of the greatest doctors. The phrase used by them all is "*Cum finis est licitus, etiam media sunt licita.*" One of them puts it plainly, thus: "Is the intention of a good end rendered vicious by a choice of bad means? Not if the end itself be intended irrespective of the means;" and explains his proposition thus: "*Caius is minded to bestow alms, without, at the time, taking thought as to the means, subsequently from avarice, he elects to give them out of the proceeds of theft, which to that end he subsequently commits.*" This same author says "*Finis determinat probitatum actus.*"

It can not be denied that it was due to the efforts of the Jesuits that the progress of the Reformation was stopped and prevented from taking a firm and permanent hold upon France, Spain, Austria and Italy, such as it had taken on the countries of Northern Europe, Germany, England and Sweden. The middle of the 16th century saw the Protestant Reformation triumphant, not only over northern Europe, but over a part of southern Europe, which is now Catholic. Bohemia was then Protestant, through the influence of John Huss and Jerome of Prague. The greater part of Austria had accepted the Reformation. In Switzerland the people had listened to Zwingli's preaching and had deserted the Church of Rome. From Geneva the Huguenot doctrine had spread over France, and counted fully one-third of the inhabitants of that country among its adherents. Catholicism was confined to Spain and Italy and to France. During the next century came the Catholic reaction. Ferdinand II. of Austria, came forward as the champion of Catholicism. The Pope recognized the power which Loyola and his followers could be to the papal chair and encouraged them in their undertakings.

The tactics used by the old religious orders, the Benedictines, Franciscans, and Dominicans were antiquated, their philosophy was rejected by the new learning of the Renaissance, and there was need of new weapons, if the Catholic Church was to fight the Reformation. The Jesuits filled this gap. The requirements of the case made their constitution very different from those of the older religious orders. Those had withdrawn from

the world and adopted a life of contemplation. The time for such ideas was past; the world was awake and demanded activity in the men who should attempt to mould its thought and direct its action. The Jesuits met this by enjoining on their members, not retirement from the world, but mingling among men. Loyola forbade his followers to wear a dress distinctive of their order, and directed them to appear in civilians dress whenever it would aid their plans. By mingling in social intercourse among the people, and by teaching the young, he hoped to obtain for his society an influence over men that would enable it to control them.

In explaining his plan to Pope Paul III., Loyola described the older religious orders as the infantry of the Church, whose duty it was to stand firm and immovable in one place, whereas the Jesuits should be the Catholic light horse, ready to meet the enemy at whatever point they should threaten the Church. This was a good description, and such the Jesuits have been.

Time is required to show the effect that any movement or doctrine will have on mankind. Surely enough time has elapsed to show the respective effects of the teachings of Luther and Loyola. If we compare the condition, morally, socially and politically, of the people of the United States and that of the Spaniards, we shall obtain a comparison of these results. The United States and Spain are mentioned simply as examples. It would serve as well to say England and Italy, Germany and Portugal, Sweden and Austria.

The Protestant religion, irrespective of the sects into which it is divided, teaches men to think and act for themselves. It teaches man responsibility; it teaches him that he has a share in the state; it teaches him his duty, to himself and to his neighbor, on the basis of the one book which all Christians recognize as inspired—the Bible. The Scriptures are open to all, each must search them and interpret them as his conscience directs him, and for his interpretation he need answer to no man, but to God alone. This throws all the responsibility on the individual. History and experience show us that if we would develop strength of character in a man, depth of thought and purpose, we must impress him with an idea of his responsibility.

Under such circumstances a man's ambition is aroused, his honor is involved; he is rendered circumspect, cautious, he calculates the consequences which will follow his action, before he steps forward in a new enterprise. These are the characteristics of a progressive nature. In such a state, where men recognize their individual responsibility, there will be no hasty revolutions, no visionary schemes, no bigotry, no impulsive beginnings and sudden endings, national laziness or shirking of work, but rather deep-seated earnestness, perseverance and thought.

It will not do to say that this difference of character between Englishmen and Germans on the one hand, and Spaniards and Italians on the other, is due to the difference of race and blood, for the recent history of France proves the contrary. The French are mostly Celtic in their blood, as are the Spaniards and Italians, yet they have shown themselves as capable of advancement in civilization as their Teutonic neighbors. They have shown as much steadfastness of purpose and thoroughness of conviction in their establishment of the present Republic, as the Americans in their war of Independence or the English in their revolution of 1688. These things have been brought to pass through a sense of individual responsibility.

The Jesuits on the contrary, by teaching the submission of the wills of the many to some higher power, whether it be king, pope or simple priest, have done away with this restraining and elevating influence, and have prepared the way for the play of man's unbridled passions. The many revolutions and general anarchy of Spain, where the Jesuits have long been in power, sadly prove this. There the mass of men, not having any share in the government and hence no feeling of responsibility, felt little interest in the continued existence of any particular form of government. It mattered little to them what the form of government was in which they had no share, and feeling no responsibility, they were ever ready for a new experiment.

But the political result has not been the only effect of the difference in the principles taught by Luther and Loyola; morally they are widely different. It would be untrue to charge the Jesuits with a deliberate attempt to corrupt the morals of society. Yet in their desire to obtain power and influence over

men, and to hold them securely in their grasp, they have certainly pampered man's vices and strained their moral philosophy in their attempts to excuse his actions. If we were to teach in all our schools and colleges the systems of morals which the Jesuits are teaching in their schools, and which are taken from the works of Gury, Liberatore, and other doctors of their order, what would become of honor, honesty, truth and all the other kindred virtues?

With a code of morals which commends an act of theft when the proceeds are expended in charity; which declares an oath to be not binding when "taken with the intention of swearing, but not of binding;" which holds that a mental reservation frees one from the conditions of his oath, which says that where the end is good, any means that may be used are good, even when such means include theft, falsehood, crime and even murder—when such a code as this is openly taught, what chance is there for honesty and truth?

With such a code as this, any act can be excused, and not only excused, but even defended and declared to be wholly right and proper.

All accounts of travels through the Latin countries, Spain, Portugal, Italy and even France, tell us of the light esteem in which truth is held and how wide-spread is crime. It will be claimed that this is the result of ignorance, of lack of means of education. In a certain measure this is true, but it is true, not so much to lack of means of proper education, as to the presence of immoral and bad education in the teachings of the Jesuits. In proof of this, let us call our attention to the fact of the expulsion of the Jesuits from France in 1881 on the double charge of their being traitors to the state and of corrupting the youth by their teachings. Surely when a mighty state like France finds it necessary for her internal peace and her public morality to expel the Jesuits from her territories, something must be amiss in the doctrines which these men teach!

On the other hand, what system of morals does Luther teach? He points men to the Scriptures as a guide for their conduct. He teaches that an oath is sacred, and to be kept when once

given, that honor and honesty are not empty names, but have a practical, absolute meaning, that falsehood is a disgrace to man's moral nature; that man must bridle his passions and appetites, and that there is no excuse for crime.

Socially, again, their teaching is far apart. Luther teaches that the family is the basis of the state, and the Church and the nation each one large family, the members of which are bound together by brotherly love and kindly feeling. Loyola teaches that the priesthood and the laity are different classes with distinctly marked lines of separation, the priesthood having power which the laity can not possess. He makes the priesthood an oligarchy ruling the people absolutely and ruled in turn by the Pope; thus creating an ecclesiastical despotism. Luther proclaims the right of all, the greatest and the least, to a share in the government which affects them all. In their religious teachings these men stand as wide apart as in other respects. Loyola urges men to yield their wills and consciences to the dictates of the Pope, God's vicar upon earth, and adds that by so doing they are absolved from all responsibility for their actions, since the Pope stands in God's place and whatever he commands must be right. Luther teaches that a man must be his own judge in religious matters, with the Bible for his guide, and that he is responsible to God for his opinions, that he can not transfer this responsibility or shirk it. The effects of responsibility have been dwelt on elsewhere and need not be considered again here.

Loyola proclaims a code of morals which sets up vice for virtue, falsehood for truth, deceit for honesty, which claims to be superior to king, emperor, parliament or congress; which makes itself a despotism over the hearts and consciences of men; which places its spies in every household, taking note of the actions and beliefs of every individual; trampling on all law; setting aside all authority; acknowledging only one whom they are obliged to obey—the Pope of Rome!

Luther lays before men a system of morals which admits no excuse for crime, which exalts virtue and denounces vice, which proclaims the right of every one to a share in the framing of measures which affect the common interest, which recognizes

the authority of law and the fact that all men are subject to it, which declares the freedom of the individual and which recognizes the sacredness of privacy of home.

Let us turn for a moment to what history tells us of the influence of these men on the world. The Society of Jesus has been uniformly unsuccessful in their greatest enterprises. It controlled the policy of Spain, when Spain was aiming, with good reason to hope for success, at the leadership of Europe, and Spain came out of the struggle well nigh the last among the nations. It secured the monopoly of religious teaching and influence in France under Louis XIV. and Louis XV., only to see an atheistic revolution break out under Louis XVI. and sweep over the nation after a century of such training. It guided the action of James II., lost the crown of England for the house of Stuart, and brought about the limitation of the throne to the Protestant succession. It undertook the establishment of the empire of New France in the New World, and beheld the complete overthrow of French power in America and the firm establishment of English control in Canada. Defeated in Canada, it boldly repeated its attempt to found ecclesiastical state in the territory now comprising Oregon, Washington, Idaho and Montana, and saw that country added to the union, and settled by the unmanageable Yankee, self confident and independent. Its Japanese and Red Indian missions have vanished without leaving a trace behind; its labors in Hindoo-stan only opened the way for the English empire there; it was swept out of its Paraguayan domains without power of defense; and having in late years concentrated its efforts on the maintenance of the temporal power of the popes and raised this almost to the rank of a dogma of the Catholic faith, it has seen Rome proclaimed as the capital of united Italy and a Piedmontese sovereign enthroned in the Quirinal; and to-day, its members are shut out from France, Germany and Switzerland.

But it has found success in some of its enterprises. It stemmed the tide of the Reformation when it was rolling over southern Europe, and saved Austria, Spain and Italy to Catholicism, and France as far as any form of religion is regarded there. Its last victory has been the promulgation of the dogma

of papal infallibility, and its acceptance by the Catholic world. It formulated the principles of the Ultramontane party and by its influence at Rome has succeeded in filling nearly every Catholic see with an upholder of their principles. It has virtually identified the interests of the whole Church of Rome with its own by this same influence. It has persistently demanded that it be entrusted with the education of the young and its persistence has won.

It has won victories, it is true, but they can only be present ones. Time will turn these seeming victories into defeats. The efforts of the Jesuits are like those of a person who attempts to dam a brook with running sand. At first he may be successful, but the stopping of the waters without an outlet, and their accumulation only gives them power eventually to burst the dam and destroy all traces of it.

The efforts of the Jesuits are to dam the stream of progress, to preserve the medieval past. Already most of their barriers have gone down and the forces are gathering which will sweep away those that still remain standing. The recent political activity in Italy and Spain bodes ill for the continuance of Jesuit control in those countries.

The nations of Europe which have accepted Luther's principles and embodied them in their public acts; Germany, England and the United States, the greater nations, Switzerland, Holland, Sweden and Denmark, the smaller ones, stand foremost in the world in political, social and moral development, while the nations where Loyola's influence has been strongest, Spain and Portugal, are the last in the list of European nations, if we exclude Turkey, which is not Christian. The Jesuit influence is strong in South America and those nations are the laggards in the march of progress.

The principles of Luther—the principles of Freedom, Truth and Justice have won their way over the despotism of rulers and the prejudices of aristocracy, and have won the grand results which modern historians record.

Luther's influence on men is uplifting, ennobling, calling forth all the higher qualities of man's nature; the influence of Loyola's teaching is to call into play man's baser passions, to excuse

and defend his vices and crimes and to make him a mere creature, obedient to his master, the Pope. The spirits of these men still live and teach, and "the end is not yet."

"O ! vos qui cum Jesu ites
Non ite cum Jesuites."

ARTICLE V.

TENDENCIES.

By REV. EDWARD T. HORN, A. M., Charleston, S. C.

I understand Mr. Henry Buckle to argue in his learned and entertaining *History of Civilization in England*, that free will, as we call it, has no part in history. He excludes also supernatural interference. All events are summarily explained by him as the reciprocal action of man and nature, "man modifying nature and nature modifying man." "Variations are the result of large and general causes, which working upon the aggregate of society, must produce certain consequences, without regard to the volition of those particular men of whom the society is composed." In proof and illustration of this position, he alleges that all, even the smallest occurrences take place in abject obedience to fixed law,—so that even the same number of persons commit suicide, and the same number of persons omit to address their letters properly, every year ; and he supports his allegation by appalling statistics not to be contradicted.

I understand the same general theory to be urged by other great writers, such as Matthew Arnold, whom men read for the grace and energy of their style and therefore are corrupted by their subtle teaching. These urge that each age is colored, ruled and directed in its course by a something which they call the *Zeitgeist*, which in English we might call a *tendency*, of which we speak as "the spirit of the age." It is impossible successfully to resist the spirit of the age, they say ; vainly we struggle against a current ; the very opposition which some men flatter themselves they make is like the ripples caused by the washing of a strong current over a stone in the shallow channel, it is itself a product, a consequence, of the spirit of the

age. They deny that the Reformation was in any sense the product of individual conscience ; Leo X. and Tetzels, they say, were natural products ; the whole was the necessary sequel to certain antecedents. The French Revolution was a later consequence of the same forces working according to fixed laws ; and Napoleon Buonaparte, the treaty of Vienna, the new German Empire, our Civil War, European emigration to America, whatever you please that has taken place, or is taking place, lay in embryo in the Reformation, and its time ; and the future which shall be lies in the present like a chicken in the egg, and you can hatch nothing else out of it ; and in this case you cannot even destroy the egg. We are what we are because certain definite antecedents produce according to fixed laws, and those fixed laws are producing from us an inevitable future. Ascertain the laws, then ; define the antecedents ; and you shall be able to prophesy.

This is a fair statement of a theory, which I propose not to combat to-day, but to recognize and consider. In its extreme and naked consequences it blots out human will ; it denies human initiative ; it declares that we are not responsible for our beliefs or for our conduct ; it says that you and I are here to-day, you listening, I uttering certain sentiments, because either the world was in the beginning wound up to produce this incident at this particular time, or because this incident is the inevitable result of the accidental jarring of the elementary atoms at the beginning, and of all the accidental jarrings which have occurred since that time. This theory derives its chief support from the doctrine of Evolution. It is characteristic of the human mind to be fascinated by a great idea. The doctrine of Evolution is a brilliant hypothesis, which, though it has not been proven, if for argument's sake you admit it has, explains nature, and does it so beautifully that the doctrine of Evolution must at once be applied to everything else, and it is found to fit everything else as well : the Philosophy of History becomes an application of the doctrine of Evolution ; a hundred and fifty Taines demonstrate that all the peculiarities of every national literature and every great author and artist, are due to physical causes ; Evolution is applied to Theology by a Newman or a

Dorner, and at the same time establishes the Immaculate Conception of Mary and the latest formulas of orthodox Protestantism; and the ingenious Bagehot has elaborated an equally satisfactory evolution of all the data of politics. Now I am not prepared to disprove, nor even to reject, the doctrine of Evolution; but I venture to hint my suspicion that it is itself a "development;" that it is not a logical conclusion from facts, but probably a product of "the spirit of the age;" that, just as Christian doctrine, as soon as it was pondered in the schools of Alexandria, the abode of Greek philosophy, had to submit to the refinements enshrined in the Creeds, and as soon as it had converted the Germanic nations had to blossom into feasts and ceremonies which belonged to their ancestors, and when they were awakened issued in Protestantism; thus, since we have newly begun to study the philosophies of India, to dream and versify about Gautama Buddha, and Nirvana and other misty nations of a theology which traces its development through infinite ages, we have been compelled by this necessary law of the human mind to review in the modern form of tailless apes and *amæbæ*, etc., the cosmogony which put the world on the back of an elephant, and this on the back of a tortoise, and so on forever.

The works of Mr. Lecky are at the same time a very entertaining and a very powerful advocacy of the theory that we are controlled by the "spirit of the age." He examines the history of certain opinions, such as the general belief in witchcraft, for instance, which once were shared by the whole world, but now are not at all tolerated by the intelligent; and shows that these opinions have fallen not because they were disproved, but through decay; men no longer ask whether they had a basis; they have no patience with one who tries to prove them true; insensibly a change of opinion established itself; the spirit of the age changed and now it is impossible for a man to believe what once it was impossible to disbelieve; and he intimates that the same process of deterioration and construction of opinions is even now going on.

The theory again derives support from our fresh respect for the powers of nature. It is true that we daily are amazed by

some new application of those powers to his own uses by ingenious man; yet in his study of Physics the man of our own day has loosened his grasp of eternity, through which alone he is greater than the world; and the wonderful discoveries of Layard, Schliemann and the Egyptologists, the discovery of complete and ambitious civilizations surviving only in potsherds and scratches on the walls and hideous mummeries, make us bitterly feel that if we are only a part of nature, we are but a very little part of it, that the winds blow on, and the changeless stars watch without a thought of us, as the the sands cover us, our monuments, our hopes, and our future.

There is some truth in this theory. You and I are products of the past—not like Adam, even when driven from Eden; the many inventions, the vices, the mistakes, as well as the faiths and aspirations of our ancestors live in us. The whole past and the whole present, interlaced and everlasting, influence us.

Take as an illustration the contagiousness of a sentiment. It is possible by skillful treatment to make a whole nation to be of one mind. One of the most curious subjects in the history of our late civil war is, the study of the means by which the whole North, on the one hand, and the whole South, on the other, was made to think together and to persevere hopefully when their cause seemed to the best informed most hopeless. Not only were the dispatches colored, but writers were employed and events were controlled; until at length no one dared to think differently from all the rest on his side. Take as another instance, what we call *Rationalism*. It is not strange that the combined and continued influence of skeptical writers, and the exposure of errors of popular belief should have produced widespread uncertainty; but it is strange that that influence was so combined and continued. Who would deny that the tendency in every European nation is towards self-government? The great Reformation certainly was a symptom of the *Renaissance*. But the curious instances of the *oscillations* of opinion are harder to explain than the prevalence of a tendency. Thus the revived heathenism of Rome and the free thought of Germany, which certainly got their start in the renewed study of the Greek classics, in time gave place to what we call *Romanticism*,

a delight in mediæval authors, an excessive admiration of the Ages of Faith, a tendency which begot Frederick Schlegel and Sir Walter Scott, and still survives though weakened in Modern Gothic architecture, Preraphaelism, and the Ritualism of one section of the Anglican Church. And besides the existence of such tendencies, and the evidence of a regular oscillation of opinion, we must acknowledge another law in human society, which we may call the *recoil* of opinion. Without regard to the logic on which an opinion is based, the tendency sets the other way as soon as its consequences are clearly seen to be dangerous, to contradict the fundamental innate beliefs of conscience. I think I can discern such a recoil now from the consequences of the extreme skepticism which has been prevalent. For awhile, he was considered a Philistine who dared to pray and believe; but wiser masters are rising; and I prophesy that before long even the fools will join to say, "The fool hath said in his heart there is no God."

Let us now consider the consequences of this theory, which are so grave as to justify our discussion of it to-day. It is said that dialecticians are able to attach any consequences they please to a theory they are combatting; but the consequences I allege now you may see; and they are such as the human conscience cannot tolerate, because they contradict its elementary beliefs. Logically, this theory makes us things, as helpless parts of nature as the foul things spawned in swamps. It says that all religions are equally baseless. It laughs to scorn the notion that God counts the hairs of our heads. And lest these logical consequences seem of no practical moment, consider the full blossom of it in Russian Nihilism; in the hard, deaf communism of the millions who, without faith in another life cannot bear the hardships of this. It is taught everywhere—in George Eliot's hopeless novels, in Berthold Auerbach's, on the platform, in our newspapers. It is every man's excuse. We must do as others do, all say; you cannot resist the spirit of the age. To be out of fashion, to be thought peculiar is as dreadful as of old time was heresy. One must vote with his party against conscience, and urge the wicked customs of trade against the Bible.

Every man needs to be reminded that he is a *man*, that he is above the spirit of the age.

These consequences I hold to be a refutation of the theory. We admit the facts it alleges, but the explanation it offers does not tally with other facts. Another strong objection to it is the influence certain men have exerted on the history of the world. Bishop Martensen says that those only are to be called great men through whose life the life of the world has passed and taken color from it. There have been such ; but because the few examples are so familiar, I will not dwell on them. It is enough to mention Plato and Aristotle, Alexander and Cæsar, Leo the Great and Martin Luther, Sakya-Mouni and Confucius. Myriads of tendencies, perhaps, found in each of these a focus, but were refracted or transmitted or absorbed according to the great man's nature and the great man's will.

It is a mistake to think that the course of history has been uninterrupted progress. In the mounds on the banks of the Tigris, in the tombs of Egypt, in the successive layers of His-sarlik, beneath the yellow river of Rome, whole civilizations are buried. The tide is not always at high-water-mark. The folly of men may set the world back for a long time. Had not Omar burned the library at Alexandria, the dark ages might have been shortened. How often has the knife of the assassin diverted the current or quickened it. Had not every tradition of old France been rooted up in the Revolution, the dreary horrors of this unfinished century of Liberty, Fraternity and Equality might be at an end. Once and again Napoleon Buonaparte had it in his power to establish peace and order in accordance with his own genius ; but when Metternich urged him to this after the retreat from Moscow, as the allied princes did again at the border of France, he sullenly said, *What are a million of lives to me ?* It is easy to speak of the line of human progress as if it were single and mighty and easily discernible ; but the more careful analyst discovers that it is made up of a thousand thread-like streams of human motive and human whim, of vice and weakness, of strength and faith and mistaken zeal ; like the drops which ooze from a mountain-side to make a river, which rebound from the rocks, and lazily glide this way or that, and

may be deflected by your finger or dissipated by your breath. Thus one body of men look upon the hierarchy in the Roman Church as the result either of a direct inspiration or of a divinely-guided development; but another sees in it no more than in a street in London, which, interesting for what it is, is built on the heaps of a Norman ruin, which covered a forgotten Saxon village, beneath which again lie fragments of a Roman bath. The France of to-morrow might have been the noble creation of Leon Gambetta, if he had not wasted himself like Samson in the lap of Delilah. And this century will forever bear the impress of Gladstone's sense of duty and simple churchman's faith.

A brilliant example of the controlling power of the human will is related in the *Life of Lord Lawrence*, by R. Bosworth Smith. In the darkest period of the Indian mutiny, when the meagre English force before Delhi was discouraged by the incompetency of its commanders, the ravages of cholera, and the harassing attacks of a too numerous foe, Sir John Lawrence had detached from the Punjab John Nicholson with a small command as a re-enforcement. This officer was a man of marvelous personal power. He had great strength, a quick spirit, and a curiously powerful address. At one time, it is said, with the patient impatience of a savage, he had rode down a flying enemy for twenty hours over seventy miles, slaying as he rode; and many of the natives associated themselves in religious devotion to Nikkul-Seyu, as they called him, believing him a demigod. In grim humility it was his habit to flog these worshipers when they came to him; but still, when he had been killed in the assault on Delhi, some of them killed themselves too, and one bowed ever hereafter to worship only the God of Nikkul-Seyu. It is related that when he heard that a body of native troops in the Punjab had mutinied and were in full march towards the capital he set out on a headlong and seemingly hopeless pursuit. On improvised carts his men made a long distance in the night; but the full heat of a Summer sun overcame them, though they built shelters of leaves over them as they rushed along. One after another fell dead by the roadside; and at length, as they came to a tempting grove, men and offi-

cers joined to beg the unresting chieftain for a few hours of repose. Unwillingly he consented, and in a moment the tired band lay under the trees composed to sleep; when it occurred to one of the officers to ask where Nicholson himself was. The word went from mouth to mouth; and when they looked, behold, in the middle of the road, in the blazing sunlight, upright and with eager eyes, sat their chief, disdainful of the shade and chafing under the delay. Each as he looked sprang to his feet and in a moment the line was formed, on went the hurling march, to catch the foe and strike and crush in time!

What man is there of us but did not feel when the British army recently landed in Egypt that it was a shame to give the life of one of those soldiers for ten of the Bedouin? Every Englishman was a *man*, conscious of his soul, strong in his idiosyncrasies, and determined to have his way. It is the recognition of this which makes Kinglake's "History of the Invasion of the Crimea" so readable a book. He does not tell the story of the army only, but of every man in it. In the charge of the Six Hundred he tells their strokes, their shouts, as Homer did of his heroes; because each, though under law, was an independent, self-centred man.

Samuel Taylor Coleridge was a remarkable instance of spiritual power. He made an epoch, and, I think, stamped on it not merely his thought, but the sad imperfection of it. The most opposite schools of thought in England derive from him. The England of to-day would not have been if Coleridge had not revealed the deeper truth of which things seen and handled are but the expression. It was not what he said; he has not written any thorough and complete treatise; his was the wonderful power, granted to but few in so great measure, granted to many in some measure, to quicken the souls of others.

Another such man, whose name is little known, was Alexander Scott. Among the remarkable men of our time there is a group of Britons who have had no little influence on the spirit of the age. Bishop Ewing, the author of the tune of *Jerusalem the Golden*, was one. Dean Stanley was another. Erskine of Linlathen, venerated in his lifetime as a prophet, was another. McLeod Campbell, who was at war with the Scottish Church,

was another. Thomas Carlyle shared the same impulse. Edward Irving came within the magic circle. F. D. Maurice, the Christian Platonist, was another. Now, none of these are men of the first rank; but no thinker will deny the immense influence this group have had in every department, nor in how large a measure they may be said to represent the age—to make the spirit of the age. Yet all these, perhaps, would have acknowledged Alexander Scott to be their master—a man of profound insight; who wrote little and published less; and who, according to the testimony of them all, was powerful by personal influence, a source of original spiritual force, a vortex in the spiritual universe, a knot in which many of the nerves of the sympathetic system of the world centred.

John Henry Newman is another such. With unparalleled subtlety he has dissected his own spiritual life for us; but the testimony of others shows what a wonderful fascination he has always exerted. His logic is keen; each of his words is a dart; yet his power is in himself. Brought near him men were fastened to him as steel to the magnet. He carried them whither he would, even when he did not try to do so. And to-day he is the radiating centre of a whole system of most modern motives, which go to make up the spirit of the age.

Goethe was such a man, and such was Voltaire. Compare Goethe with Schiller and you see a difference which no theory of antecedents and consequents can explain. Thomas Arnold was such a man. Martin Luther was such a man. Melancthon, Bugenhagen, Jonas, Brenz, revolved around him like moons around a planet, while Erasmus, Hütten and Cajetan were equally products of the age. There have been many such in our own history. Thaddeus Stevens exercised a wonderful power over the wills of others; Aaron Burr was said to fascinate men; we know others who are able to silence even the selfishness of those they speak to; it is related that from an humble bush school in upper Carolina, presided over by such a creative genius, went forth Petigrue, MacDuffie and a host of others, who moulded the institutions of the State. Each of us doubtless owns a master; and it is probable that many look up to us with a like if not an equal veneration. It is the law of

heaven. Our Master rules and changes us by the influence of his self; and to this day transforms the world not by cut-and-dried precept, but by the marvelous influence of those who are becoming like him. *He that believeth in me, out of his belly shall flow rivers of living water.*

Our view is confirmed by a survey of literature. Tragedy is the highest form of literature; and tragedy is the triumph of the human soul over the vague and apparently resistless powers of nature and society. The Cross is the symbol of the victory over the world. Even if Christ had not risen, we would know that his soul, his self, was not conquered.

In his word God addresses us as responsible creatures. If it reveals a deep purpose which goes on to fulfilment in spite of all the folly of men, it is a purpose which the folly of men may compel to start again and again. A people may be rejected with whose welfare that purpose was at one time bound; an anointed of the Lord may prove recreant as Samson did; the absolute power and godhead of the most high finds no difficulty in admitting the free choice and responsibility of all whom he has made.

When God made us in his image, he made us also *creators*. Every man makes the world he lives in; the bitter man makes the hell that plagues him; the loving man's happy eye paints the cheeks that please him. God gave to us the power to impress on things the forms of our own minds, even as he has made them the mirror of his fatherliness. It pleased him to make many millions of worlds in this one.

Having acknowledged the truth which lies in the theory we are considering, I have stated its appalling consequences, which you see and feel; I have reminded you of the innumerable proofs of the originating power of the human soul; I have shown you that men have been able to interrupt the course of tendency; I might go over the names of the few men through whom the course of the world's history has passed and been refracted; I have alluded to the testimony of literature, which is the witness of universal human consciousness, and appealed to the example and teaching of our Master and the authority of the word of God; and I submit that no such summary state-

ment as Mr. Buckle's, no arbitrary Positivism, is a fair description of our life. It is true there are great processes in the world, so old, so mighty, so general in their operation, that they appal us. It is true that every age has its own character, builds on the past, builds of the past. It is true that large tendencies of thought and feeling sweep over the world and seem to carry men along with them. But we must admit that spiritual forces are at work thus as well as physical. We must trace these forces to the books, the words, the lives, the choice of men, or to the Spirit of God who filleth the whole earth. We must recognize the fact that as a perfect universe of powers beat upon us, make our atmosphere and drive the processes of our bodies, so we are encircled and beaten upon by innumerable lines of spiritual force, augmented daily and in daily varying combinations. Nor dare we forget that each of us stands at a centre of these forces. If they beat upon us, we can resist them. If they appeal to us, we can choose and modify and use them. We are as gods. Our *moral nature* is the centre and the lasting truth.

Here I might stop; but I hold myself bound to indicate the rules of conduct to which our consideration of tendencies has led us. Three mistaken theories also call for reprobation. The first is the mistake of the old eremites, who tried to remove themselves at the same time from the influence of tendencies and from all influence on the world. Withdrawing to communion with God and pervaded by a conviction of responsibility, they yet failed to hold themselves to be sources of tendency; and therefore I join with the spirit of the age to condemn them. The second was represented by that slightly ridiculous school of New England transcendentalists, which gave us many of the foremost *literateurs* of the passing generation, Hawthorne, Theo. Parker, George Ripley and their *confreres*. Henry D. Thoreau may stand as a symbol of these. He failed in trying to influence the world (unlike St. Anthony) while he withdrew himself from all the motives of human society. Though himself the creature of an extreme tendency, he thought to make an absolutely fresh beginning from intimate communion with nature. He forgot that according to the divine constitution of the world, Abraham, the bearer of the promise, must be blessed by Mel-

chisedec, the priest of the consecrated past. And the third school, the school of our workman-socialists, whose dangerous theories confront us in every crisis, differs again in taking law from neither God nor nature. It deifies the hunger or the impulse of the moment. It despises patience. It honors not the man "just and tenacious of principle." It believes that the outcry of the multitude can make that good which is not good, can make paper into money, can overturn the laws of trade, and can change the settled convictions of thinking men into an echo of their wish.

On the other hand we are compelled to admit the existence and rightful authority of great lines of spiritual force, radiating from the countless spirits of earth and heaven and from the Father of spirits too. Plato taught that there is a world of ideas of which this world is the material form; I rather believe in a world of moral relations, which are the result of our life here. I know indeed the thousand discouragements we meet—the power of disease to color our thoughts and weaken one's discernment; the inborn limitations; the narrowness of our purview; the perplexity caused by the voices of the world; and the seeming insignificance of all that we can do. I know our will is bound until Christ frees us. Yet there are certain rules by observance of which alone we rise to manhood. The first is, recognize that you are responsible. The *second* is, remember that you are like God. If he sits at the centre of these whirling currents to rule them with high delight; so let us remember that he has given us dominion over all things. Let us examine all motives, and search until we find that purpose of the Most High which goes on to fulfillment as silently as the moth, as irresistibly as decay in wood. To this end we must hear his voice. And, after all, this is the conclusion of the matter. We must act as if we and God were alone—he on his throne, we in our stewardship,—to consult together, to render judgment, and to reign together forever and ever.

ARTICLE VI.

STANDING IN ONE'S LOT AT THE END.*

By M. VALENTINE, D. D., President of Pennsylvania College, Gettysburg.

"Thou shalt stand in thy lot at the end of the days," Dan. 12 : 13.

It is because to stand in his lot at the end of the days one must choose and stand in it before the end, that we take these words as the starting point for some parting counsel at this time. There is a great law of cause and consequence for life. The beginning and the ending are bound together by natural tie. The close comes all the way from the opening. When the last link appears, it is locked back on the very first. There is a sure relation of dependence between the ultimate lot in every man's standing and the whole life at the close of which it is his own. What a man does, under both the law and grace of God, makes him what he becomes and conducts him to the goal he reaches. Daniel is found standing up in peaceful security, in the nobility of great manhood, under the arching sky of heaven's love, at the end of his days, because he had been standing up in fidelity to truth, duty and God from his early youth, always till here, by the great river Hiddekel, the angel speaks to him these supreme words of cheer and victory. The prophecy and pledge of this high conclusion are given us long before, when we see him, as a well-taught young man, conscientiously refusing to be defiled with even a king's meat and wines, in mature years carrying his integrity unsullied through high places of power, and in face of pagan edict still sending forth from open eastward window his morning prayers to the God of heaven. It hardly needs the angel's voice to tell us that such a life will sum up right and fulfil its great design.

This morning you are at the *beginning* of the days that are to show your quality and work out your portion. You have

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ascended a point of outlook for a view that covers your life to its close. The prospect lies before you illuminated with the colored light which early vision casts upon the future. You feel the inspiration of the view. You have your plans, perhaps your ambitions. You wish to be useful. You hope for honor. You mean success and expect a happy life. But as you pause, this morning, on this margin of the coming years, we wish to speak to you of *the life that stands in its lot at the end*—pointing out, if possible, first, the great truth involved in a correct conception of life, and then the way in which it may exhibit that high consummation.

I. There is a great truth underlying all right conception of human life, of which we are here reminded in the simple use of the word "lot" in describing the happy completion of Daniel's career. In Jewish speech this stood for the great reality of a divine providence. Any man's true 'lot' was simply the divine design for him realized, God's plan accepted and accomplished. It means that to every one there is a real *allotment*, a right and worthy career provided for, and a way for its accomplishment. No one is put aimlessly in the midst of life. Man, as a race, has a special place in the rank of being and the ends of creation—a place to fill and fulfil. Each man has his own place, and stands for a thought of God, to be accomplished *in* him and *by* him. You are no accident, for accidental fate. And what you are meant to be is all that your nature and capacities make possible and fit you to become. The final standing place to which you are to count yourself personally allotted is just the useful, honorable, happy position that all your powers and opportunities under the guidance and help of divine love make attainable. In short, the intention for each of you is not only something, but the very best to which your nature has been correlated. To stand in your lot is to make *that* your own—to turn God's great sweet thought for you into reality, to be your right self and do your full work to the end, crowned there in your true nature and place.

We must carefully distinguish between the 'lot' which is the divine design for men and that which they often actually make theirs. Both reason and Scripture recognize the difference. In

our own consciousness we know ourselves to be free agents, and discover that by wrong choices and actions we lapse from the best possible. The Scriptures tell us the same thing. They speak, for instance, of God's will that all should be saved, and of men's dying, though he has no pleasure in such result—of men's refusal of life over against the divine will—of the loss of crowns that were potentially theirs. Disobedience refuses the divine plan of life, and sinks the line of advance down to lower endings. There is thus a failure—a defeat, to some degree, of life's great, open meaning. How far down below the right terminus a man may be at the end of the days, we may not now attempt to measure. It is enough to know—and the knowledge should thrill through every man's soul—that the false point may be apart from the true by an 'impassable gulf.' In such case the man has lost his own estate and has part, as the Bible puts it, with "satan and his angels." In a certain and lower sense even this result expresses a fact of God's allotment; for the law of consequence is his, and this appoints something lower to those who refuse the best and sell out their birthright. Even a Judas who goes to his place goes there under divinely fixed laws of cause and effect. For the penalties of moral as well as physical laws come naturally—that is, by regular order of consequence. The loving intent of these laws is the guidance of the obedient to their true possibilities and blessedness. But when they are broken through or disregarded, the wrong action and crime must work loss, degradation and misery. This is to stand in *another* lot whether at the beginning, middle or end of days.

This great truth—of life *under law*,—needs to be clearly fixed in your minds and strongly impressed on your souls. It is eminently a practical truth. For, that your life, to be lived aright, is to move according to a thought and plan of God, at once throws before your view, and keeps burning there, the great fact of responsibility—the truth of which Daniel Webster once said: '*It is the greatest idea I have ever had.*' A sense of the tremendous truth that God has mapped out the way for your life, and marked a high altitude for its work and goal, must on the one hand, give effective backing to conscience, and nerve

against all malign forces that would thwart the end. And, on the other hand, it is full of sweet, strengthening encouragement. For it assures you that God, and all the laws of his universe, are with your right endeavor, are *for* your right progress and success. It is a grand inspiration to see that the highest life and portion you can seek for yourself is just the very one God, as your almighty Maker and Saviour, desires for you and has arranged for your attainment.

This principle of an allotment reached under the action of fixed laws of cause and consequence, is one full of divine love. Men have often arraigned the constitution of the world, because of some severe consequences, when physical and moral forces, under unbending law go right on. But this uniformity of law is the opportunity in which your freedom can foresee, choose, and work out a successful life. Through this fixedness of linked consequence—seemingly so stern and merciless—you can look on down the years and the ages, and putting yourself in harmony with God and righteousness, ascend to the point and altitude rightfully yours—the possibilities God's love means for you. The reign of law in the world is the essential condition on which your reason and freedom can act successfully and come to their crown. Let me emphasize it—because our day is marked by most irrational revolt against law—that law is the basis of all the order, beauty, possible success and blessedness of life. It becomes misery only when men violate it, and refuse to stand in their lot and activity. They lose their place and work in God's order. That is misery. Then comes the smiting, the flame of woe, the outer darkness, the starless night. The severity of law is the love of God.

The special grace of the gospel is no contradiction to this. God is love, whether he acts in law or grace. We rightly glory in the divine pity that, to some extent, seems to arrest law to rescue and save. It was indeed love beyond all expression, that when man had lost his first estate, heaven interposed in special provision for some stay of consequences, for pardon and supernatural help. But this does not mean overthrow of law, but establishment of law, recovery from disobedience to righteousness and happiness. To be out of the life God's love intends for you

is death ; and so this redeeming grace is but the supreme plan under which unison with eternal righteousness is found again, and you and I may stand anew in the character, activity and destiny of Love's primal design.

II. But our main business to-day, is to fix in your minds, if possible, *the essential conditions of standing in our lot*. The way must be understood. The thing meant is specific. It is not reached by chance.

I. The first thing we mention is a very plain point : You must have clear, true *vision of things*, a genuine discernment of the realities with which your life is concerned. You must have spiritual insight. The old fact never ceases to be a fact : "Having eyes they see not." This is men's sin ; for to see is the true use of eyes. There are unquestionably many mysteries around and before men, impenetrable by their best powers. To know them may not be essential. But we may justly assume that what we have been organized to see, we *need* to see. To be blind is a crime. No small part of the weakness, blundering, waste and wreck of life comes from carrying about visionless eyes—the light that is within being made darkness. "How great is the darkness," is proved by sad facts everywhere. Many have utterly lost the path of life. Every community—might we not say every man,—exhibits wonderful feats of not seeing ; and thousands are astray, or only groping and stumbling through life, instead of moving right on with firm ascending steps and the right and fitting deeds. There is light enough in the world, were men to open their souls to it. There are two chief relations in which the young especially at once need this clear discernment.

The *first* is in the way of *forecast*. Man is the only creature on earth, so far as we know, endowed with the capacity of foreseeing the future, reading natural and moral laws, and looking through them far into the coming years and the secrets of God's plan. Nature and life as observed become to him prophetic, and every man is made a prophet. A revelation has been added to lift the veil. The future has become visible in the present. This capacity to read the coming years is a wonderful endowment of humanity—a thing in which man is made in the image

of God. It is meant to enable him to put himself in right relation to his destiny and work it out.

The present must act for the future. Have you ever thought how grand and sovereign is this law for everything good? While man is the only creature that consciously plans and pursues aims, even the lowest ranks are found really acting for the future, though they know it not. So necessary is this that, as they cannot consciously see the future, they are somehow guided as if they did by instinct or by the very laws of their organization. There is a seeing Eye back of them, that has done the conscious seeing and has set their movement to the end. So the bee constructs its cell, and the bird builds its nest or migrates to more congenial climes. So the forces of growth construct the eye in the darkness for the future light, and the tree and flowers prepare the seed for the growth of another year. The whole realm of unconscious nature is made to act for the future as if it had penetrated it with piercing, far-reaching vision, a vision setting it all to work with thrilled heart and busy hands. The great law that what is to come rules, as a final cause, that which precedes, is legible everywhere, and may be traced all the way up the mighty geological movement, preparing for the coming, work and intended mission of man. But it seems to be man only, who alone has been endowed with the power of consciously looking, along with God, into the future, that rebels against the order of the law. He uses his free power as a freedom not to do it. For short-sightedness he often takes the prize. When he does look ahead, it is often at far other than his main duties and interests. It is one of the noblest and divinest functions to which your nature has been adapted, to sweep your entire hereafter with the clear ray of an earnest and appreciating forecast. When a young man at the very beginning grasps the point at which his life is to come to its fulness, he has gotten for his life what the port is to the helmsman on the sea or the architect's draft is for the towering, glory-crowned temple. It determines all. It is guidance, strength, success. As to *character*, a man already is what his aspiration and purpose embody. As to what he will do, it is the vision chosen that lifts every step to it. The young man

who lifts not his eyes to his utmost future, who lives only by the day, with whom it is enough to act at passing inclination, and have a good time, will not *be* much or come to much. Though he is a vessel built to enter a far distant port, the fires never kindle nor the breezes stretch the canvas toward it. Pierce your future, young men, with the beam of earnest forecast. Look where you are to come out in the end of days, and get helmage for yourself.

The other part of the needed vision is of the *moral and spiritual realities that belong to the passing day*. Not only is there a great future, but a greater present than most men see. It has realities dimly discerned at best, and utterly overlooked by many—realities touching us every day and hour, golden threads guiding up the heights, or forces on which we may break and go to pieces. An apostle speaks of the need as a 'looking at things unseen,' invisible to mere sense. Humanity is organic, and you live much in relations. These relations form the moral or spiritual sphere, in which man finds his most solemn probation and the possibilities of his highest blessedness. You live in a world filled, not only with God's omnipresence, but with the spiritual laws which are the modes of His will for the welfare of all. There are such realities as truth, righteousness, purity, love, goodness, and character. In brief, we are *moral* beings, and have place in a moral world, in a cosmic constitution, whose highest organization is for character, both of others and self, and the blessedness which Heaven has joined with it. In this we come to the high rank and diadem of our nature, the summit at which it reaches its perfection, glory and joy. These great spiritual forces of the world—laws of welfare, duty, excellence and usefulness, laws which clasp our daily life closer than the air—are the most momentous realities with which we have to do. We need hardly say to you that a man without controlling vision of these things, is void of the great function allotted to his nature, has already dropped out of place and dignity, and must move on a low plane to lower. There are many men of this sort these days—with life in simply sensuous or sensual grade. This is a materialistic age—as the phrase goes. Some men consider man as only dirt. That is theoretical ma-

terialism. It leads to a practical materialism, which surrenders this supposed dirt to dirt—not simply “dust to dust” for the body when it dies, but the whole man while he lives. There is a fever and rush for wealth, place, show, sumptuous living. The life is for meat and the body for raiment. The marvelous achievements of science, discovery and invention have added such rich gains to the material comforts and attractions of life, as to entrance the vision and obscure it to everything else. The pomp and glitter and glare of full material conditions fill the whole sky of thought to thousands, with corresponding damage, alas, to their perception and estimate of moral and spiritual verities and obligations. Material enterprise and success count for everything — weigh down against everything. Character is pushed into a corner for them. An English writer says: “We Englishmen are a people of small niggling minds. We it is who invent potato-parers, lemon-squeezers, patent axles, and new coal-scuttles, and so appreciate them that any man who can claim one such thing may make a fortune out of it. But if it be merely a great idea that he has conceived, or a great principle that he would enforce, he had best hold his tongue, unless he is prepared to take to himself, and enjoy as his reward, cursing, reviling, contempt and poverty.” This language brings out a fact, though it falsely exaggerates it. With multitudes, here as in England, nothing is worth anything unless it is bankable, or has material utility. They count “progress” solely by these things, and euphemize the gross materialism by the term “practical” which is the supreme talismanic word for this generation. Some find in them their most decisive measure of man; and when it is found that the earth has had, first, a “stone age,” then an “iron age,” and has now come to an omni-metallic age, we are asked to see in it not the advance of the race in a particular use of its faculties, but evidence of progressive acquisition of faculties in the human constitution; as if forsooth, actual skill in making pottery, hatchets, coins, guns, powder, steam-engines, telegraphs, telephones and dynamite, and using them, were synonymous with manhood and its supreme mission. We rightly rejoice in these material advances of the race. They do betoken some of its climbing, ascendant capac-

ity. He would be an idiot who would deny the excellence of the scientific and nature-conquering faculty in man. It is part of his sublime equipment for the high mission given him in the world. Science is to be praised for all these gifts—except dynamite. He would indeed be a fool who should prize them but slightly or vilify the “practical progress” that gives richness to civilization. But so, too, is he who makes life to consist in them, buries his higher nature in them, allows them to put out instead of clarifying his spiritual eyes. The hardest thing under the sun for men to learn and consistently act out, is that which the Great Teacher uttered for the race eighteen centuries ago: “A man’s life consisteth not in the abundance of the things which he possesseth.” Valuable as they are as means, they carnalize and degrade the life if looked on as the end. The kindredship of your nature is in a higher realm, with things diviner and more enduring. The spiritual health of your nature is better than money. A loving soul is greater than stocks. Purity is something finer than gorgeous apparel. Character is diviner than a full house and luxurious table. Manhood is more than all it can use, and in using uses up.

It is not to be said that this age has wholly gone after material good, and that there is no high thinking, no devotion to great ideas and principles. The world has never seen grander thought than our times present, loftier fidelity to truth, righteousness and love. The sovereignty of ideas has never been more marked. Moral principles, as well as Christian vision, are nearing the zenith of power. Both the good and the bad of our day are intense—are colossal and counter forces. And it is just in the presence of this opening of all the seals of moral and spiritual light, when the grandeur of human virtue over against everything else is easily known, that life without this vision becomes at once shamefully inexcusable and surely fatal.

There can be no question that the young need to be specially reminded of this danger. No one can now safely go forth to life’s critical task without a clairvoyant moral faculty. For the lack appears not only among the uneducated, the ignorant, or socially degraded classes. You will find everywhere men of

talent and prominence, with hardly a sign of moral consciousness. They "can discern the face of the sky," financially, politically, commercially, professionally, but of moral principles and interests they seem never to catch sight. Too much sight of sense has smitten them with moral blindness. Nor is it in conspicuous offenders alone that vision of moral distinctions has become too dim and feeble—as when the faro-thief sweeps hundreds into his pocket by turn of card, or a Gould, king of stock-gambling, a hundred thousand by forced scalings, or when a Sullivan, prince of bruisers, arranges the brutalities of the ring. But the lack is dropping down life in all callings—as when the merchant uses unfairness for profit, or the lawyer employs wrong for success, or the occupant of the pulpit puts selfish advantage above the ends of his holy calling. Facts everywhere observable—the business some adopt, the way others do business, the way they fulfil engagements or refuse to fulfil, the way men use their tongues or fail to use them, and numberless other things,—give appalling proof that the things which are spiritually discerned are only faintly, or not at all, discerned by many and inadequately even by the best. The rot thus allowed continued action in character is not small. Our age needs a clearer vision and intenser sense of spiritual verities. What are we to think when one of the foremost scientists of the age, having gazed with a phenomenal enthusiasm and industry into the facts of the physical realm, confesses, in substance, at the close of his life that he has not taken the time or trouble to settle for his own heart the question of his own immortality, and the meaning and demands of the wonderful phenomenon of Christianity in the world. This may be the wisdom of the world, but it is not the wisdom from above. My young friends, you need a larger horizon than the horizon of sense, though that should be cleared and enlarged to the full sweep of science. You cannot rightfully live this life unless you have a horizon larger than this life. You can neither find your right lot, nor are fit to start forward for the responsibilities, work and *outcome* of life, until you view all of it in the light of the cross, and its spiritual demands. And your education has done but little for you, falling far short of the need, if with all your mental discipline, you

have not developed the spiritual eye that looks straight through the glamour and mirage of this world to the things that are eternally real and belong to your true lot forever.

2. Another necessity is a *vigorous selfhood for resistance* of evil. Daniel, from whose success we are drawing instruction, was distinguished by remarkable self-control. There was no weak pliability about him. He had a strong personality, and nobody could handle it but himself. Under God, he owned himself thoroughly. So must every man who wishes to hold his lot.

The world is full of men who fail to possess themselves aright, and will want to use you. They are the very sort that will try to do this. There are omnipresent influences in the world that, if not withstood, will uncrown and unman you. To such influences Samson, with all his locks, was weak. He could kill foxes, smite lions or carry off gate-posts, but a selfhood for moral resistance was wanting. Nothing will supply the place of this—for safe standing. Brilliant intellect will not—stores of knowledge will not—social position will not—high office will not. Under the grace of God your nature must be thoroughly unified and so set on rock of principles as to become self-asserting over against temptation. Clear vision, as already pointed out, has much to do with this. A true conscience is an element in it, and a will that has nerve. The victories of God's defending grace in a man come through putting firmness into an enlightened and sanctified will. Indeed, until God can get a man to assert a strong holy will-power, there is no saving him in such a life as you have to battle through. He will not stand in his lot, though put into it a thousand times. Sometimes young men illustrate this trouble before they leave college. Helped up from moral lapses again and again, they are continually down by fresh waves of temptation, falls and repentances following with weakening effect on the moral constitution, till at last all hopes of their being able to stand in their lot cease. The young man who enters the rough world with no more selfhood of resistance has small chance. The doctrine of the survival of the fittest suggests what must become of him.

I have great respect for the little coral polyp. It is very

small, a mere speck, and has its lot in the rough seas where the waves are incessant, fierce, and strong. But against these waves, so mighty that they erode firmest rocks, each little coral polyp maintains its place, and by asserting its allotment wins even from the raging waters of the Gulf Stream leagues of land for man—mangrove forests and orange farms. There is something grand in that strength, on which the floods beat in vain. More of this invincible resistance is needed in the nerve of intelligent man for his place. It must be able to say no to the influences that endanger, with the grand emphasis of the little polyp to the Gulf Stream.

3. A further need is *energetic nerve for action and progress*. Here again the example of Daniel is in place. From the day of his captive entrance into Babylon, on through all his premiership of the empire, he rose and stood by his ready and fine capacity for work. His broad and discriminating vision of realities unnoticed by others, and his thorough self-possession, naturally *led* him to be a man of action—sublime activity. Hence when his life was 'measured,' it was not found wanting. There is no such thing as a young man's getting into or keeping his divine lot in idleness or nervelessness. For, the very life allotted to him is one of work, of rich usefulness, a mission of service to be nobly done. If he is not doing it every day, his to-morrows will show no progress, and the end will exhibit failure. Here is the fatal defect in scores of the young. Society is crowded, every profession and calling is packed, with the inefficiency of indolence.

The energetic nerve, of which we speak, is not simply for effort which is considered spiritual, but for all proper secular good as well. For, you must not get befogged in the distinction between things secular and spiritual. To the Christian mind that has open vision, *all* things, from greatest to smallest, are seen to come under moral and spiritual relations and the great principle of duty. It is as truly your duty to work for your daily bread as to pray and worship. You have *one* life—a unit. When it fulfills secular labor in the spirit of love to God, under the sanction of conscience, it is all upraised into moral character, the commonest things becoming sacred and

holy. George Herbert was right when he wrote :

"Who sweeps a room as by God's laws
Makes it and the action fine."

It is a spurious spirituality that neglects practical secularities. You are to lift them all into the unity and symmetry of a consistent activity. It is one of the grand fruits of the grace of Christ, that in it you are living to God both in laboring for the life that now is and that which is to come. The hope of heaven in the future means a larger, richer earth at present. That you see far-off relations and interests, only intensifies the claims of the hour right before you. Though the pole-star of the mariner is in the sky, he finds his duties right down on the ship.

We must understand clearly the law that holds here. A man comes to his lot by work as well as by faith. Down to the purest secularities, work is not only duty done, but position gained. Longfellow, in his *Golden Legend* says of a great cathedral: "The architect built his great heart into these sculptured stones, and with him toiled his children, and their lives were builded with his own into the walls, as offerings unto God." There is something almost pathetic in this leaving, as every man does, his personality, his thought, his heart, in his work, to be communed with by others in after times; but there is something almost fearful in the record and building of that work in his own life. There is a unique connection, as sure as a man's being, under which his building without builds also within. By the law of habit, under which he is moulded by what he does, the way a man is to rise to his right self and place, is by doing his true work—with mind, heart, and hands. Every day's work, while it is so much achieved, carries the man himself forward to the right action and excellence of his nature. This results from the great fact that he is a free, moral being, with an organization of powers submitted to self-training for their true activity and sphere. He is made subject to the peculiar law of action and consequence which we call habit. A stone thrown into the air gains no habit of staying there. But a man's action forms a tendency to act and moulds him into character. He takes on his own activities. He grows into the colors he paints with.

Knowing the effect of his work, he is enabled to make himself what he is intended to become, and reach his lot. A gem, a crystal has no hand in determining its own form, whether three-sided, six or eight-sided, or its place, as left in the dust or set in a crown. But it is ordained that every man takes hold of himself by his activities, and he builds his work, good or bad, up in himself forever. From the activities that exercise and develop mind and heart these earthly years he must carry character far on in the great hereafter. It is so, not indeed by the simple physical manipulation, and not much by special callings or professions alone, but by the spirit in which the work is done, and the moral forces one gives play and permanent sovereignty in his nature. A conspicuous illustration how work nobly done may help to crown a man even here is seen in the late Wm. E. Dodge. With spiritual vision both broad and clear, and strong self-ownership, he was a man of immense and tireless work, under stress of perpetual effort, in a complexity of labors not less than Daniel wrestled with in the affairs of the empire. But because it was pervaded by the spirit of piety, because it continually enthroned principle, because every day's activity was the play and development of righteousness, truth, purity, love and unselfishness, it raised him up so that at the end he stood before the whole land as one of the most complete and full-orbed men of this 19th century. This is a conspicuous case, I admit. But every community, every profession and calling exhibits the difference between good men that have energy and those who have none, between those who take a lot by work and those who take one in shirking it.

This needed energy is effective mainly by a wakeful seizure of opportunities. Open vision will see these; a ready spirit will utilize them. The question of success hinges right here. Life's opportunities are its capital, and they come as incidental chances—in fragments of time that may be saved from idleness or redeemed from trifling, occasions for good little deeds that open to larger, or small activities that only keep the tension of nerve ready for greater. A grand result is gained not from some splendid occasion, but as the sum of all the little chances of daily life. These grow and widen and lift till he who began

low is set on high. Success is mostly in a sharp eye and an earnest soul. Some young men neither make nor use these chances—others are always equal to them and grow equal to more. The priest and the Levite that went down from Jerusalem to Jericho had the same chance with the Samaritan, but failed. The Samaritan stood in his lot, and rose higher. The others passed by and went on down. The other side from a good deed is always going down. Thousands of young men in New York had as much chance as Peter Cooper. But what a superior possibility it became to his ready will and manly energy. Poor, uneducated, apprenticed at 17 to coach-making, his sky did not seem bright or large. But right in the midst of this straitness the germinal force of energy appeared. This showed itself in steadily resisting the nightly attractions and seductive influences of the city, and utilizing the evening hours for reading, experiment, and supplying the deficiency of his early education. The critical hours between sunset and slumber, which are blank or wreck to so many, he turned into knowledge, self-culture and manly power. Perhaps he had read of Franklin, the printer, in this way becoming the philosopher and statesman, of Linnæus, the shoemaker, becoming the world's botanist, or of Hugh Miller, the stone-mason, becoming the geologist who disclosed to men the footsteps of the Creator in the rocks. At any rate, grasping the "chance" of hours when other young men were in saloon or theater or asleep, Peter Cooper studied, invented, worked and rose. Wealth came, but no sordidness; for by doing good with it, he cultivated love to God and men. Too noble to love money and too simple-hearted to care for splendid living, still enlarging wealth only enlarged his philanthropy and generous activity. His benefactions continued princely; and when, under this training of useful activity, he reached the close of his lengthened days, he was in the eye of the millions of this land as a grand illustration of the possibilities which self-regulating industry may work out of humble conditions. But the genius by which he stood in the lot of his success was, most of all, the energy that used opportunities which others throw away. This is usually so.

"The heights by great men gained and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

The different results with two young men from the same family, from the same community, the same class is mainly the answer to this "*toiling* upward" by one while the other takes it easy. It begins in college; it is apt to go on after college.

Of course this energy must be persevering. A good start must come to its goal by an unflagging continuance. The morning hour is a great thing, but there is trial in the "burden and heat of the day." Men may fail in the wilderness after an enthusiastic start towards Canaan. Many a life of early promise breaks and goes to pieces by lack of endurance of nerve. The old motto about perseverance conquering is not too old for adoption by every young man that enters the world and means to leave it at his true level.

4. We cannot but include, for a true standing in lot at the end of days, a maintenance of the right *bodily* vigor. You hardly fulfill the divine plan if you defraud your soul of a healthy body, wrecking it before your work is done, or turning the close into disabling feebleness. There is something fine in soul and body working well and with unabated force to the end. It is your duty, if possible, to have it so. We know, indeed, that bodily strength is something not wholly at our command. But in part it is. We are not ready to say, as has been said, that it is a sin to be sick. But truth compels to say that much of men's sickness is sin. The violations of God's plain laws of health these days are very grievous. By unregulated eating and drinking, by unnatural habits that send stupor or trembling through all the nerves, many allow their souls only an inferior or abused body for their work at best. The pure offices of the lower nature for the higher are made impossible. Often, as a shattered, stranded hulk, the body goes to pieces long before the time. The youthful Daniel's rounded and attractive health, by abstinence and simple diet of pulse, tells of his starting, at least, to keep a sound body for a pure soul. "Let not sin reign in your mortal body." It is part of the completest and happy

stand—in your lot at the end of the days to be there in a body well-used, but clean and unabused. For even your body is for Christ and the resurrection.

Young gentlemen of the class of '83, you have come to the time from which your college days will be a memory. We wish them to be much more—forever more. Your education has been meant to set you forth in life aright, prepared to achieve it well. It has been directed with the aim to open and clarify your vision of the full moral constitution of the world, and all the great laws of your being, for both physical and spiritual welfare. It has sought to start you in the self-control and work which your own energy must carry to success. The institution desires that your college-days, a happy memory indeed, may also be a beneficent influence and an elevating force to the end. It is for you, now, to make the possible real and accumulate the advantages of the past into a still richer life in the future. Your course, if true, can neither be downward nor on a level, but climbing, still climbing till the sun of your life disappears to shine in other spheres.

Key your aims high—to the very best possible. But do not mistake what is the highest and best. It is not to get rich, to live in splendid luxury, or stand in conspicuous position. It is no attainment of selfishness of any kind. The divine law of highest is: He is greatest who serves best both God and men—who lives the noblest, most Christ-like life. You are not therefore, after all, to think so much about what you are going to make of yourself, or what eminences you are going to reach, as simply to live your right life and do your true work day by day. This, under God's grace, will make you what you are to be, and bring you where you ought to stand. Do not, therefore, be afraid of work or self-denial. The earth has nothing good for men that comes not by struggle, sweat and sacrifice. The upward movement of life comes only to brave hearts and strained nerves. Accept hardship, if need be. Seek no soft-handed ease. You cannot now unveil the future and foresee what shall be the circumstances or emergencies with which you will have to deal. Providence may throw upon you important

and conspicuous service. You may need to tax all your resources to stand in your lot with success. But however large it may be, giving it the consecration of a truly Christian manhood, God will diadem you in it and by it. But you may find your place, as most do, in humble position, straitened, embarrassed with disadvantages, weighted down with cares. It is comparatively easy to work hard and keep your own in prominent place, cheered by prosperity, cheered on possibly by sounding applause. But to work on in humble place, to hold your energy in high tension in obscurity, to go on doing necessary small service in the silence of an atmosphere never waked by praise—this is the hard thing. But this is the grand thing. For it is these small things, done by the humble many, in humble relations and humble ways, that fill life with its best richness and sweetness. You may come to your diadem in these *lowly* services—a diadem as richly set as the richest. And though these humbler activities may have no loud report, they may bless with farther-reaching joy than proud ones could. A little act may enclose great virtue, and the smallest good deed may grow, fructifying and coming at last into results that fill wide spaces with joy,

“Even as a great tree grows from two small leaves,
To spread its shade afar.”

Especially be *Christians*—Christians indeed, giving the world the benefit and yourselves the happiness of a life thoroughly animated and ruled by grace. Let your piety be earnest—no pale suggestion of Christianity, but its solid, strong, living self. Then, however far apart you may be scattered, as you go forth from your educational home, through whatever scenes you may find your onward way, in whatever callings you may labor, whatever trials you may suffer, you will let every step be coming more and more into what God's love has provided for you; and at the very end of the days you will have not only the joy of standing in your lot, but the more Christ-like joy of having helped others to stand in theirs.

ARTICLE VII.

THE CALL TO THE MINISTRY.

THE PREVALENT AND TRUE THEORIES EXAMINED.

By F. W. CONRAD, D. D., Philadelphia, Pa.

Jesus Christ represented the world under the similitude of a great field, in which a spiritual harvest is growing, wide in extent, priceless in value, ripe for the sickle, and ready to perish. The ability and willingness of the Lord of the harvest to send laborers into this harvest, and the duty of the Church to pray to him to call an adequate number to gather it, as well as to make the necessary efforts to induce those thus called to devote their lives to it, are both declared and enjoined in the word of God. Notwithstanding this, the disproportion between the number of the laborers and the extent of the harvest has continued for ages, and the moral results have proven most disastrous to mankind. Because the laborers were too few, much of the harvest of the world-field perished during the past; because their number is still inadequate, vast proportions of it are perishing now; and if no remedy has been devised and can be applied, the full harvest can never be gathered into the garner of heaven.

The questions accordingly arise: Must the laborers always be too few, and much of the harvest continue to perish? Has the Lord of the harvest been unwilling to call an adequate number of laborers, or has the Church entertained erroneous views concerning the call to the ministry, and failed to make the necessary efforts to induce those called to enter her service? To us it is manifest that the latter, and not the former, is the true cause of the inadequacy of the number of ministers to preach the Gospel according to the great commission of Christ to every creature. This we hope to establish by an examination of the prevalent and true theories concerning the call to the ministry.

THE PREVALENT THEORY STATED AND FOUND WANTING.

A theory embraces certain ideas, which operate as governing principles in practice. The ideas generally entertained concerning the call to the ministry, consequently, constitute the theory

and influence the practice of the Church. According to the prevalent theory it is held that a call to the ministry emanates directly from God ; that it is addressed to particular individuals ; that the conviction of their call is impressed upon their minds in an extraordinary manner, through the immediate influence of the Holy Spirit ; that these will be introduced into the ministry by the grace and providence of God ; that those called are either in the ministry or else in a course of preparation for it ; that few if any who have devoted themselves to other vocations and professions, were called to the ministry ; that the number thus called is entirely inadequate to preach the unsearchable riches of Christ to the poor and famishing millions of the world ; and that, however much the Church may regret this deficiency and mourn over the consequent ruin of souls, she is neither responsible for, nor able to remedy it.

As theory determines the practice of the Church, so, too, does her practice reveal her theory. Holding the views concerning the call to the ministry just expressed, and impressed by the danger of introducing uncalled men into the sacred office, she has not felt the weight of responsibility resting upon her ; and deeming it best to withhold her hand from the subject, she has, to a great extent left the supply of ministers to the judgment of individuals, influenced by their own impulses and convictions of duty, believed to have been produced by the internal working of the Spirit, and corroborated by the external leadings of the providence of God. That this theory is erroneous, we trust will be demonstrated by a due consideration of the following arguments.

1. Because it is unreasonable. It is unreasonable to expect the attainment of an end without making ample provision of the means adapted to attain it. A husbandman who has a thousand acres of wheat to harvest, cannot reasonably expect to gather it if he be unwilling to employ the number of men indispensably necessary to accomplish it. The moral harvest ripening in the world-field will not gather itself ; it cannot be gathered without an adequate number of laborers ; and, hence, if the Lord of the harvest has failed to call them, as the theory we are combating presupposes, he cannot expect that it shall be gath-

ered. . But the Lord of the harvest does expect that it shall be gathered, imposes the obligation upon the Church to do all that is necessary to save it, and reveals the period when it will have been accomplished. But if the theory under consideration were true, that an inadequate number of men are called into the ministry, then the duty imposed upon the Church to preach the Gospel to every creature, cannot be performed, and, humanly speaking, the kingdoms of this world can never become the kingdoms of the Lord and his Christ.

2. Because it is inconsistent with the adequacy of all the other provisions of redemption. Man is guilty, and needs pardon. Provision is made to secure it through the atonement of Christ, who, by tasting death for every man, became the propitiation for the sins of the whole world. Man is depraved, and needs the sanctification of his nature. Redemption makes provision for this, through the transforming power of the Holy Spirit, whom God has poured out upon all flesh, and promised to give to every one that asketh him. To reveal to man the atonement, and to regenerate his heart, the Gospel is indispensable; and God has commanded his ministers to preach it to every creature, and given the assurance that it would prove the wisdom and power of God unto salvation. But as the Christian ministry constitutes an essential part of the provisions of redemption, and as all the provisions just mentioned are characterized by universality, that pertaining to the ministry must correspond with them in this respect, involving the call of an adequate number of ministers to proclaim the Gospel to all nations.

3. Because it limits all the provisions of redemption by the measure of the inadequate part. The strength of a chain, capable of raising a thousand pounds, is limited by a single link adequate to bear only a hundred pounds. An adequate supply of medicinal remedies is limited, in its saving efficacy, by the number of physicians engaged in applying it to the diseased. In like manner, will the adequacy of all the essential provisions of redemption be limited by the degree of inadequacy attaching to the deficient part. Just in proportion, therefore, as the number of those called to the ministry is reduced, and rendered inadequate to make Christ and his salvation known to all men, in

that proportion are all the associated provisions of redemption, the atonement, the influence of the Spirit, and quickening power of the Gospel, limited in their saving efficacy. But as such a deficiency in the number of the ministers called, and the consequent limitation of the provisions of redemption, involves the perfection of the plan of salvation, the consistency of its parts, as well as the wisdom and mercy of God, it cannot possibly be true.

4. Because it throws the responsibility of the inadequacy of the number of the ministry and consequent loss of the harvest upon the Lord of glory. The value of a single soul transcends all human calculation. Its ruin constitutes the greatest calamity of the moral universe—its salvation, the greatest achievement of redemption. An adequate number of ministers is indispensable to save the moral harvest; and if the Lord of the harvest be unwilling to call them to the work of gathering it, and in consequence thereof any portion of it perish, it is impossible to discern how the responsibility of such loss can be removed from him. But as his perfection forbids such a supposition and as he himself challenges the universe to lay the responsibility of the loss of mankind upon him, by the interrogatory: "What could I have done unto my vineyard, that I have not done unto it?" the theory that involves it must be false.

5. Because it is unscriptural. An induction, in order to establish its truthfulness, must include all the facts pertaining to it; and just in proportion as the number of facts increases that cannot be interpreted by it, will the probabilities be strengthened that it is not founded upon a scientific basis. An hypothesis that can produce no facts to sustain it, is utterly false. And the same tests must be called into requisition in determining religious questions. Let us apply them to the theory under consideration. Not a single example can be cited from the Scriptures where a person presented himself, either to the apostles, or to a congregation, as one called by the Lord of the harvest, as a laborer (minister), on the ground that he possessed the natural and spiritual qualifications fitting him for the work, and that he had been brought to this conclusion by an internal call

from the Holy Spirit. Nor can a case be adduced where such an applicant was accredited by the apostles, and accepted or chosen by any Christian congregation. The case of Isaiah (vi. 8), who, in answer to the questions put to him by the Lord of glory, "Whom shall we send?—and who will go for us?" said: "Here am I, send me," is ruled out by the fact that he was not on this wise called to the prophetic office, but to some special work as an accredited messenger of God; and the declaration of the Son to the Father, "Lo I come, in the volume of the Book it is written of me, to do thy will, O God!" cannot be legitimately appropriated in bolstering up such pretensions. Although the head and exemplar of the ministry, and although conscious, even from his childhood, that he was called by the Father to be the Prophet of God, like unto Moses, and the Minister of the New Covenant, yet did he not assume this office until he was designated as such by the baptism of John, the visible descent of the Holy Spirit, and the audible voice of God, "This is my beloved Son, in whom I am well pleased." A theory left unsupported by a single relevant example must be purely hypothetical, and prove both delusive and inadequate to supply the Church with a sufficient number of well qualified and duly called and accredited ministers of Christ.

6. Because the scripture passages and precedents appealed to to sustain it are misunderstood and misinterpreted. Moses and the prophets were directly called by God, and the apostles and evangelists by Christ in a similar manner. They were inspired by the Holy Ghost, endowed with the gift of tongues, and invested with miraculous powers, as attestations of their divine appointment. But the immediate call of prophets ceased with Malachi, and that of apostles, with Paul, and ministers are now called into the sacred office, mediately through the Church. The extraordinary influences of the Holy Spirit, involving direct inspiration, and the power to perform miracles, have also ceased, and all revelations of the divine will, and all communications of religious truth, are now made through the written word, and the ordinary influences of the Holy Spirit, involving a conviction of a call to the ministry, a knowledge of having passed from death unto life, and spiritual assistance in the exer-

cise of prayer and preaching the Gospel. The Anabaptists and other enthusiasts that arose in the Reformation, perverted the passages and precedents of Scripture, referring to the immediate call of prophets and apostles, and their inspiration, and claimed that they were called to the ministry in the same manner, and endowed with the extraordinary influences of the Holy Spirit, superceding the necessity of education, premeditation and study, in prayer and preaching. The following quotations from Luther and Melanchthon, exhibit the fanatical pretensions of these "heavenly prophets" as they were styled in derision.

Melanchthon on the Zwickau fanatics to the elector of Saxony: "I have heard them. It is wonderful what they proclaim concerning themselves, viz, that they have been sent to teach by the clear voice of God, that they have had familiar conversations with God, that they see future things; briefly, that they are prophetic and apostolic men. How I am moved by this, I cannot easily say. For important reasons, I am inclined not to despise them; for that some spiritual beings [*quosdam spiritus*] are in them, is apparent by many proofs, but no one can readily judge thereof except Martin." Concerning this matter Luther writes to Melanchthon: "I do not approve of your timidity, since you excel me both in spirit and learning. In the first place, when they give testimony concerning themselves they are not to be at once heard, but, according to the advice of St. John, the spirits are to be proved. You have, too, the advice of Gamaliel to differ; for so far nothing has been said or done by them which I have heard, that Satan cannot do or imitate. Do you then for me, try if they can prove their call. For God never has sent any one, unless called by man, or with his call attested by signs—not even his own Son. Formerly the prophets derived their authority from the prophetic law and order, just as we now through men. I am entirely opposed to their reception, if they proclaim that they have been called by a revelation alone, since God was unwilling to call Samuel except with the authority of Eli attesting it. So far as to the public function of teaching.

Test also their private spirit. Examine whether they have experienced those spiritual sorrows, and divine pains of birth,

deaths and hells. If you hear them proclaiming bland, mild, devout and pious things, even though they say they have been carried up to the third heaven, do not approve them. For the sign of the Son of Man is wanting, which is the only test of Christians, and the sure discerner of spirits. Would you know the place, time and mode of divine conversations? Try them, and do not listen even to Jesus when he boasts, unless you first see him crucified."

Concerning a conference between Luther and Melanchthon, Mark Stübner and Cellarius at Wittenberg, Camerarius says:

"Luther very calmly heard Mark narrating his claims. When he had ended, Luther thinking there should be no discussion against such absurd and futile pretensions, gave them this advice: They should consider what they were doing. That none of the things that they mentioned were supported by Holy Scripture, and that they were either the invention of curious thoughts, or the insane and pernicious representations of a lying and deceitful spirit. Cellarius, with frantic voice and gestures, stamping the floor with his feet, and striking the table with his hands, exclaimed that it was an outrage for Luther to presume to have any such suspicions concerning a divine man. But Mark said more calmly: 'That you may know, Luther, that I am furnished with the Spirit of God, I will tell you what you are thinking about. It is this: You are beginning to be inclined to believe that my doctrine is true.' Whereupon Luther replied: 'May the Lord rebuke thee, O Satan.' After this, Luther thought he should have no more words with them, and dismissed them.*

The early Puritans and Quakers fell into similar errors, and set up similar pretensions, in regard to the immediate call and direct revelations from the Spirit.

In corroboration of this we present the following quotations: Alt in his "*Geschichte des Christlichen Cultus*" speaks thus of the views of the English Puritans: "As a rule, there was always one in each congregation, who generally filled the office of principal speaker, nevertheless he was not the preacher appointed

*Seckendorf, I., pp. 192, 193.

by the congregation, but only that member of the same on whom, above others the gift of teaching had been bestowed. And when the Spirit seemed to have departed from him, they, without any hesitation, elected another in his place. For the prevailing of the Gospel was not to be a matter of office and calling, but a work of the Holy Spirit, and the preacher became, in the Old Testament sense of the word, a prophet."

Barclay in his *Apology* sets forth the theory of the Quakers: "As by the light or gift of God, all true knowledge in things spiritual is received and revealed, so by the same, as it is manifested and received in the heart, by the strength and power thereof, every true minister of the Gospel is ordained, prepared and supplied in the work of the ministry. * * Moreover, they who have this authority may and ought to preach the Gospel, *though without human commission or literature.*" Further, Barclay says that this light or gift of God is of such a nature "that these divine revelations are not to be subjected to the test, either of the outward testimony of the Scriptures or the natural reason of man, as to a more noble or certain rule or touchstone; for this divine revelation and inward illumination is that which is evident and clear of itself."*

Although most of those who hold the prevalent theory of a call to the ministry discard the extremes into which the Anabaptists, the English Puritans and the Quakers were led, nevertheless, in so far as they deny that the conviction of a call to the ministry is called forth according to the laws of the human mind, as affected by the truths revealed in the Scriptures, under the ordinary influence of the Holy Spirit, and maintain that it originates in some impulse, impression, or intimation wrought by the direct influence of the Holy Spirit, they occupy substantially the same ground on which all the other extravagant pretensions of the enthusiasts and mystics are predicated.

THE TRUE THEORY STATED.

The constitutional endowments, spiritual gifts, and voluntary exercises, that enter into the constitution of a call to the ministry are the following: Such natural talents as would, if properly

*Schwenkfeldt, Böhme, and most of the mystics entertained similar views.

cultivated, qualify the individual for the successful prosecution of the work of the ministry. Such measures of saving faith and divine grace as would render him a "workman that needeth not to be ashamed" in the kingdom of God. Such views of the true object of life, namely, to glorify God by doing good, as to induce him to devote himself to its attainment. Such a conviction that in the ministry he could do the most good to his fellow men, and glorify God in the highest degree, as would bind the conscience, and impose the obligation to choose it as a profession, and induce the formation of a governing purpose to prepare for and enter it. Such a knowledge of the work of the ministry itself, and of the character and service of the church in which he expects to prosecute it, as will render it both interesting and attractive to him, and impel him to persevere in the prosecution of his course of preparation unto the end, notwithstanding the honors and emoluments held out to him by the world, and in spite of any providential obstacles that might stand in his way.

This call is not miraculous but rational, not extraordinary but ordinary, not immediate but mediate. It is not communicated in an arbitrary, but in a natural manner. The conviction of its existence is not found in any notion or impulse, impression or desire, that may have at a certain time originated, been felt, or repeated in some peculiar manner, nor by any special indications of Providence, but brought about according to the natural laws governing the exercises of the mind. Neither is it called forth by any special revelation of some particular truth, nor by any inward voice or immediate assurance given by the Holy Ghost, but through the instructions contained in the Sacred Scriptures, apprehended and received through the ordinary influences of the Spirit of God.

The natural talents and spiritual graces, as constituent elements of the ministerial vocation, are all capable of development. In order that the conviction of a call to the ministry may arise in consciousness, they must be brought into voluntary and consistent exercise—in other words, rationally and spiritually cultivated. They cannot develop themselves. If not brought under the influence of their appropriate means, they

will remain dormant. If neglected, and left to develop themselves spontaneously, without mental culture and religious training, the result would be abnormal, irrational, and fanatical. Their cultivation cannot, therefore, be safely left to chance, caprice or hap-hazard, but must be accomplished by intelligent and persevering effort. Take natural talents—how can these be cultivated without schools, colleges and seminaries? True piety—how can this be attained without the diligent use of the means of grace? The true object of life—how can correct views concerning it be imparted without special instruction? The conviction that in the ministry highest usefulness could be attained and God glorified—how can that be called forth, without an adequate knowledge of its nature, requirements, adaptations and usefulness? The attractiveness of the work and service of the Church which calls him to enter the ranks of her ministry—how can these be exhibited without portraying the divine origin, the special mission, and the glorious consummation, designed to be accomplished by the Church of Christ, and without an acquaintance with the history, distinguishing characteristics, achievements and field of usefulness offered him by the Church to whose ministry he proposes to devote his life?

In giving, developing and responding to a call to the ministry, three parties are specially interested—God, the person called, and the Church. God, through creation, confers the necessary natural talents; through his Son he redeems the candidate, through the Scriptures commands him to believe in Christ, to consecrate himself to the service of God, and to glorify him in eating, in drinking, and in all other things; through the Holy Spirit he works faith, renews and sheds abroad the love of God and man in the heart, leads him into the kingdom of God, induces him to choose the ministry, and to devote his life to winning souls. Through Providence he preserves his health and life, directs him to suitable fields of labor, and opens to him doors of usefulness. The Church must call into requisition all the agencies and instrumentalities, and put forth all the efforts, required to develop the talents and graces conferred, that it may become manifest to her, that this and that young man, found in her families, congregations, schools and colleges,

possesses the necessary, natural, spiritual and acquired attainments to qualify him for the ministry and by her counsels, instructions and prayers, render him such assistance as will enable him to form an intelligent judgment that he is called to the ministry. And the candidate must so appreciate the instructions and heed the advice of the Church, as to respond to her call for laborers and enter her service as an ambassador of Christ.

OF THE CHURCH CALLING HER ELECT SONS INTO THE MINISTRY.

God having conferred the natural talents and spiritual gifts adapted to qualify many of the sons of the Church for the office of the ministry, it becomes her bounden duty to call them out and employ them in her service. Among the agencies and institutions through which she is to supply herself with an adequate number of well-qualified ministers, we mention—

1. *The Family.* God instituted marriage, and founded the family as the home of childhood, the guardian of youth, and the nursery of the ministry. In order to attain this exalted end, it is manifest that the family must be constituted according to the Christian ideal. The parents should be intelligent and pious—should consecrate their children to God in holy baptism, that the blessings of the covenant of grace may be sealed unto them—and recognize him at the domestic altar. They should bring them under the constant influence of Christian nurture, involving religious instruction, faithful discipline, and a consistent example, that they may become wise unto salvation through faith in Jesus Christ. They should keep constantly before the minds of their children the ultimate end of life, to glorify God, and make well-directed efforts to induce them to devote themselves to its attainment by cultivating excellency of character and doing good. They should give special heed to the constitutional peculiarities, disposition, bent of mind, tastes, or genius, adapting them for some particular trade, profession or business, and give them timely counsel in choosing an honorable and useful calling, as well as afford them the necessary facilities to prepare them to engage in it. They should consider the claims of the ministry as a profession affording opportunities of highest usefulness and possessing corresponding attractions, recog-

nize the probability that one or more of their sons may possess the requisite talents and graces to fit him or them for its prosecution, and endeavor by advice, instruction and assistance, to lead them to devote their lives to the glorious work of saving souls.

2. *The Congregation.* The Christian congregation, as a supernatural organism, is the legitimate outgrowth of the family, and becomes its indispensable auxiliary in calling forth ministers. Provision should, therefore, be made by every congregation to furnish a due proportion of candidates for the ministry. Sunday or parochial schools, or both, should be established, in which the religious training begun in the family may be carried forward in forms adapted to the growth and mental development of youth. Catechetical instruction should be maintained, every pastor diligently prosecute it, and every baptized child brought by parental authority under its moulding and indoctrinating influence. It should be taken for granted that there are some young men in every congregation, who possess the natural and spiritual endowments constituting the marks of a call to the ministry; and Sunday-school teachers and officers, elders and deacons, pastors and church members, should regard it their duty to look after talented, pious young men, call their attention to the claims of the ministry, and in all rational and scriptural ways endeavor to convince them that the Master has need of them, and calls them to labor in his vineyard. The call to and the supply of the ministry should constitute subjects for occasional discussion in the pulpit; regular and liberal contributions should be made to beneficiary education, and the prayer: "Lord, send forth laborers into thy harvest," should find frequent utterance from every Christian lip, in the closet and at the family altar, no less than in meetings for social prayer, and in the supplications of the great congregation engaged in public worship.

3. *The School.* As education consists in cultivating all the intellectual and moral faculties of the soul in due proportion, all schools designed to impart it must adopt such a course of instruction as will be adapted to the attainment of the ultimate end of education, which is character. Every school, whether popular or academic, that discards moral and religious instruc-

tion, cannot be adapted to the training of the sons of the Church, among whom she must look for her candidates for the ministry.

The American system of popular education is acknowledgedly characterized by many excellencies. Its greatest deficiency is found in its want of adequate religious instruction. In a great majority of our public schools the Bible is read, the Lord's Prayer repeated, and a general religious impression made, but it cannot be claimed that this is all the moral instruction needed by the American citizen, and much less than that which the Church should be satisfied to secure for the children she has dedicated to God and covenanted to bring up in the nurture and admonition of the Lord. From many public schools, however, the Bible has been excluded, and no religious instruction whatever is given to the pupils. If this process of divesting our public schools of their religious character should continue, and the American system of popular education become thoroughly secularized, the Church cannot safely patronize them; and if she cannot redeem and make them Christian, she will be compelled to fall back on the parochial system, and establish not only her own colleges and academies, but also her own parochial schools—as indispensable to the proper education of her sons called to the ministry.

4. *The College.* The course of education commenced in the parochial or common school, and continued in the academy or high school is completed in the college, which becomes one of the most important agencies, not only in giving candidates for the ministry the necessary literary outfit, but also in multiplying their number. Most of their students are distinguished by a thirst for knowledge, and a due appreciation of higher education, and among them a considerable proportion are found possessing the requisite natural talents, which, if properly cultivated and sanctified, would fit them for the work of the ministry. Some of them, although dedicated to the service of God in baptism, have not yet voluntarily confirmed the vows made by their parents in their name. Others, who have already become pious and united with the Church, have not yet chosen a profession in which to prosecute their life work. The college accordingly becomes a nursery, where the sons of the Church, as choice

household plants, are set out, and subjected to the highest mental and moral culture, and among whom the Church must look for the evidences of a call to the ministry and induce them to enter her service.

The establishment of an adequate number of well manned and adequately endowed colleges, becomes a necessity to every Christian denomination; and upon their religious character, the bearing of their pious students, and the efforts made by their instructors, will depend their efficiency and usefulness in educating and multiplying the number of able and successful ministers of the Gospel. A high standard of piety should be maintained by the professors of religion in colleges, that the students having the ministry in view may be led to carry out their purpose to enter it. Those known as candidates for the holy calling should set such an example of Christian consistency in their walk and conversation, that they may not become a reproach and by-word to the impenitent and a stumbling block to pious students who have not yet decided the question of a profession for life. Ordinary, as well as special efforts should be made by the pastors of college churches, the president and the professors, to bring the non-professing young men under their care to a saving knowledge of Christ. The claims of the ministry as a profession, adapted to the attainment of greatest usefulness, should at all suitable times be presented, and such counsel and instruction given to those exhibiting the natural and spiritual traits, indicative of a call to the ministry, as will enable them to come to an intelligent, conscientious, and satisfactory conclusion, that it is their duty to become ministers of the Gospel.

5. *The Pulpit.* The pulpit is made to stand by metonymy for the preacher, the sermon and everything else pertaining to the ministry. As pastors of congregations and representatives of the whole Church, they are charged with the duty of giving succession to the ministry, which requires careful observation, sound judgment, and the application of necessary tests. The natural and spiritual qualifications for which they must look, as manifest indications of a call to the ministry, are specifically set forth in the Scriptures; and it is expressly enjoined upon them to exercise proper caution, subject to adequate trials, and guard

against undue haste in committing the ministerial office, "by the laying on of hands," to their successors. Ministers should take a deep interest in the lambs of the flock, notice children in their visitations, keep an eye on the boys in school and young men in college ; and those, in whom they discover the natural and spiritual qualifications adapted to the prosecution of the work, they should endeavor to convince that they are called to the office of the ministry. They should place a due estimate upon the ministerial profession, make themselves thoroughly acquainted with, and inculcate correct views concerning it in their conversations, ministrations and writings.

The indirect influence of the pulpit in calling forth ministers is no less important. As the sons of the Church, elect of God, are to be nurtured in the family, trained in the congregation, and educated in the school and the college, and as the manifestations of the marks, as well as the number and character of the ministry, depend upon the efficiency of religious training and Christian education, it follows that just in proportion as pastors labor to promote Christian nurture in the family, to elevate the standard of intelligence and piety in the congregation, and to improve moral and religious instruction imparted in popular and parochial schools, academies and colleges, in that proportion will the number and character of candidates for the ministry be increased and elevated. No greater service than this can the pulpit render to the Church, and the low estimate placed upon the ministry, and its consequent general neglect, must be set down among the principal causes that have led to the paucity and inefficiency of ministers.

6. *The Press.* The press is the most important of modern inventions in stimulating, preserving, and communicating knowledge, and the Church has wisely availed herself of its almost omnipresent influence in every department of her work. She has accordingly provided herself with a religious literature, priceless in value, and all-permeating and powerful in its influence. In the form of books, she has treasured up and disseminated a permanent and sanctified literature, and through her periodicals she has supplemented and greatly widened the sphere

of her influence ; and the bearing of both forms of religious literature upon the increase of the number and the elevation of the character of the ministry, is very great. Distinct treatises on the ministry, the symbolical writings of her confessors, the works of her theologians, the discourses of her great preachers, the achievements of her pastors and churches recorded by her historians, and the commentaries of her expositors, are all calculated to set forth the nature, character, qualifications, usefulness, and claims of the ministry, and to exert a corresponding influence on all Christians interested in and obligated to take part in calling forth candidates, and in advancing the standard of ministerial qualifications.

The weekly church paper, originated in America, and scarcely three-quarters of a century old, has not only become an indispensable means of spreading religious intelligence, cultivating personal piety, fostering the spirit of liberality, and stimulating Christian activity in every department of church work, but has also proven the most efficient auxiliary to the agencies heretofore mentioned in calling the attention of the churches to the deficiency in the ministry, and in urging the duty of making intelligent and constant effort to increase their number and improve their character and efficiency. These important results are attained by the church paper, through the publication of articles on the call and other aspects of the ministry, reports of the contributions made and the number of beneficiaries supported by our synods, the number of theological students sustained by their parents, the proportion among the young men in our preparatory schools and colleges having the ministry in view, the notices of licensures and ordinations taking place at our synodical meetings, the destitution in our own and the still greater destitution in foreign lands, the calls of our missionary boards and their secretaries for more men, accounts of missionary meetings at synods and conventions, reports of home and foreign missionaries, as well as references to the writings of ministers, and their addresses and sermons on special occasions, the labors of pastors and missionaries at home and abroad, with the additions made to their congregations, reports of revivals of religion, in which scores and even hundreds are brought to the

knowledge of the truth and gathered into the kingdom of God, together with such other articles bearing more or less directly on the ministry, and such other items of Church intelligence, as are calculated to foster church love, religious enterprise, and Christian benevolence, and referring more or less directly to the subject and claims of the ministry. On this wise, the church paper sounds the call of Jesus addressed to talented and pious young men: "Son, go work to-day in my vineyard." It becomes an assistant to parents in the family and to pastors in the congregation, and a co-worker with the teacher in the school and the professor in the college, in calling forth and educating an adequate number of able ministers to preach the gospel to every creature, and convert the world to Jesus Christ, who is "head over all things to the church," "God blessed forever."

The truth of this theory may be argued:

1. *From Scriptural Analogy.* The ordinary call to accept the Gospel embraces the general call, to believe in Christ, and to go into his vineyard and work, as well as the special call to perform such a part of the work required as each one was specially fitted for. In this manner members of the church at Jerusalem received and responded to the general gospel call, but when the special work of distributing alms was required, a certain number of them received a specific call to attend to it, the qualifications required were pointed out by the apostles, the Church directed to choose them, and when thus chosen the apostles set them apart to their work. In this manner the office of deacon was instituted and the call to the deaconship developed by the Church. A special service of a similar character was called for among the women, then secluded from the ordinary society of men. Certain qualifications were required, those possessing them were regarded as called to engage in it, and the Church appointed them. Thus the office of deaconesses arose and pious women were called to fill it.

2. *From Scriptural Precedent.* The informing or governing idea of the call to the ministry, viz, that of special fitness for the performance of its duties, runs through the procedure of God in calling Christ, of Christ in calling the evangelists and the apostles, and of the apostles in calling pastors, and other officers

to the performance of specific services in the Church. God, the Father, having determined to redeem the world, needed a Redeemer. Finding the qualifications necessary to accomplish it in his Son, he called him to the work of redemption, and when he communicated the call to him, the Son responded: "Lo, I come, in the volume of the book it is written of me to do thy will, O God!" And he accordingly expressly declared to the Jews, "I came not of myself, but the Father sent me."

A special service became necessary, viz, to make known and to prepare the way for the coming of Christ to certain places in Palestine. The Saviour apprehended the qualifications required to perform it, and finding them in the seventy disciples, he sent them forth as his evangelists.

Witnesses of his resurrection, and mediums of divine revelation, were necessary to establish the Christian Church. In the twelve apostles and in Paul, Jesus discovered the requisite qualifications, in consequence of which he called them to the work of the apostleship.

As Jesus had called evangelists and apostles, so, too, did he authorize the apostles to call pastors, evangelists, teachers, prophets, "for the perfecting of the saints and the edifying of the body of Christ." And those in whom they found the necessary qualifications, through their own observation, inquiry among the members of the churches, or otherwise, they regarded as called of God to perform such parts of the work required as they were severally best fitted for, and through their own agency and the coöperation of the churches, they convinced those called of their duty, and induced them to devote themselves to the offices above designated.

3. *From the Analogy of Faith.* The truthfulness of any theory propounded in the domain of science can only be demonstrated by showing that all the facts pertaining to the subject accord with it. Newton, having conceived the theory of gravitation, viz, that the force of gravitation operates directly as the quantity, and inversely as the square of the distance, demonstrated its truth by showing that the movements of all the planets and their satellites accorded with it. In other words, when the subjective idea and the objective law correlate a theory is

demonstrated. The truth of the theory under consideration may be tested in the same manner. In order to demonstrate it, all the passages bearing on the call to the ministry must be collated, and interpreted by the theory, and if such interpretation accords with the principles of hermeneutics, the demonstration becomes complete, and theological truth is established.

Having subjected our theory to a partial induction, embracing scripture analogy and precedent, we now extend it to all other passages of Scripture having reference to it, and render it all comprehensive. We herewith give a number of them :

"No man taketh this honor unto himself, but he that is called as was Aaron," Heb. 5 : 4. A bishop then must not be a novice, apt to teach, a workman that needeth not be ashamed, rightly dividing the word of truth. They must also first be proved and have a good report from them that are without. (See 1 Tim. 3d c.) "But when it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen ; immediately I conferred not with flesh and blood," Gal. 1 : 15, 16. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," 1 Tim. 4 : 14. "Necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel," 1 Cor. 9 : 16. "Lay hands suddenly on no man," 1 Tim. 3 : 22. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. 2 : 2. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee," Titus 1 : 5. "And when they (*i. e.* Paul and Barnabas) had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed," Acts 14 : 23.

From a careful examination of these passages, each class of which could have been considerably enlarged, the following points are clearly and consistently set forth : That no man has a right to take unto himself the office of the ministry at his own option or choice ; that those designed to preach the Gospel

must be called of God ; that this call is not now given by him immediately, but mediately, through the Church, that is through her members or pastors ; the qualifications, natural and spiritual for which the representatives of the Church must look and by which they are to be governed in their judgment and choice, are explicitly and fully set forth in the Scriptures ; that both their qualifications and character must be proved, by the applications of the texts just referred to, not only before the eyes of the Church, but also of the world ; that a number of constitutional and intellectual deficiencies and defects of character are also stated in the Scriptures, as constituting marks of unfitness for the ministry, and from the exhibitions of which, in any given case, they were to draw the conclusion, that such persons were not called to the ministerial office ; that in accordance with these instructions, they should take adequate time in deciding every individual case, and lay hands suddenly on no man ; that when all these requisitions had been fully complied with, *then, and then only*, were they authorized to commit the office of the ministry to such as proved themselves to be "faithful men," and worthy to be ambassadors of Jesus Christ ; and that Paul and Barnabas, Timotheus and Titus, acted according to these directions, in selecting pastors for the congregations then organized, and by their instructions and example, settled the Scriptural theory of a call to the ministry, by which alone her elect sons can be called out, educated and ordained in sufficient numbers, not to supply her own pulpits, but to make known the glad tidings of salvation among all nations. It is hardly necessary to remind the reader that all the points just presented accord with the scripture precedents and examples heretofore set forth, and render our argument from the analogy of faith complete and conclusive. An attempt to make all this accord with the prevalent theory of a call to the ministry, might, indeed, be made, and by artfully mixing up references to examples of the extraordinary call like that of Paul cited above, through the direct influences of the Holy Ghost, with the ordinary call, mediately communicated by the Church, and developed by the ordinary influences of the Spirit through the truth, but such a course perverts the testimony of the Scriptures, con-

found calls that are distinct, is illogical, and can never be established, and successfully carried out, as the present threatened famine in the ministry abundantly proves.

4. *From the Universality of the Priesthood of Believers.* In the Mosaic economy, the priesthood was confined to the tribe of Levi, and the high priesthood to the family of Aaron, and transmitted by natural descent, constituting an hereditary, sacerdotal order. The Romish Church modeled its priesthood after the Levitical pattern, constituting an indelible priesthood, or clerical order, according to which he who is "once a priest" remains "always a priest." Luther, under the guidance of the New Testament, held that all hereditary restrictions in the priesthood had been abrogated with the Jewish dispensation to which it belonged, and maintained that in the Christian economy all believers became priests. The positions taken by him, and the arguments by which he sustained them, are so characteristic and conclusive that we subjoin a translation of the principal parts thereof:

All Christians are priests through Christ; the preachers have only an ecclesiastical office. Christ is priest, therefore all Christians are priests; that this is a true and Christian inference is evident from Psalm 22 : 22 : "I will declare thy name unto my brethren," and again Ps. 45 : 7, "Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows." That we are his brethren is effected alone through the new birth; therefore, we are also priests as he is, we are sons as he is, kings as he is. For he has "raised us up together and made us sit together in heavenly places," that "we should be made heirs" and that God should "with him also freely give us all things." Eph. 2 : 6, Tit. 3 : 7, Rom. 8 : 32. And we have besides also many similar scripture passages in which we are identified with Christ, as one bread, one drink, one body, one member with another, one flesh, bone of his bones; yes, that we have all things in common with him.

But let us proceed and prove also from the offices of the priests (as they are called) that all Christians are in the same way priests. The priestly offices are chiefly the following : teaching, preaching and proclaiming the word of God, baptizing, blessing

or administering the sacrament of the altar, binding and loosing from sins, praying for others, offering sacrifices, and judging all other doctrines and spirits.

The first and most important, upon which all the rest depends, is the teaching of the word of God. For with the word we teach, bless, bind and loose, baptize, offer sacrifice, judge and decide everything; so that we cannot at all withhold anything that belongs to a priest from him whom we entrust with the word. But this same word is the common heritage of all Christians, as Isaiah says, 54 : 13 : "And all thy children shall be taught of the Lord." Jer. 6 : 45, Rom. 10 : 17, Ps. 49 : 6 and following.

That the first office, namely, that *in the word of God*, is common to all Christians, is further improved by 1 Peter 2 : 9 : "Ye are a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Who are they, I beg of you, who are called from darkness into the marvelous light? Is it not all Christians? But Peter gives them not only the right but also a command, that they show forth the praises of God, which surely is nothing else than the preaching of the word of God. Now let them come along with their two sorts of priesthood, one spiritual and general, the other special and external, and pretend that Peter is here speaking of the spiritual priesthood. What is then the office of their special and external priesthood? Is it not to show forth the praises of God? But Peter here imposes this duty upon the spiritual and common priesthood.

Christ teaches the same through Matthew, Mark and Luke, when in instituting the holy supper he says: "This do in remembrance of me." But this remembrance is nothing else than the preaching of the word; for Paul thus explains it, 1 Cor. 11 : 26 : "As often as ye eat of this bread and drink of this cup, ye do proclaim the Lord's death till he come."

Now, to proclaim the Lord's death is the same as to show forth the praises of the Lord who has called us from darkness into his marvelous light. * * St. Paul also confirms the same truth, 1 Cor. 14 : 26, when he says to the whole Church and to

every individual Christian: "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." And in verse 31: "For all may prophesy, one by one, that all may learn and all may be comforted." Now, my dear friend, do tell me what he means when he says *every one*? What is the meaning of the little word *all*?

The second office is *baptizing*. They have themselves by daily custom made this general, even allowing women to perform it in cases of necessity.

The third office is that of *blessing or administering the holy bread and wine*. * * Christ said: "This do in remembrance of me." This he said to all who were present, and to all who thereafter should eat and drink of this bread and wine. * * Paul also witnesses to this 1 Cor. 11 : 23 ; Matt. 6 : 25.

The fourth office is *binding and loosing*. Here comes the word of Christ, Matt. 18 : 15, which he spake not only to the apostles, but to all the brethren. Also verses 17 and 18.

The sixth office is *praying for others*. But Christ gave to each and every one of his Christians a single daily prayer, which, of itself, sufficiently proves and confirms the truth that there is but one priesthood common to all.

The seventh and last office is that of *judging all doctrines*. John 10 : 5: "My sheep do not hear the voice of strangers." And Matt. 7 : 15: "Beware of false prophets." Matt. 16 : 6 ; Matt. 22 : 2, 3 ; John 6 : 45.

We are told, Matt. 23 : 8: "One is your master, even Christ, but ye are all brethren." Therefore we are all equal and we have all only *one* right. For it is not to be at all endured that, among those who are called brethren, and who have all a common inheritance, one should be above another, should receive a larger share and have a better prerogative than another, especially in spiritual matters, of which we are now speaking.

Now, what we have here said has reference only to the common right and power of all Christians. For, although all the things we have mentioned are said to be common to all Christians (as we have indeed shown and proved), yet it is not becoming in any one to put himself forward and appropriate to

himself what belongs to us all. You may assume this right and exercise it where there is no other one who has received such a right. But the right of the community demands that one, or as many as the congregation may please, be chosen and appointed, who, in the stead and in the name of all the rest who have the same right, may publicly perform the functions of these offices, so that there arise no abominable confusion among the people of God, and that the Church, in which all things should be done decently and in order, as the apostle teaches, 1 Cor. 14 : 40, be not changed into a Babel. It is one thing for a man to exercise, by the authority of the congregation, a right that is common to all, and it is quite another thing for him to assume for himself to do it in a case of necessity. In a congregation where the right is free to all, no one should assume the exercise of it without the will and choice of the whole congregation ; but in a case of necessity any one who chooses may avail himself of it.

Now I think it clearly appears from all this that those who administer the word and sacraments to the people neither can nor should be called priests. If they are called priests, that is done either in imitation of the heathen or it is a remnant of the laws of the Jewish people ; hence it has wrought great harm to the Church. But in accordance with scripture usage they should rather be called servants, deacons, bishops, stewards, who also in view of their age are called presbyters, *i. e.* elders ; for Paul says, 1 Cor. 4 : 1, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." (He did not say—regard us as the priests of Christ ; he knew very well that the name and office of priest was common to all). Hence comes that familiar word of Paul, *dispensation*, or in Greek, *οἰκονόμια* ; in German, *haushalten*, [stewardship] ; also, *ministerium*, minister ; in German *dienst* [service] ; *amt* [office], and *diener* [servant].

If then they are merely servants, then there is an end, too, of the ineradicable mark of their priesthood, and of the perpetuity of their priestly dignity. That one must always remain a priest is an invention ; on the other hand, a servant can be dismissed if he prove no longer faithful. But he can be kept in office as

long as he is deserving and is satisfactory to the congregation, just as every one who, among equal brothers, exercises a common office among them in secular affairs.

We have here learned, clearer than the day and more surely than sure, whence we are to take the priests or servants of the word; namely, we are to elect them from the mass of Christ's followers, and nowhere else. For, as it has been sufficiently proved that every one has the right to administer the word, yes, that it is his duty to do so if he sees that either there is no other one at hand to do it, or that those who do are teaching wrongly, as Paul states, 1 Cor. 14 : 27 sq., so that the praise of God may be shown forth by us all; how much more should not a whole congregation have the right, and this duty too, that by a general election it could commit such an office to one or more in its stead, and set these apart as office-bearers over the others with their consent.

This is what Paul does, 2 Tim. 2 : 2, when he says: "The same commit thou to faithful men, who shall be able to teach others also." Here Paul throws aside all ceremony—cares for no consecration, demands only such as are capable of teaching, and all he wants is that to them alone the word be committed. When thus the office of the word is conferred upon some one, there are conferred with it all the offices that are administered by means of the word in the Church, *i. e.*, the authority to baptize, to bless, to bind and loose, to pray, and to judge or decide. For the office of preaching the Gospel is the highest of all.

Condition. Although every one has authority to preach, yet we should not employ any one to do it, and no one should undertake to do it, unless he be better fitted for it than others. And others should give way to him, so that suitable honor, discipline and order be observed. For thus Paul commands Timothy, 2 Tim. 2 : 2, that he should commit the preaching of the word to those who were fitted for it, and could teach and instruct others. For he who is to preach should have a good voice, a good delivery, a good memory, and other natural gifts. If any one has not these, he will do better to be quiet and let another speak.

The Lutheran Church adopted Luther's doctrine of the uni-

versality of the priesthood, according to which all believers become priests of Christ, and each one is called to perform that part of the work for which he is peculiarly fitted.

According to this view, the ministry does not constitute a peculiar order, but an office of special service in the Church, to which all are called who possess the requisite qualifications to "labor in word and doctrine." It accordingly becomes the duty of the Church to look out for the scriptural marks of a call to the ministry, and endeavor to induce an adequate number of the universal priesthood to respond to her call to devote themselves to the office of the Christian ministry. Although all believers are priests, and each one is endowed with the functions of the common priesthood, nevertheless, as all are not endowed with the qualifications necessary to the exercise of the functions of the ministry, it becomes necessary for the common priesthood or Church to invest those specially qualified to preach the Gospel and administer the sacraments, with the prerogatives of the ministry, through ordination conferred by the laying on of the hands of the presbytery or ministerium, and then to elect or call them to exercise the office of the ministry as pastors of their respective congregations, and to commission and send forth as many others as may be needed to supply the waste places at home and in foreign lands.

4. *From the Lutheran Doctrine of the Ministry.* This is stated in the Symbolical Books as follows :

God has appointed the ministry to preach the Gospel and administer the sacraments. Aug. Conf.

"Concerning Ecclesiastical Orders, they teach that no man should publicly in the Church, teach, or administer the sacraments, except he be regularly called." A. C., Art. XIV.

"The Church has the command of God to appoint preachers and deacons. While this is very precious, we know that God will preach and work through men, and those who have been elected by man." Apology, Art. IV.

"The churches undoubtedly retain the authority to call, to elect and to ordain ministers. And this authority is a privilege which God has given especially to the Church, and it cannot be

taken away from the Church by any human power as Paul testified, Eph. 4 : 8, 11, 12." Smalcald Articles.

Schmid, in his Dogmatic, summarizes the Lutheran doctrine of the ministry as follows: "This office is, therefore, one of divine appointment, and God has, at times, himself called single individuals into it; while now he does it only mediately, namely, through the Church, which has received from him the right and the authorization to do it." "Individual teachers must now, therefore, have received their call and authorization from the Church, if they are to have legitimately the right to teach and administer the sacraments." We subjoin but a few quotations from those given by Schmid, to sustain the statements quoted above. "By the divine call is understood the appointment of a certain and suitable person to the ministry of the Church, made by God, either alone, or by the intervening judicial aid of men." *Hollaz.*

"God calls men to the ecclesiastical office, sometimes immediately, as Moses and the apostles, and at other times mediately, viz, through the Church, which in the name of God commits this office to certain persons." *Baier.*

"An immediate call is not to be expected in the Church to-day." *Hollaz.*

"The difference between the mediate and immediate call consists always and only in this, that the former is effected through ordinary means, divinely appointed for this purpose, but the latter through God himself. The mediate call, therefore, is to be considered no less a divine call—for it is referred to God as its author—it is based upon apostolic authority—and the same promises belong to those thus called." *Gerhard.*

"The less (or minor) principal cause constituting the ministry is the Church, to which the right has been granted by God of electing, ordaining and calling suitable ministers of the divine word—nevertheless with the observance of becoming order in the exercise of this right. Therefore the examination, ordination and inauguration belong to the presbytery, and the consent, vote and approval to the people." *Hollaz.*

From the above quotations, the Lutheran doctrine, concerning the call and office of the ministry, may be summarily set

forth as follows: That Jesus Christ, the head of the Church, has conferred the power of calling pastors to preach the Gospel, administer the sacraments and discipline, and ordain ministers, upon the whole Church. Under the proper distribution of the powers, thus conferred, the right to call or elect their own pastor belongs to the laity, and the authority to preach the Gospel, ordain pastors, administer ordinances, and enforce discipline, is ordinarily vested in the ministry.

The "whole Church," is made up of congregations, congregations of families, and families of members. All church members are invested with the same prerogatives, and obligated to discharge the same duties. As each member is interested in the ministry and partakes of the benefits conferred by their labors, so too is each one privileged and bound to take part in looking out for those young men, who give evidence of possessing the natural talents and spiritual graces, which, if cultivated by education and the means of grace, would fit them for the work of the ministry. And as parents, teachers, professors, church officers, and pastors, are brought into frequent and intimate contact with boys and young men of riper age, it becomes their special duty, to improve the advantages thus afforded them, and by their counsels and instructions, assist those adapted by nature and grace for usefulness in the church, to come to an intelligent conclusion that they are called to the ministry, and to induce them to prepare themselves to labor in the vineyard of Christ. And having in these and other ways taken part in multiplying the number, and improving the character and efficiency of the ministry, they are permitted to exercise the right of electing pastors to exercise ministerial functions in their respective congregations.

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

FUNK & WAGNALLS, 10 & 12 DEY ST., NEW YORK.

Homiletics. By James M. Hoppin, Professor in Yale College. pp. 809. 1883.

For a full and systematic treatment of the subject of Homiletics, this work, in its present revised shape, ought to prove satisfactory to every preacher and student of theology. Beginning with an excellent introductory chapter on the importance of the ministerial office, the natural gifts and thorough training required, and the moral qualifications necessary, Professor Hoppin devotes 230 pages to the history of preaching—a fair-sized book in itself and worthy of a pupil of Neander. He then takes up in order the object of preaching, preparation for composing sermons, analysis and composition of sermons, classification of sermons, general principles of rhetoric, invention, style. There is a thoroughness of treatment in all these divisions that will satisfy the most exacting. It is evident that the work is the growth of years—the combined and well matured preparations of Professor Hoppin for his theological classes.

The discussion of those portions of his subject, concerning which there is a difference of opinion or of practice, is that of a judge and not of an advocate who has a special cause to maintain. Hence there is a freedom from dogmatic assertion and hobby-riding which is highly gratifying. After presenting one side, he proceeds on the principle of *audi alteram partem* and, after giving each side *pro* and *con*, he either leaves the conclusion to the reader or draws one himself that is fairly legitimate. The reader will be specially impressed with this in the section on the method of delivery, divided into (1) written sermons, (2) memoriter preaching, (3) extempore preaching.

Prof. Hoppin is thoroughly familiar with the literature of his subject not only in English but in French and German also. Not the least valuable feature of his work, indeed, is the list of works of reference on the different portions of the main topic, and his apt quotations from them. In short, with this book in hand, the theological student is well equipped for the study of the whole subject.

The Bible-Work, (or Bible Readers' Commentary). The New Testament, in Two Volumes. Vol. I, The Fourfold Gospel. With Illustrations, Maps and Diagrams. Prepared by J. Glentworth Butler, D. D. pp. 685. 1883.

Here is an excellent work for all classes of Bible students, whether they belong to the clergy or laity. It is a continuous narrative, made up from

the four gospels and presenting the life of Christ in the order of its events. This narrative, however, is given in short sections with ample explanations and comments, not by Dr. Butler alone, but by far the greater part selected by him from the best writings of religious authors since the gospels were written. Every source of information has been put under tribute, and we have here, not a disjointed commentary or mass of rich thought thrown in at random, but arranged and systematized, verse by verse, with rare discrimination. The sifting process has been done with a thoroughness that gives only the best. The general *readings*, given at the close of the respective sections and before the comments on the special verses, are practical in their bearing and deserve special mention for their suggestiveness. They will set the reader thinking and many a sermon will be evolved from them.

Although not intended for reference but for continuous reading and study, and not professing to be a critical commentary, it will be found to meet these ends in an eminent degree. The selections are pervaded by the results of scholarly and critical investigation, and though not formally critical they have the best results of such study. We speak highly of the whole work because we are satisfied it deserves it, and feel sure it will be what every reader of the Bible wants in studying those portions of which it treats.

The Lamb in the Midst of the Throne : or the History of the Cross. By James M. Sherwood. pp. 525. 1883.

The design of this solid octavo from the pen of Dr. Sherwood is to present the glory of the Cross as the centre of redemption, embracing in its scope all truth, all worlds, all dispensations and all ages past and to come.

It may be regarded as a work on systematic theology. But it is really more than that. Its successive chapters take a wide range of discussion not only on doctrinal questions but on numerous practical aspects which indicate the relations of modern society to the work of salvation.

The volume is the outcome of a long and earnest ministry in the pulpit and in the press, giving the accumulated studies, experiences and observations of many years. As may be anticipated the author writes now in the kindly patronizing spirit of a father, now with the temper of a rigid censor severely castigating some manifestations in Church and society which he regards as highways to perdition. Dr. Sherwood evidently belongs to those conservatives to whom the past is very roseate and the present very sombre—yea black with portentous clouds. His eye is so absorbed with the elements of evil at work everywhere, that he overlooks the mighty and hallowing forces which are conserving society to-day and which give no symptom of early decay. Possibly it is no heresy to hold that the standard of a past generation may not serve in all respects for the standard of the present, and that the clamor for the old paths might be safely exchanged for a little zeal in straightening and mending them. Wisdom

has never yet perished from the earth and it will hardly be extinct when the last representative of the generation now vanishing shall have disappeared.

His dolorous view of the present phase of things is happily relieved by the author's strong delineation of the revealed purposes and explicit promises of God, which dispel all darkness and maintain in the soul the most assured hopes. The volume must in this way prove to many a strong confirmation of their faith—and is to be commended as a valuable addition to the library of all ministers and intelligent laymen.

The Inner Life of Christ, as Revealed in the Gospel of Matthew. By Joseph Parker, D. D., Minister of the City Temple, Holborn Viaduct, London, author of "Ecce Deus," "The Paraclete," "The Priesthood of Christ," etc. Vol. II, "Servant of All." pp. 376. 1883.

The first volume of the "Inner Life of Christ," entitled "These Sayings of Mine," met with an enthusiastic reception everywhere. This second volume, entitled "Servant of All," will doubtless meet with a welcome none the less hearty, for it will be found to possess all the merits of the first. The freshness and vivacity of expression, the appropriate and striking figures, the rich and sparkling thought, the appreciation of human needs and sympathy with them—all appear in every discourse. There is not a dull page in the book. The glow of the author's heart is communicated to the reader, who reads on and on, reluctant to lay it aside. The great reputation of the distinguished London preacher will be further enhanced by this volume. Not the least of its merits is its suggestiveness. So rich is it, indeed, in this respect, that we feel like naming it as its most striking characteristic. Let the preacher, who wants a subject for a sermon, read a few pages of Dr. Parker's glowing thought, and we are quite sure he will have more than one suggested to him. But with all its picturesqueness and suggestiveness it is so eminently practical, that it cannot fail in leading to a deeper love for the "Servant of All" and to a higher plane of Christian life and service. It entertains, but entertainment is not its object: it aims rather at winning souls, and for this it is well adapted.

From Gloom to Gladness: Illustrations of Life from the Biography of Esther. By Rev. Joseph S. Van Dyke, A. M., author of "Popery the Foe of the Church and of the Republic," "Through the Prison to the Throne," "Giving or Entertainment—Which?" etc. pp. 269.

This consists of discourses on the Book of Esther, a portion of the Bible that receives too little attention. Regarding Ahasuerus as the celebrated Xerxes, the author makes an attractive web of history into which he weaves many practical and pointed illustrations of life, which will not fail to make a deep impression. This, indeed, is evidently his intention; and he finds the Gospel here as well as in the less historical portions of the Scriptures.

There is considerable repetition of some points but, notwithstanding this, the reader will find this a volume of uncommon interest.

The Blood of Jesus. By Rev. William Reid, M. A. With an Introduction by Rev. E. P. Hammond. pp. 107.

We have here eleven chapters on the general subject of the atonement. They have, for the most part, the tone of revival sermons, and seem well adapted for producing conviction of sin and leading the penitent to the great sin bearer. It is a little book that has found a wide circulation in Great Britain and is well worth reprinting in America.

Gathered Lambs. By Rev. Edward Payson Hammond. pp. 172.

The Child's Guide to Heaven, or Stories for Children. By Rev. E. Payson Hammond. pp. 63.

Mr. Hammond has apparently met with considerable success as an evangelist among children, and these two little books record his success and give us some of the stories he has told. The *ego* in them is a little too conspicuous for a humble winner of souls.

Nature Studies. By Grant Allen, Andrew Wilson, Thomas Foster, Edward Clodd, and Richard A. Proctor.

India, What Can It Teach Us? By Max Muller.

Winter in India. By the Rt. Hon. W. E. Baxter, M. P.

Scottish Characteristics. By Paxton Hood.

Historical and Other Sketches. By Jas. Anthony Froude.

Jewish Artisan Life in the Time of Christ. By Franz Delitzsch, D. D.

Scientific Sophisms. By Samuel Wainwright, D. D.

These belong to the "Standard Library" published by Funk & Wagnalls, and are Nos. 12-18 of the 1883 series. The mere names of the authors are a sufficient guarantee of the excellence of the books. Issued at such cheap rates, they have, and ought to have, a wide circulation. All those we have named are 25 cents each, except "Jewish Artisan Life" which is 15 cents.

LUTHERAN PUBLICATION SOCIETY, PHILA.

The Life of Martin Luther. By Julius Köstlin, Professor at Halle. Translated from the German. Edited by John G. Morris, D. D., LL. D. Beautifully illustrated. pp. 496. 1883.

"Magnificent!" must be the expression of many as their eyes fall upon this large and beautiful volume which in mechanical execution exceeds beyond comparison all previous publications of the Lutheran Board. We doubt whether anything pertaining to the grand Reformer ever appeared in a more elegant garb. It is the first volume devoted to him in English that we regard worthy of his memory. This is as true of the internal contents as it is of the binding, paper and letter-press. It is a noble biography.

The highest expectations had been created by the fame of the original,

for which, Froude says, Europe has waited 400 years, by the well-known ability of the editor, and by the enthusiasm of this Luther Year which can brook no inferior tribute to his imperishable name, but these expectations concerning the work will find their full realization in the perusal of its clever and stirring pages. The editor may now be justified in singing his "Nunc dimittis." Of all his valuable contributions to Lutheran literature this is the volume which will carry his name the farthest around the earth and the furthest down the stream of time. Thousands of delighted readers will say: God bless Doctor Morris for giving to our own tongue this most excellent Life of Luther. We are sorry, only, that his own hands could not execute the entire translation of the original, or, this not being practicable, that as editor he failed to give the work of some of his assistants a thorough revision before "it was too late to make more changes." As he admits in the preface, some sentences might have been improved and some German idioms might have been more Anglicised. One of these assistants was entirely too conscientious in preserving "already" as often as it occurs in German. Its frequent and awkward occurrence is sure to betray the original which a good translation should always disguise. One mistakes the German "Dom"—cathedral, for the English "dome"—cupola, p. 218. The expression on p. 232, "The anathema which had expired with reference to Luther" must be a serious mistranslation. The original term translated "expired" is doubtless "verfallen," a word which even an ordinary dictionary will show to be used in widely different senses. It was the issuing not the expiration of the anathema that failed "to frighten away the multitude of students."

However, in the face of the general excellence of the work in its English garb, these minor defects fade out of view like reputed spots in the sun. Its extraordinary value remains. Its issue is most timely. The American celebration of the four hundredth anniversary of Luther's birth is just at its height—and here is the very memento which the English-reading public craves in its enthusiasm. A New York or Boston house would sell 25,000 copies of the work before the close of 1883—though doubtless at a lower figure than that for which it is now offered. No doubt the energetic agent of the Lutheran Board will know how to push it over the whole land and make its revenue bear some proportion to its merits.

Europe through a Woman's Eye. By Mrs. Lucy Yeend Culler. With an Introduction by Rev. Prof. W. H. Wynn, Ph. D. pp. 225. 1883.

Next to taking a three or four months tour through Europe for sight-seeing, is sitting down with such a book as this and looking at things through another's eyes. Especially is this true when the other eyes are those of an observant, wide-awake, appreciative woman. Such evidently is Mrs. Culler, wife of Rev. J. H. Culler, of Newton, Iowa, who with her husband spent the summer of 1882 in European travel, leaving New York in the latter part of April and returning about the middle of September.

Naturally she has little to say about the agricultural, mechanical, commercial or political affairs of Europe, (and no one, whether woman or man, ought to say much about them after only a few months stay there) but she has a great deal to say, and she says it well, about the very things the Summer tourist wants to see and we who stay at home want to know. One of the best features about her story is, that she makes us feel that we are in the party and see what she sees. Her mountain climbing and ascent of Vesuvius are specially vivid and reveal an admirable courage on her part. We like the book and take pleasure in saying so. The introduction by Prof. Wynn is excellent.

Children's Memorial Service. To be used on the Anniversary of Luther's 400th Birthday. Price 5 cents; or \$2.50 per 100, postage prepaid. This service was prepared by Revs. S. B. Barnitz and G. U. Wenner, under the authority of the General Synod. It commends itself throughout as being admirably adapted for the purpose intended.

HARPER & BROTHERS, FRANKLIN SQUARE, NEW YORK.

The Moral Pirates, or the Cruise of the "Whitewing." By W. L. Alden.

Illustrated. pp. 148. 1881.

The Cruise of the "Ghost." By the same. Illustrated. pp. 210. 1882.

The Cruise of the Canal Club. By the same. Illustrated. pp. 166 1882.

A correct estimate of these neat juvenile volumes might be given by the statement that they first appeared as serials in Harper's *Young People*. Rarely if ever do those widely-read columns contain anything but what is of first quality for children. We know furthermore of some lads who after reading these stories in *Young People* were not satisfied until they had them in book form, and now that they possess them they never tire of poring over their pages.

Mr. Alden has evidently a warm interest in boys and knows how to provide them with feasts at once wholesome and palatable. He gives the tale of a small group in their early teens who through the generous consideration of an uncle, spent their vacation cruising in a row-boat up the Hudson. The year following they advanced to a sail-boat, and cruised along the Long Island shore till they reached the ocean, and upon their return from this trip they secured each a canoe and launching them in Lake Memphramagog, they sailed back and forth in the St. Lawrence and its tributaries. The young sailors have considerable amusement in their novel experiences and some exciting and even thrilling adventures. They are very *moral* pirates who rove over the waters in quest of nothing but healthy and lively diversion—and who when the Lord's Day finds them away from their homes leave their tents and boats and repair to church. They are such characters as one would like to have his own children associate with and these stories of their voyages, with their genial and happy temper toward each other, their self-reliance and prudence in

perplexing moments, their bravery in danger, are calculated not only to fascinate young readers but to develop in them noble traits of character.

AMERICAN SUNDAY-SCHOOL UNION, PHILA.

The following books are in paper covers and belong to the "Robert Raikes Libraries," (Ten Cent Series). All were submitted to a competent committee before publication and may, therefore, be regarded suitable for the Sunday-school library. They are published weekly, and ten constitute a volume. Those we name here make up Vols. III and IV. The first appeared Nov. 18th, 1882, and the last, March 31st, 1883:

Life of George Washington.

What is Her Name? By Rev. Dr. Edersheim.

The Lost Key. By the Author of "The Little Watercress Sellers."

Amos Armfield; or The Leather-Covered Bible.

Ruth Lee; or The True Secret of Cheerfulness.

Kenneth Forbes; or Fourteen Ways of Studying the Bible.

Pierre and His Family; or A Story of the Waldenses.

Jessica's First Prayer and *Reuben Kent at School.*

The First Twenty Years of My Life. By Allen Richmond.

Nellie Gray; or Ups and Downs of Every-day Life, and Their Lessons.

Reuben Kent in the City.

The Way Made Plain. Parts First and Second, two volumes.

Alone in London.

Henry Martyn and His Missionary Work in the East. By Rev. John Hull, D. D., of Trenton, N. J.

Jane Hudson; or The Secret of Getting on in the World.

Sunny Madge, the Light of the Household.

Ben Hott's Good Name and *Hungering and Thirsting.*

Matty Gregg; or The Woman that Did What She Could.

Jessie's Work; or Faithfulness in Little Things. A Story for Girls. By Mary E. Shipley.

H. L. HASTINGS, CORNHILL, BOSTON.

A Critical Greek and English Concordance of the New Testament. Prepared by Charles F. Hudson under the direction of Horace L. Hastings, Editor of "The Christian." Revised and completed by Ezra Abbot, D. D., LL. D. Sixth Thousand. To which is added Greenfield's Greek and English Lexicon. pp. 508, 98. 1882.

What cultured minds need in the study of the New Testament is not so much a voluminous commentary as a Greek Lexicon and a Greek Concordance. These two aids would yield a much fresher and much truer knowledge of Holy Scripture than one can obtain from whole shelves of commentaries. Thus only can we rightly apply Luther's sterling maxim to make Scripture interpret Scripture.

The work before us must be commended as supplying a great want and that in a convenient form and at a moderate price. It is the first Greek-

English Concordance ever prepared in America and is the result of careful and prodigious labor. Its reliable and serviceable character may be inferred from the fact that the earlier editions were in constant use by the members of both the English and American companies in the recent revision of the New Testament. Among those who have given it their unqualified endorsement are such biblical scholars as Bishop Ellicott, Dr. Lightfoot, Prof. Westcott and Drs. Schaff, Dwight, Thayer and Riddle.

But its usefulness is not restricted to the learned. Even such as are not Greek scholars can learn the original Greek terms and note their sense and usage in the different books of the New Testament. No Bible student can afford to do without it. The addition of Greenfield's Lexicon will in the judgment of some enhance the value of this edition. Others may hope for an early law by Congress prohibiting any book or part of a book from being printed in diamond type. The Concordance and other parts of the work are in very clear and pleasant print.

G. W. FREDERICK, 117, N. 6TH ST. PHILADELPHIA.

A Memoir of the Life and Times of Henry Melchoir Muhlenberg, D. D. Patriarch of the Evangelical Lutheran Church in America. By Prof. M. L. Støever, Ph. D., LL. D. New edition, pp. 120. 1883.

One of the best and most loving services rendered by Professor Støever consisted in the biographical sketches of Lutheran ministers he wrote while connected with the *Evangelical Review*, the predecessor of the LUTHERAN QUARTERLY. So well and to such an extent did he perform this service that he was appropriately called "The Plutarch of the Lutheran Church in America." But of all his admirable sketches there was none better prepared or more valuable to the Church than that of the American Lutheran patriarch, Dr. H. M. Muhlenberg. This was first published in 1856, and now appears again, with G. W. Frederick as publisher, after being out of print for some time. Mr. Frederick was induced to this by the frequent inquiries made for the book, and he deserves the thanks of the Church for this new edition of it. It is issued at 75 cents per copy, and we hope it will have a large sale both on account of its own merits and value and as a fair recognition of Mr. Frederick's services in re-issuing it.

Lithographic Picture of C. P. Krauth, D. D., LL. D. This picture of the distinguished and lamented Krauth is by the well known firm of Lehman & Bolton, and in their best style. The size is 22x24 inches, on good paper. It is from one of the best photographs of Dr. K. and quite life-like. The price is 75 cents per copy.

• PILGER BOOK STORE, READING, PA.

The Life of Dr. Martin Luther. Offered to the Lutheran Church in America by Prof. W. Wackernagel, D. D. Translated from the German by Prof. C. W. Schaeffer, D. D. With 45 illustrations. pp. 331. 1883.

In this the 400th anniversary of Luther's birth, the thought of the Pro-

testant world (and, indeed, the Roman Catholic too) is largely turned to the great reformer and the beneficent work he accomplished. It is fitting at such a period to have an accurate history of the heroic man who had the courage, with God's help, to withstand, at the peril of his life, the powerful of the earth, in defense of sacred truth. For a small work, this one prepared by Prof. Wackernagel is excellent. His picture of "The Dark Hour before the Dawn" and that of the condition of Germany about A. D. 1500 are exceedingly graphic, and form a fitting introduction to the advent of the man who led the world in its emancipation from popery. This style characterizes the book throughout, and the English translation by Dr. Schaeffer is so smooth and flowing that it cannot well be surpassed by the German in which it was written. Larger volumes on the life of Luther are in press or in the course of preparation, but there is a place for this in every Lutheran family in the land, yes every family whether Lutheran or not, for Luther belongs to the world.

My first book in Sunday-school and Home. Biblical Narratives given in very Simple Language. By Rev. S. E. Ochsenford. Together with Prayers and Hymns. pp. 72. 1883.

This little book has been judiciously prepared, and its use will undoubtedly be found profitable. Each brief narrative is followed by a series of questions which will likely prove helpful. The most of the pictorial illustrations are good.

LUTHERISCHER CONCORDIA-VERLAG, ST. LOUIS, MO.

(M. C. BARTHEL AGENT.)

Dr. Martin Luther's Haus-Postille, nach Veit Dietrich. Auf's Neue herausgegeben im Auftrag des Ministeriums der deutschen Ev. Luth. Synode von Missouri, Ohio und Andern Staaten. Quarto. pp. 1343 double column. 1883.

Luther was none of those preachers whose energies are so much absorbed by public duties that they feel compelled to neglect their own households. Here is a collection of his discourses which were delivered chiefly to the members of his family on the Lord's Day, when his infirmities prevented his appearance in the pulpit. They were preserved not from his own pen, but from that of his faithful amanuensis, Veit Dietrich, who was himself a long time an inmate of the Reformer's house, and who without the knowledge of Luther wrote them down as they fell from his lips. They embrace in their scope all sermons on the Gospels of all the Sundays and Festivals of the Church Year, thirteen on the passion of our Lord and some miscellaneous discourses. While constituting the first half of the XIIIth volume of Luther's works now being re-issued in splendid style by this house, the Dietrich Edition of the House-postils is here published as a separate volume "und zwar zugleich als Jubiläumsausgabe zum gedächtniss des 400 jährigen Geburtstags des Reformators." No better memorial of this year could have been offered to the public. That it may enter into thousands of German homes and serve as a powerful Gos-

pel haven to the domestic life of Lutherans must be the wish and prayer of all who are zealous for the honor of God in the family.

Church Liturgy. For Evangelical Lutheran Congregations of the Unaltered Augsburg Confession. Published by the German Evangelical Lutheran Synod of Missouri, Ohio and other States. Translated from the German. pp. 88.

Both the German copy and the English translation are well printed and gotten up in good shape. The contents are: Forms for Baptism of Infants, Attestation of Baptism, Baptism of Adults, Confirmation, Solemnization of Marriage, Communion of the Sick, Morning Service, Afternoon and Week Day Service, Catechetical Instruction, Short Service, Service for Confession, Early Communion, Burial, Day of Prayer and Repentance. In the Appendix are Antiphonies and Collects.

Lithographic Picture of Concordia Seminary. This is a very fine picture of a very large and fine-looking building. Augustus Gast is the lithographer, and he may be well satisfied with this sample of his work. The building is located in St. Louis, will accommodate 200 students, and is complete in all its arrangements. We congratulate our Missouri brethren on its completion.

Warum sallen wir uns Luther's, dessen namen wir tragen, nicht schämen? Predigt über 2 Tim. 1 : 8, zur *Nachfeier des Reformationsbestes* von C. F. W. Walther. pp. 15.

The words "Gottes woot und Luther's Lehr' vergehet nun und nimmermehr" have been put in music and may be had from the above house.

SEVERINGHAUS & CO., CHICAGO, ILL.

The numerous Lutheran publishing establishments will soon require all the space of the REVIEW to notice their publications. Could they all be combined in one General Lutheran Book Concern it would eclipse everything else of the kind in this country. We have received from the above house a very interesting brochure entitled, *Dr. Martin Luther's "Ein feste Burg ist unser Gott,"* in 21 Sprachen. Zu seinem 400 jaehrigen Geburtstage. Herausgegeben von Pastor Dr. Bernhard Pick, verfasser von "Luther as a Hymnist." pp. 46. 1883. Besides the 19 translations into other tongues the volume contains 28 English versions, as well as a brief history of the origin of this imperishable battle song of the Reformation.

Also a neatly executed German Primer, *Das Erste Buch* in Sontagshule und Haus. Als Jubelsgabe für ev. Luth. Christenkinder. pp. 62. 1883.

THE LUTHERAN BOOK CONCERN, COLUMBUS, OHIO.

The State, The Church, And The School. By C. H. L. Schuette, A. M., pp. 381. 1883.

In view of the recognized scholarship of the author, a Professor in Capital University, O., and the importance of the themes here discussed we

had hoped to give this volume a most thorough study and an extended review. Circumstances have prevented us from following or criticising the treatise throughout, but we have read enough of it to perceive the great merits by which it is characterized. The author takes sound positions and shows admirable capacity in maintaining them. He has clear views of the distinct spheres and limitations of the State, the Church and the School respectively, and of their divinely ordered relations to each other. The spread of these views may be of great service in developing enlightened citizenship, a hallowing ecclesiasticism and a model public school system.

For the present secular public schools Prof. Schuette has more good words to say than might have been anticipated from one who is so churchly. "Conformably to its office the State can be rightly intrusted with this work." Of course the State can educate only in matters of secondary importance, only in externals. But to "stigmatize secular schools as godless for no other reason than that they teach no religion, is a senseless and wrongful denunciation." A strong plea is made in behalf of the use of the Bible in every schoolroom, and that not only as a book of devotion, but as a daily text-book of instruction. Its merits as a history both sacred and profane, its biography, its superior literary qualities and its pure, lofty moral principles make it even apart from the revelation it contains, the first book in the world.

The QUARTERLY joins with many of the foremost journals of the country in heartily commending this volume to public attention. The Professors at Capital University, let it be known, are rapidly taking the front rank for authorship among the Lutheran institutions of this country. Let their meritorious productions stimulate others not to allow them a monopoly of this honor.

CHARLES SCRIBNER'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

The Philosophical Basis of Theism. An Examination of the Personality of Man to ascertain his Capacity to Know and Serve God, and the Validity of the Principles underlying the Defence of Theism. By Samuel Harris, D. D., LL. D., Professor of Systematic Theology in the Theological department of Yale College. pp. 564. 1883.

In this substantial volume Dr. Harris has entered the arena of public discussion in the great problems that are chiefly agitating the thought of our age. And he has given us a work of fine ability, which cannot fail to serve the cause of truth. When the first truths of religion are assailed, as they often are now, under the cover of alleged science and philosophy, and many of the young especially, are in danger of being misled, we welcome such a clear and vigorous vindication of the foundations of theism as comes to us in this volume.

This book, the author tells us, has grown out of the discussions and lectures in the class-room. It is easy to see how the young men would find

them helpful and feel the desire which they expressed for their publication. The object of the work is, not to furnish a treatise on Natural Theology or give in formal way the evidences for the divine existence and character, but to investigate and assure the fundamental principles of knowledge on which such evidences must always rest. "It is designed," says the author, "to examine the constitution of man as a personal being in order to ascertain his capacity to know and serve God, to answer the philosophical questions involved in the controversy with skepticism, agnosticism, and materialism, and to set forth, clear from misapprehension, and vindicate the principles on which the defence of theism must rest. It is not intended to be a treatise on psychology, ethics or metaphysics. I have given psychological definitions and classifications so far as they are necessary to explain my use of terms. Aside from this I have confined myself to those topics, the right exposition of which is of critical significance in deciding the controversies now rife between Christian theism and unbelief in its various forms, and in the discussion of which I have hoped to contribute something to the clear and exact apprehension and the true and convincing answer to the questions at issue."

In pursuance of this plan, Dr. Harris begins with the question what knowledge is, and of its reality as a primitive datum of consciousness, impossible to be discredited without intellectual suicide. In noticing the criteria of primitive truths he makes a good point in the distinction he insists on between "inconceivability" and "the impossibility of conceiving the opposite." Writers are frequently found confounding this distinction. This chapter makes the self-destructive position of agnosticism very plain. The next chapter is occupied with the Acts and Processes of Knowing, presenting an excellent view of intuition or primitive knowledge, of representative knowledge, knowledge by reflection or thought, the various forms of thought, its relations to intuition and to the Universal Reason. Dr. Harris here justly and clearly points out the error of supposing that in religious apprehension "faith" precedes intelligence, or that a "faith-faculty" is the distinctive organ for the knowledge of God. He rightly adds: "The defenders of Christian theism, who admit that theism rests on a faith which is not knowledge, are misled by a false theory of knowledge and surrender the very citadel of their defences."

After treating of what is known through presentative intuition and rational intuition, Dr. Harris searches into the ultimate realities known through this latter and higher power. He finds five of these ultimate realities, viz: "The True, the contrary of which is the Absurd; The Right, the contrary of which is the Wrong; The Perfect, the contrary of which is the Imperfect; The Good, determined by the standard of Reason as having true worth or as worthy of the pursuit and enjoyment of a rational being, the contrary of which is the Unworthy, the Worthless, or the Evil; The Absolute or Unconditioned, the contrary of which is the Finite or Conditioned. The four first are the Norms or Standards of Reason, the basis of Mathe-

matics, of Logic, and of Speculative, Ethical, Æsthetic and Teleological Philosophy. The fifth as the Unconditioned and All-conditioning One stands by itself and is the basis of Theology." In his discussion of the norm of "the right," the author shows clearly how the ethical ideas are given in "rational intuition," and that the law of duty "requires conformity to the fundamental realities in the constitution of things." We are glad to see this sound teaching on this important point—teaching that in substance coincides with the view which bases the rightness of action on conformity to the real relations of men and as discovered by rational intuition. Dr. Harris gives no quarter to the theories that ascribe the moral ideas to association of ideas or education, to feeling, or derive the idea of right from that of happiness or utility, or make the distinction of right and wrong rest ultimately on the mere *will* of God. On this last point he says forcibly: "It is greatly to be lamented that this error has ever found foothold in Christian theology, with which it is essentially in conflict. It cannot be held, even as a speculative theory, without distorting and vitiating both the theology and the practical teaching of Christianity. It has led to bald and hard presentations of theology, incompatible with the essential truth and spirit of Christianity and with the best thought and the best piety of the ages."

The author discusses the different ultimate realities or norms of reason in order, and shows the validity of all the knowledge that underlies and forms immovable basis for our Christian theism.

Here and there throughout the volume we find positions taken and statements made, from which we must dissent. The immense number of topics, both psychological and metaphysical, traversed in such a discussion, inevitably raises questions on which readers will disagree. But the leading teachings of this book are so thoroughly sound, and its presentation of the fundamental principles of knowledge so clear and vigorous, that we desire to give it our cordial recommendation. It must rank among our ablest works on the great subject in discusses.

Corea: the Hermit Nation. I. Ancient and Mediæval History. II. Political and Social Corea. III. Modern and Recent History. By William Elliot Griffis, late of the Imperial University of Tokio, Japan, author of "The Mikado's Empire." pp. 462. 1882.

Those who have read "The Mikado's Empire," published about seven years ago, will need no recommendation of this fine volume from Mr. Griffis' pen. They will find it marked by the same general features of excellence that gave the former work its acknowledged value. Recent and occurring events make this volume very opportune. It was only last year that Corea became accessible to Western commerce and civilization through treaties made, first with the United States, and then with England, Germany and France. Ever before that time it had been a strictly "hermit" nation, rigidly closed against foreigners. Indeed a law existed inflicting

death on any foreigner entering the country, and only by the operation of these treaties has the law been abrogated. At the present time a special Korean embassy is in our country, consisting of a Minister Plenipotentiary and an Assistant Minister, with a number of secretaries and attaches, for the purpose of perfecting commercial relations with the United States. At an interview of the embassy with President Arthur, which occurred a few days ago at the Fifth Avenue Hotel in New York city, the Minister, who is a relation of the Korean Queen, appeared in his richest robes of State, and presented the good wishes of his government, and the desire that the two nations might live in perpetual peace and happiness. Special interest has thus been awakened in the strange people of that far-off land which has at last yielded to the necessity of opening itself to the encroachments and progress of western civilization. The volume before us, therefore, answers the present need and desire for information concerning that country.

Mr. Griffis' object has been to give an outline of the history of the "Land of the Morning Calm"—as the natives call their country—from before the Christian era to the present time. Korea is a new field for the historian's investigations, and this volume appears as the first attempt to furnish a regular and systematic history of that land. The author possessed peculiar advantages for the task he set for himself. Having spent about four years in Japan, his proximity to the Korean peninsula opened to him special sources of information and awakened the liveliest interest in the subject. It must be said that he has done his work well. The volume everywhere bears evidence to the industry, care and faithfulness with which he has examined and used all accessible sources of information. It would be too much to expect that he has attained perfect accuracy in all points, or that some of his judgments may not need to be revised under future and better light. But his effort is an unquestionable success, and those who desire the best historical view of Korea must be directed to this work.

Under head of "Ancient and Mediæval History," the author has given an account of the geography of the Korean peninsula, of the race, and of "the old kingdom," and sketched, in general, the various changes down to 1668. In the part devoted to "Political and Social Korea," an immense amount of curious and interesting information is given, concerning the customs and habits of the people, the family, child life, housekeeping, diet, costume, burial, employments, folk-lore, proverbs, religion, education and culture. In the Modern and Recent Period, we have the story of the entrance and work of Roman Catholic missionaries in 1784, the subsequent efforts of the French missionaries, and the chief events, all full of historic interest, down to the signing of the treaty with the United States. Here Mr. Griffis closes with the words: "At this stage of affairs, when Korea ceases to be a 'hermit nation,' and stands in the glare of the world's attention, we bring our imperfect story to a close. The pivot of the future history of Eastern Asia is Korea. On her soil will be decided the problem of

the supremacy, by the jealous rivals China, Japan, and Russia. The sudden assumption of self-imposed tutelary duties by China proves her lively interest in the little country, which has been called both 'her right arm of defense,' and 'her gloved hand'—the one to force back the ravenous Muscovite, the other to warn off the ambitious Japanese. Whether the Middle Kingdom has deliberately chosen the Land of Morning Calm to affront and humiliate 'the neighboring disturbing nation,' that twice humbled her pride in the fairest island of the sea—Formosa and Riu Kiu—the events of the not distant future will soon determine. Whether the hoary empire shall come in collision with the young northern giant, and the dragon and the bear shall tear each other in the slime of war in Corean valleys, may be a question the solution of which is not far off. We trust that amid all dangers, the integrity of the little kingdom may be preserved; but whatever be the issue upon the map of the world, let us hope that paganism, bigotry, and superstition in Corea, and in all Asia, may disappear; and that in their places the religion of Jesus, science, education, and human brotherhood may find an abiding dwelling-place."

The work is finely gotten out, with numerous illustrations, a good map, an appendix and an index.

Christian Charity in the Ancient Church. By Dr. Gerhard Uhlhorn, Abbot of Loccum. Translated from the German with the Author's Sanction. pp. 424. 1883.

The object of the eminent author in this volume has been to set forth Christianity as having introduced a new law of love for mankind, and to trace the action and history of charity during the early centuries of the Church. He sets out with the condition of things before the coming of Christ as that of a world without love. Conceding that among the Greeks and Romans there was, indeed, even conspicuous liberality in giving money, he shows how thoroughly it was but the display of selfishness, utterly different from genuine charity. Even among the Jews, under the old dispensation, only the germs of love appeared. But in the example and cross of Christ there was the beginning and never-ending source of real charity among his followers. In this introduction of love came the new kingdom of heaven on earth. Over against polytheism, which divided mankind, Christianity unified men in the worship and service of one God. Part of serving God was love to men. He traces the beginnings of this charity in the apostolic Church, in the so-called community of goods, in the appointment of the seven, in the agapæ, the institution of deaconesses, in collections and entertainment of strangers. Upon the well-drawn background of the terribly prevalent poverty in the Roman empire, he shows the need of this new power of Christian love to open the race into a better life. Under the "first love" of the Church, this charity was developed and strengthened for the greater things it had afterwards to do in this way. The author gives a beautiful picture of the open-handedness of love in the

early Church. The offices and officials appointed for the management and direction of this service, according to the constitution and customs of the early days of Christianity, are pointed out. The obscurations of it after the time of Constantine are traced back to the influence of the teachings of Montanism. The history of the work of charity is followed on through the period of the decay of the Roman empire, presenting not only the methods of alms-giving, of congregational relief, the amelioration of the condition of slaves and the rescue of the oppressed, but the founding of hospitals, monasteries, and other agencies of mercy. The whole book, as we might expect from its learned author, is an admirable account of the nature, methods and deeds of early Christian charity. It is instructive, refreshing, and quickening, and deserves to be widely read.

Dr. Uhlhorn does not think that "the seven" of Acts vi. were the first deacons or that their selection was the institution of the diaconal office, as an office for the distribution of charity, besides that for the administration of the word. He is rather disposed to look upon the seven as specially appointed for a particular emergency, and to think that, when the apostles left Jerusalem, their office was gradually enlarged till it reached that of the elders, and was afterwards designated by this name.

The Scriptural Idea of Man. Six Lectures given before the Theological Students at Princeton, on the L. P. Stone Foundation. By Mark Hopkins, D. D. pp. 145. 1883.

The high reputation of Dr. Hopkins insures deserved attention for whatever he publishes. The subject of these lectures—the most of them having been given in substance to the students of the Theological Seminary at New Haven, and then at Chicago and Oberlin, before their delivery at Princeton—is one on which he is recognized as a specially competent authority. Though not meant as a reply to recent scientific speculations concerning the origin, place in nature, the character and destiny of man, the course of the discussion naturally involves these questions and forms a vindication of the Scripture view and teaching. This view is shown to be throughout rational, philosophical, and most worthy to be believed. These lectures could not but have been instructive and helpful to the theological students to whom they were delivered, and the author has done well to put them into this printed form for a wider service.

The following books have been received too late for review in this number:

SERMONS, PAMPHLETS, &c.

From B. Cheronny, Printer, Electrotyper and Bookbinder, 17 to 27 Vandewater St., New York, we have received a *Reproduction of the Original Manuscript* of the hymn "Ein feste Burg ist unser Gott" printed on card board, illuminated. It is taken from a manuscript collection of spiritual hymns used by Luther and published in 1530. It will be welcomed by the public as an interesting curiosity in this Anniversary Year of the Reformer.

Lutheran Literature: Distinctive traits and excellencies. By J. B. Reimensnyder, D. D. An address delivered before the Lutheran Publication Society at the meeting of the General Synod, convened at Springfield, O., May 21, 1883. This discourse which was received with so much applause at the time of its delivery has lost neither strength nor beauty by its appearance in print.

Probst, Diehl & Co., Allentown, Pa., send us: *Der Gang nach Worms* (The journey to Worms). Zum 400 jährigen Luther-Jubiläum. It gives in fifteen pages of sheet music the finale of the oratorio "Luther in Worms," by Ludwig Meinardus. The words are rendered into English by Mrs. Harriet Krauth Spæth. It is offered at the low rate of 35 cents, or \$3.00 per dozen. And a *Luther Memorial Service* for Sunday and Parochial Schools on the four hundredth anniversary of the birth of Dr. Martin Luther, Nov. 10, 1883. pp. 15.

MAGAZINES.

Blackwood, London Quarterly, British Quarterly, Westminster, and Edinburgh have been coming to hand from the Leonard Scott Publishing Company, 41 Barclay street, N. Y. They continue to be freighted with their usual variety of valuable and interesting matter.

Harpers' Publications—Magazine, Weekly, Bazar, Young People—not only maintain their high rank but are constantly improving.

The Grounds of Theistic and Christian Belief. By George P. Fisher, D. D. LL. D., Professor of Ecclesiastical History in Yale College. Charles Scribner's Sons, New York.

Pauline Charity: Discourses on the Thirteenth Chapter of St. Paul's First Epistle to the Corinthians. By the Rev. Jos. Cross, D. D. LL. D. Thos. Whittaker, New York.

Future Punishment From Parochial Sermons, with an Int. on the Scriptural Doctrine of Retribution and an Essay on Prayers for the dead. By Randolp H. McKim, D. D. The same.

Thoughts on the Lord's Prayer. By the Rev. Francis Washburn. The same.

